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# AN ENCYCLOPAEDIA OF HUMAN RACES ALL OVER THE WORLD

Edited by: J A Hammerton

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A proper knowledge of the races of mankind is essential to any one who would lay claim to be decently educated. Intelligent persons can very well understand how the complex machinary of of modern civilization has brought peoples of distant areas of the earth into a relationship. Since after the First World War (1914-1918) great interest has been awakened in the study of the world's peoples, though the purpose of such study may differ from man to man and nation to nation.

The aim of this ENCYCLOPAEDIA is to quicken the interest of the English-reading public in the *peoples of various nations*. The work intends to present the things as they are and a well organized unit offered the most practical method of treatment.

The nations of the world have been arranged alphabetically, which facilitates the use of this voluminous encyclopaedia, besides it results in a pleasing variety of subjects.

The ENCYCLOPAEDIA describes, with profuse illustrations, the peoples of all nations in their habits they live, their customs and manners, their art and architecture, their religious beliefs and superstitions, and their feasts and festivals; and for the purpose of better understanding of the subject, historical chapters in which every nation's story is briefly retold by competent historians, have been added.

Every country of the World has been depicted anew by a writer of accepted authority on anthropology or history, to make the work most authentic and comprehensive.

Besides such well—written texts, the Encyclopaedia is illustrated with more than five thousand photographs, numerous coloured plates and one hunderd fifty maps. Photographers in all parts of the world including Britain's finest experts in camera had been at work to enrich the pages of the work. Each photograph has a lesson to teach, either in racial character, or in native craftsmanship, or in customs.

The work will prove of high educational value.

Rs. 4500 set in 7 Vols.

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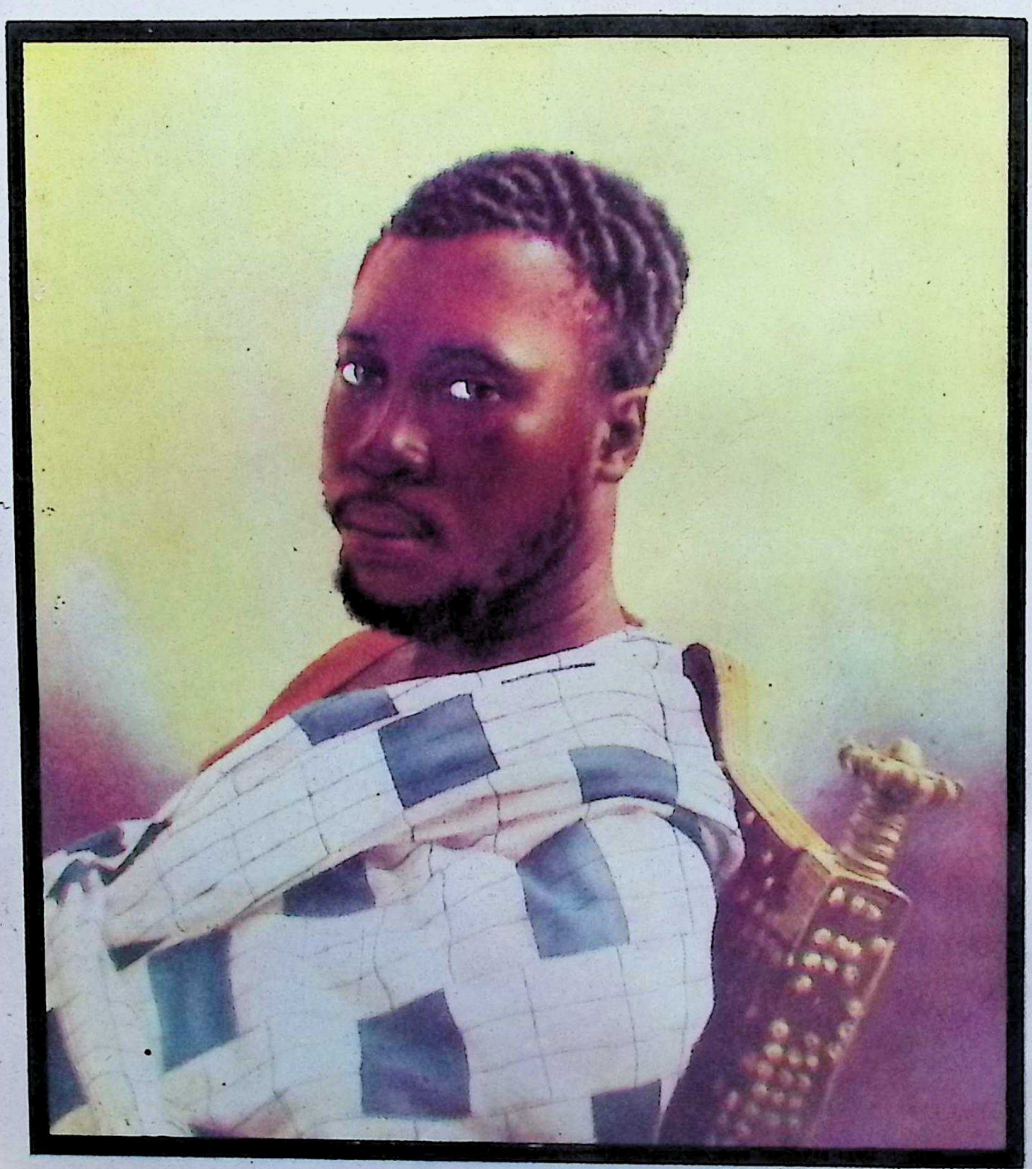

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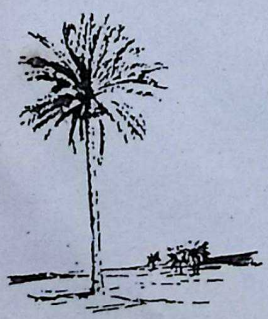

# AFRICA

See page 575

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# AN ENCYCLOPAEDIA OF HUMAN RACES ALL OVER THE WORLD

## Their Life, Customs, History and Civilization

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Edited by
J A Hammerton

VOL. I

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VOLUME ONE

# TABLE OF CONTENTS

## Introductory Articles


EDITORIAL .. .. .. .. i.
GALLERY OF CONTRIBUTORS (70 *portraits*) .. .. .. .. iii.
PLAN OF THE WORK .. .. .. vi.
DAWN OF NATIONAL LIFE. *Sir Arthur Keith* .. .. .. .. .. vii.
DESTINY OF NATIONS. *W. Romaine Paterson* .. .. .. .. xxv.


## Descriptive and Historical Chapters


ABYSSINIA I. *Herbert Vivian* .. ... 1
,, II. *Lord Edward Gleichen* .. 19
AFGHANISTAN I. *Sir Thomas Holdich* .. 23
,, II. *R. W. Frazer* .. 43
ALBANIA I. *M. Edith Durham* .. 47
,, II. *H. T. Montague Bell* .. 61
ALGERIA I. *A. MacCallum Scott* .. 65
,, II. *Rachel Humphreys* .. 109
ANDORRA. *Edward Wright* .. .. 113
ANNAM I. *Gabrielle Vassal* .. .. 121
,, II. *Edward Wright* .. .. 167
ARABIA I. *Hamilton Fyfe* .. .. 171
,, II. *D. G. Hogarth* .. .. 191
ARGENTINA I. *J. A. Hammerton* .. 195
,, II. *W. A. Hirst* .. .. 221
ARMENIA I. *Noel Buxton* .. .. 225
,, II. *F. C. Conybeare* .. 243
AUSTRALIA I. *Frank Fox* .. .. 247
,, II. *Northcote W. Thomas* 295
,, III. *Evans Lewin* .. 312
AUSTRIA I. *Hamilton Fyfe* .. .. 317
,, II. *Geoffrey Drage* .. .. 337
AZERBAIJAN. *Hamilton Fyfe* .. .. 343
BELGIUM I. *Hamilton Fyfe* .. .. 351
,, II. *Emile Cammaerts* .. 375
BELGIAN CONGO. *Demetrius C. Boulger* 381
BHUTAN. *Sir Thomas Holdich* .. 410
BOKHARA. *Sirdar Ikbal Ali Shah* .. 433
BOLIVIA I. *J. A. Hammerton* .. .. 449
,, II. *C. R. Enock* .. .. 475
BRAZIL I. *Hamilton Fyfe* .. .. 479
,, II. *Rev. George Edmundson* .. 510
SPIRIT OF THE BRITISH EMPIRE. *Sir Sidney Low* .. .. .. .. 515
BRITISH EMPIRE IN AFRICA:
I. THE AFRICAN AND HIS COUNTRY *Sir Frederick Lugard* .. .. 525
II. THE LANDS AND PEOPLES *Hamilton Fyfe* .. .. .. 577
III. MANNERS AND CUSTOMS. *Northcote W. Thomas* .. 673
IV. HISTORICAL *Sir H. H. Johnston* .. .. .. 739
BRITISH EMPIRE IN AMERICA:
I. ISLES AND ISLANDERS *A. E. Aspinall* .. .. .. 749
II. HISTORICAL *A. D. Innes* .. 781



| | Facing page |
|---|---|
| ALGERIA: Beauty of the Kabyles .. | 72 |
| ANNAM: The Emperor on His Throne | 128 |
| AUSTRALIA: Medicine Man .. .. | 304 |
| BHUTAN: Glory of Spiritual Chief .. | 410 |
| BRITISH EMPIRE IN AFRICA: Gewgaws of Primitive Society .. | 520 |
| Accra Belle .. .. .. .. | 578 |
| The Forest Lovers .. .. .. | 728 |



ALGERIAN LIFE
Desert Tribesmen .. .. 81
Unveiled Arab Beauty .. 82
Dancing Girl of Biskra .. 83
Arab Coster .. .. .. 84
Saharan Barber .. .. 85
Minstrel of Algeria .. .. 86
Berber Mulatto .. .. 87
Young Negress of Algiers .. 88
Negroes' Love of Noise .. 89
Mosque of Biskra .. .. 90
Old Sidi Okba Street .. 91
Native Group by Fountain .. 92
Girls of Northern Oasis .. 93
Mauresque Dancing Woman 94
Desert Beauty in Camel Litter 95
Happy Negro of Algeria .. 96

ANNAM CONTRASTS
Imperial Palace at Hué .. 137
H. M. Khai-Dinh's Palace Courtyard .. .. .. 138
Emperor's Private Cabinet .. 139
Emperor as Commander-in-Chief .. .. .. 140
Emperor in His Garden .. 141
State Palanquin .. .. 142
Emperor and Statesmen .. 143
H.M. Khai-Dinh Shooting .. 144
Moi Women Drinking .. 145
Gossiping Annamese Women 146
Young Cham Dandies .. 147
Women's Indoor Garb .. 148
Moi Couple by Palisade .. 149
Thatched Cabin of Village .. 150
Children on Platform of Cabin 151
Entrance to Pagoda .. .. 152

AUSTRALIANS BLACK AND WHITE
Rounding up a Herd .. 273
Gathering Round Totem Pole 274
Working Snake Magic .. 275
Sacred Waterfall .. .. 276
Primeval Man .. .. 277
Savage Spearmen .. .. 278
Gathering Orchids .. .. 279
Warrior in All His Glory .. 280
Wizard of the Worgaia .. 281
Tribesmen of the North-West 282
While the Billy Boils .. 283
Australia in the Making .. 284
Australia as it is Made .. 285
Cross-fertilising Wheat .. 286
Lumbermen at Work .. 287
From Riverina to Yorkshire 288

UNKNOWN BHUTAN
Sir Ugyen in National Dress 417
Royal Family at Home .. 418
Lamas' Temple Band .. 419
Tango Lama in His Monastery 420
King and Councillors .. 421
King and Lifeguards .. 422
Musicians of Royal Band .. 423
Phari Dzong, the Finest Fort 424
Court of Royal Palace .. 425
In the Himalayas .. .. 426
Maharaja and Councillors .. 427
Steps to Fortress Palace .. 428
Avatar of Thaling in Cope .. 429
Procession of King's Music .. 430
Devil Dance of Castle Lamas 431
Bokhara Mullah in the Making 432

LIFE IN NIGERIA
Fig-tree of Bauchi Province .. 529
Meeting of Sultans .. .. 530
Emir of Gombe at a Durbar .. 531
Hut of the Nupe Tribe .. 532
Fishing Village .. .. 533
Pack Oxen in a Market .. 534
Palm-leaf Mats in Market .. 535
Sultan of Sokoto .. .. 536
Fulani Girls .. .. .. 537
Native Officials on Trek .. 538
Policeman Delivering Message 539
Nupe Moslems at Festival .. 540
Bowed in Prayer .. .. 540
Waiting-room at Residence of Chief .. .. .. 541




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## *Pages in Photogravure (contd.)*


Nigerian Builders at Work .. 541
Dance of Kanuri Women .. 542-3
Moslem Robes at Nafada .. 544

GOLD COAST TYPES
Rest by the Way .. .. 593
Cereal of Ashanti Hinterland 594
At Work Before Daybreak .. 595
A Miller's Lass .. .. 596
In Bridal Attire .. .. 597
Gold Coast Ladies' Fashions 598
Axim Girls' Trim Turbans .. 599
Bimbuku Schoolmaster .. 600
Fetish Woman in Vestments 601

Drummers of King of Buntuku 602
Buntuku Chief and Wives .. 603
Bound for the Well .. .. 604
Water-carrier of Kintampo .. 605
Chief of Bekwai .. .. 606
Looms of West Coast Villagers 607
Tributary King of Mapon .. 608

AN AFRICAN MEDLEY
Dervish of the Sudan .. 705
Self-conscious Swahilis .. 706
Swahili Darby and Joan .. 707
Bundu Devils' Secret Rites .. 708

Alined for Figure of the Ngoma .. .. .. 709
Kavirondo Babies .. .. 710
Kavirondos' Noon Siesta .. 711
Vanity of Swahili Women .. 712
Swahili Celebrations .. .. 713
Celebration of New Moon .. 714
King of Bunyoro and Chiefs 715
King of Gambia .. .. 716
King of Cameroons .. .. 717
Nubian Women, N. Sudan .. 718
Nubian Clothing .. .. 719
Ferryman of Upper Nile .. 720


## *Photographs in the Text*


THE DAWN OF NATIONAL LIFE
When London Supported 100 Persons: Diagram .. viii
Discovery of Agriculture .. ix
Age of Man on the Earth: Diagram .. .. x
Our Ancestral Black .. xi
Stone-age Man To-day .. xiii
Animals Most Nearly Related to Man .. .. xiv
Gorilla's Fierce Aspect .. xv
The Four Racial Stocks .. xvii
Evolution of Noses .. xix
Head as Racial Index .. xx
Long-voyage Ship .. xxiii

THE DESTINY OF NATIONS
Reconstruction of Babylon xxvii
Recruiting the Ancient Slaves .. .. .. xxviii
Sculptured Record of Ashurnazirpal .. .. xxix
Code of Hammurabi .. xxxi
Landmark, Babylonia .. xxxii
Security for Property .. xxxiii
The Grave of Babylon .. xxxv
Soldiers of Ancient Rome .. xxxix
First and Last Rulers of Holy Roman Empire .. xli
Columbus and His Ship .. xlii
The "Mayflower" .. xliii
Making of Industrial Cities xlvii

ABYSSINIA
Slave Woman of the Border 1
Lij Yasu, Renegade .. 2
Zauditu, Fighting Empress 3
Benediction of Waters .. 4
Priests' Ritual Dancing .. 5
Mane-crowned Lion-killer 6
Issa Lion-spearer .. .. 6
Woman of Harrar .. .. 7
Crowd of Oily Heads .. 8
Buttered Beauty of Tigré .. 9
The Abuna's Blessing .. 10
Accused and Accuser .. 11
Courtship Dance of Gallas 12
Bible class, Addis Abbaba 12
Minstrel Bards of Abyssinia 13
Hand-loom Weavers .. 13
Fuzzy Wuzzi Woman .. 14
The Key to Rank .. .. 15
Pounding Oil Seeds .. 16
Giants of Nile-land .. 17
Warriors at Banquet .. 18
Petty Abyssinian Chief .. 20

AFGHANISTAN
Soldiers on Parade .. .. 22
Hazara Sepoy .. .. 23
Cage of Death .. .. 24
Guardians of the Law .. 25
Aged Pathan Wanderer .. 26
Afridi Watcher of the Hills 27
Craftsmen of Kandahar .. 28
Coppersmith Making Lota 29
Bargain-hunting Baluchis 30
Kabul Crowd .. .. 31
Seigniors of Kabul .. 32
Afghan Beggar Spies .. 33
Picturesque Hillmen .. 34
Beauty of Womankind .. 35
Street in Herat .. .. 37
Sikh and His Falcon .. 38
Busy Street in Ghazni .. 39
Merchant of Kabul .. 40

Afridi Warriors .. .. 41
Camels in Bolan Pass .. 42

ALBANIA
Dance of Girls .. .. 46
Clan Dress of North Albania 47
Fighting-men of the South 48
Preservers of Order in Alessio .. .. .. 49
Festival of Our Lady of Scutari .. .. .. 50
Townsmen & Highlanders 51
Beauties of Scutari .. 52
Girls of New Romany Strain 53
Shepherdess and Her Cot .. 54
Epirote Girls of the South 55
Tosks of the South .. 56
Highland Black Watch .. 56
Substitute for Railways .. 57
Boatmen on Lake Scutari 57
Durazzo, Market Place .. 58
Mountain Ox-waggon .. 59
Market Place of Valona .. 60
Umbrellas in Highlands .. 62

ALGERIA
Arab Marabout's School .. 64
Prepared for Slavery .. 65
Beauty of the Ouled Naïls 66
Beauty of Biskra .. .. 67
Street of the Royal Kasbah 68
Moslem Women Shopping 69
Spahi Cavalryman .. 70
Berber Horseman .. .. 71
Dancers of the Ouled Naïls 72
Ouled Naïl's Dance .. 73
Moorish Coffee Tavern .. 74
Tar-brushes that Blacken Barbary .. .. .. 75
Girls of the Ouled Naïls .. 76
Preparing National Dish .. 76
Trousered Jewess .. .. 77
Oratory, Kasbah Square .. 78
Shawia Women .. .. 79
Tuareg Camel-boy .. 80
Mountain Ramparts .. 97
Clothiers' Market of Algiers 98
Dancers in Biskra .. .. 99
New Clothes, Old Fashions 100
Mulatto Babies of Biskra .. 100
The New Mulatto .. .. 101
Happy Negro Children .. 102
Little Musicians of Biskra 103
Negro Minstrelsy .. .. 104
Shop Cave of Algeria .. 104
Gateway of the Atlas .. 105
Arts of the Moorish Cook .. 105
An Algerian Band .. 106
Draughts in the Sahara .. 106
Palm-shaded Biskra .. 107
Dromedaries of the Desert 108

ANDORRA
Dancing in Sun-lit Plaza .. 112
The Illustrious Men .. 114
San Julian, the Tobacco Depot .. .. .. 116
New Fashions in Dancing 117
Mounted Smuggler-fighters 118
Amateur Smuggler's Ruse 119

ANNAM
A Festival Pantomime .. 120
Market Woman with Yoke 121
Trap-fishing .. .. 122
Awaiting the Fishermen .. 123

Buffalo at Sacrificial Posts 124
Elephant Dance .. .. 125
House-building on Shore .. 126
Moi Chief's Raised House 127
Malay Cham Woman .. 128
Savage Teaching Archery 129
Reaping and Threshing Rice 130
Reaping Sugar-cane .. 131
Wooden Cane-mill .. 132
Clarifying Cane-juice .. 132
Pouring Syrup into Pots .. 133
Drying Sugar in the Sun .. 133
Moi Tribe in Full Dress .. 134
Moi Village of Dankia .. 135
Villagers' Evening Dinner 136
Moi Women's Ear-lobes .. 153
Concert of Savage Moi .. 154
Band of Moi Tribesmen .. 155
Nha Trang Ferryboat .. 156
Nha Trang's Fishing Fleet 157
Moi Women and Children 158
Langbian Cowboys .. 159
Crossing a Flooded River 160
Sin Against Tiger-god .. 161
Tyrant of Annam Village 161
Moi Tribesmen .. .. 162
Moi Woman of Dankia .. 163
Mois Pounding Paddy .. 164
Toe-made Pottery .. 165
Mandarins Worshipping .. 166
Head-knocking Ceremony 166
Road-repairing by Women 168

ARABIA
Water-carrier of Lohaya .. 170
Camel-breeder of Tehama 171
Shy Maid of Araby .. 172
Arab Woman and Children 173
Nomad Arabs .. .. 174
Beduin Water-carrier .. 175
Asir Chief in Fish Market 176
Prisoner Before a Kadi .. 177
Beduins Striking Camp .. 178
Hospitality of a Chief .. 179
Woman of Arabia Felix .. 180
Art of Butter-making .. 181
Warrior v. Town Arab .. 182
Amid Petra's Ruins .. 183
Descendants of the Nabatheans .. .. 184
School of S. Arabia .. 185
Descendant of Mahomet .. 187
Red Sea Barber's Shop .. 189
Trading Quarter in Lohaya 190

ARGENTINA
A Call in Pampas .. 194
Gaucho's Idle Moments .. 196
A Picturesque Figure .. 197
Skinning Cattle on Pampas 198
Agricultural Show, Palermo 199
Gauchos Exchanging Cups 200
Riding Pillion .. .. 201
Poor Quarter of City .. 202
How the Rich Live in Buenos Aires .. .. 203
Immense Wheels Used .. 204
Peons Ready for Meal .. 204
Riders of the Plains .. 205
Music, Maté, and Mutton .. 205
Bullock Wagons .. .. 206
Within a Frigorifico .. 206
Slaughter on Ostrich Farm 207
Italian Colono Dwelling .. 208
Silver Stilettos .. .. 209
Victims of Indian Raid .. 210




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## *Photographs in the Text (contd.)*


Araucanian Cemetery .. 211
Children of the Gran Chaco 212
Ona Hunter .. .. 213
Mother of Patagonia .. 214
Vanity in the Silver Land 215
Patagonian Indians .. 216
Ona Indian Hunters .. 217
Yahgan Woman .. .. 218
Patagonian Burden-bearer 219
Gauchos Dancing .. .. 220

ARMENIA
Drum-and-Flute Dance .. 224
Refugee Child in Van .. 225
An Armenian Girl-wife .. 226
Devil Worshipper of Mount Ararat .. .. .. 227
Persian Borderers.. .. 228
Group of Armenians .. 229
Patriarchal Family Rule .. 229
Dervish of Mush .. .. 230
Trying to Rebuild Van City 231
Bread Line of Women .. 232
Armenian Maids at School 232
Refugee Women .. .. 233
Yezedi Women .. .. 233
Martyred Bishop of Zeitun 234
Leader of the Oldest National Christian Church 235
Happy Centre of Life .. 236
Robber Lord of Kurdistan 237
A Fighting Armenian .. 238
Fruit Pedlars in Bitlis .. 239
Defenders of Artemid .. 240
How the Children Trained 241
Sword for Artemid Boy .. 241
Carpet Manufactory .. 242
Highlanders of Old Type .. 244

AUSTRALIA
Shepherds of the Riverina 246
Sheep Farmer of Monaro.. 248
Sturdy Australian Stock .. 249
Prospector and Camel Team 250
Boring for Gold .. .. 250
Goldmining, W. Australia.. 251
Riders Shifting Camp .. 253
Goldminers' Camp .. 253
Merinos' Arsenic Bath .. 254
Shearing by Machinery .. 255
Sorting and Classing Wool 255
Harvesting at Coolamon .. 256
Goldminers' Camel Train.. 257
Tree-barking .. .. 258
Blackfellow and Family .. 259
Black Maria .. .. 260
Northern Chiefs and a Gin 261
Warriors Ready for Dance 262
Gathering Water-lilies .. 264
Giants of the North-west .. 266
Savage of Cambridge Gulf 267
Athletes and Sea-cows .. 268
Arunta Tribesman .. 269
Makka-tira Fire-making .. 270
Warramunga Black .. 271
Sucking out Evil Magic.. 290
Knocking out Girl's Tooth 291
Living Edible Bulb Totem 292
Kaitish Grass-seed Wizard 293
Queensland Native Huts.. 294
Gilbert River Tribesman .. 295
Women of the Tropic Bush 296
Women Mimes .. .. 297
Warramunga Man's Disfigurement .. .. 298
Tree-grave Burial .. .. 299
End of Tree-grave Period 299
Burial in Ant Hill.. .. 300
Arm-bone in Totem Rites 300
Bringing Arm-bone to Father of Dead .. .. 301
Wailing Over the Relic .. 301
Preparing Last Rites .. 302
Burial of the Arm-bone .. 302
Uniting the Dead with His Snake Totem .. .. 303
Ritual of Arunta Ant-pole 304
Emu Totem Mystery .. 305
Preparing Corroboree .. 306
Elders Rehearse a Dance.. 307
Totem Mound of the Snake 308
Ordeal of Roasting .. 309
Releasing Initiates .. 310
Aborigines in Totem Attire 311
Wheat Elevator .. .. 314

AUSTRIA
Styrian Town Girls .. 316
Old Tirolese Costumes .. 318
On a Tirolean Farm .. 319
Girl of Carinthian Border.. 320
A Beauty of Vienna .. 321
Music for Mountain Dance 322
Shooting Festival in Tirol 323
Transport in Eastern Alps 325
Europe's Biggest Brain Capacity .. .. 326
Highlander at his Ease .. 327
Bohemian Apple Woman.. 328
Vienna Pedlar's Toys .. 329
Women Builders in Vienna 331
Alpine Peasants' Play .. 333
Alpine Lumberjacks .. 335
Fruit-sellers' Market .. 336

AZERBAIJAN
First Meeting of Republican Parliament .. .. 342
Tartars of Nij .. .. 344
Nomad Tartar Camelman 345
A Caucasian Pillion .. 346
Tartar Road to Refinement 346
Persian Fugitives of Baku 347
Race Medley, Elisavetopol 348
Baku's Fire-engine .. 349
Firemen of Baku .. .. 349

BELGIUM
Milk-woman on Her Round 350
Inspecting the Milk .. 350
Flemish Fisher of the Dunes 351
Walloon Land Girl .. 352
Artistic and Practical .. 353
A Bruges Vegetable Stall .. 354
Medieval Dress in Bruges 355
Busy at Spinning-wheel .. 356
A Profitable Crop of Flax.. 357
An Ancient Home Industry 357
How Pillow Lace is Made 358
Feminine Employment .. 358
Busy Lacemakers at Home 359
Peasant of the Ardennes .. 360
Light Hearts in Bruges .. 361
Milkmaid in Dainty Attire 362
Old Fishwife of Flanders .. 363
Pageant of the Holy Blood 364
Holy Blood Procession .. 365
The Choir of Angels .. 366
The Furnes Passion Play .. 367
Maidens Telling the Rosary 368
Early Hold of the Church 369
Home along the Meuse .. 370
Fishing in the Meuse .. 370
Sabot Maker at His Door 371
Trappists Making Hay .. 372
Girls at Coalmines .. 373
Pathos and Terror of War 374
Echoes of the Days of War 374
Brussels Women during War .. .. .. 377

BELGIAN CONGO
Spearman and Battleaxeman .. .. .. 380
Scar-adorned Congo Girl .. 381
Music-making for Dance .. 382
Queen Nenzima .. .. 383
King Akondo .. .. 384
King Manziga Avungura .. 385
Fashion in Upper Congo .. 386
Loveliest Village Maiden .. 387
Potentate's Many Wives .. 388
Civilized Chief and Wives 389
Women Making Crockery 390
Weavers' Meeting.. .. 390
Supper Ready .. .. 391
Women Grindng Corn .. 391
Mongo Man and Wife .. 392
Witch Doctor .. .. 393
Beauty of the Harem .. 394
Mangbettu Hairpins .. 394
Style of Hairdressing .. 394
Mangbettu Lip-pin .. 394
Ngombe Chief's Scars .. 395
"Full Rasp" Scars .. 395
A Perfect Congo Beauty .. 395
Swastika Scarring .. 395
Mode of Execution .. 396
Zandé Spearmen .. .. 397
Coquetry and Grace .. 398
Upper Congo Dancers .. 399
Triumphant Beautification 400
Most Famous Beard .. 401
Zandé Warrior's Art .. 402
Artist with Primitive Tool 402
Polishing His Carven Work 403
Mangbettu Trumpeter .. 403
Welle Pygmy Hunters .. 404
Hunters of the Logo Tribe 405
Tribesmen of the Forest .. 406
Danga of the Mangbettu .. 407
Cannibal Village by Rungu 408

BHUTAN
Simple Habits of Thimbu Jongpen .. .. .. 411
Tongsa Palace Women .. 412
Maharaja and Family .. 413
Bhutan's Lesser Potentates 414
Tongsa Lamas and Novices 415
Himalayan Aboriginal .. 416

BOKHARA
Searchers after Wisdom .. 434
Porch School and Its Visitors .. .. .. 435
Dervish's Quilted Colours 436
Desert Beggar Woman .. 437
Sarts of Caracul Fur Market 438
Architectural Splendour .. 439
Old Masters of Bokhara .. 440
Camelman in the Registan 441
Picturesque Inn Courtyard 443
Scholars at the Mir Arab.. 444
Grand Market Place .. 445
White-turbaned Mullahs .. 446
Prison in Palace Grounds 447
Romance in Bokhara .. 448

BOLIVIA
Indians Keeping Shop .. 450
Quichua Homespun .. 451
Indian Mothers' Meeting .. 452
Quichua Men of Oruro .. 453
Belle of the Quichua Tribe 454
Type of Bolivian Indian .. 455
Llamas in La Paz .. .. 456
Aymará Women .. .. 456
Chief of a Quichua Tribe .. 457
Andine Homestead .. 458
A Beehive for Drones .. 459
Family Group from Potosi 460
Indian Feast Day.. .. 461
Headgear of Lake Titicaca Indians .. .. .. 462
Musicians Ready for Processions .. .. .. 463
Chola of La Paz .. .. 464
Indian Mother and Child .. 465
Impromptu Bull-fight .. 466
Where Mountain Travellers Meet .. .. .. 467
An Aymará Feast Day .. 468
Execution at La Paz .. 469
Gods That Have Gone .. 470
Bolivian Balsa of Reeds .. 471
Dwelling of Ancient Incas 472
"The Man with the Hoe" 473
Slight Agricultural Advance Since Inca Era .. 473
Desaguadero Fishermen .. 474
Ancient Monument of Tiahuanaco .. .. .. 476

BRAZIL
Tobacco Plantation Labourers .. .. 478
Alien Vendors of Alien Ware 481
Marines in Rio de Janeiro 482
Familiar Figure in Rio .. 484
Offspring of Mixed Breed 485
Drawing in a Lottery .. 486
Emigrants Arriving .. 487
Feathered Fowl for Sale .. 488
Treasure-seeking near Diamantina .. .. .. 489
Means of Livelihood in Amazon Dist... .. 489


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## *Photographs in the Text (contd.)*


Bread from Poison Roots 490
Amazon Indian Bakehouse 491
Powdering Manioc Pulp.. 492
Final Preparation of Manioc 493
Harvesting Coffee Berries 494
Preparing Coffee Berries.. 495
Tapping Pará Rubber-trees 496
Emptying Basins of Latex 497
"Bolacha" of Rubber .. 497
Turning "Milk" to Rubber 497
Indian Survivals .. .. 498
Pastorale of Indian Orpheus 499
Dancers at Wedding .. 500
Dancers at Festival .. 501
Amazonian Snake Dance.. 503
Brothers of Waiwai Tribe 504
Girls Decorated for Dance 505
Schoolgirl, Amazon Dist. 506
Brave in Gala Attire .. 507
Tukano Indian's Cigar .. 508
All in a Day's Work .. 509

BRITISH EMPIRE IN AFRICA
Spreading Peace .. .. 514
Emir of Katsena .. .. 519
Devotees of Fashion .. 520
Pomp for Shehu of Bornu 524
Heavy Responsibility .. 526
Awka Woman's Head-dress 527
Insensibility to Pain .. 528
Adorned for Marriage .. 545
Porterage of Nigeria .. 546
Hausa Harvest-home .. 547
Earth for Walls .. .. 548
House-building by Hand .. 549
Thatchers Weaving Grass 550
Thatchers at Work .. 551
Shehu of Bornu .. .. 552
Sokoto Horse and Rider .. 553
Tinfield of N. Nigeria .. 554
Boat-building up the Niger 555
Mats While You Wait .. 556
Esa Village Beauty .. 557
Hausa Woman Trader .. 558
Music-makers of Bornu .. 559
Abham Chief's Ju-ju .. 560
Fishing on a Nigerian River 561
Three Score Years and Ten 562
Victim of Desert Glare .. 562
Nigerian Head-dress .. 563
Obiblo Shrine near Akabe 564
Native Plutocrat's Tomb.. 565
Nigerian Doctor .. .. 566
Girls of Hausa Tribe .. 567
Son of King of Lokoja .. 568
Deference of Youth to Age 569
Skirt-dance at Fedderi .. 570
Housing Problem Solved.. 571
Quick Building .. .. 571
Mud Architecture of Kano 572
"No. 1," Kano .. .. 572
Home of Justice at Kano 573
Native Doctor's Herbs .. 573
An Emir's Police .. .. 574
Last of the Ashanti Kings 575
Corner of Kumasi's Market 576
Civilization in Accra .. 577
Vanity in Krobo Country 578
Black Psyche's Mirror .. 579
Brides of the Volta Dist... 580
Effect of Head Carrying on Modern Physique .. 581
Gold Coast Potter .. .. 582
Transformation of Clay into Pottery .. .. 583
Polishing Pottery .. .. 584
Fanti Earthenware Factory 585
Ashanti Burden-bearers .. 586
Rebeccas of the Gold Coast 587
Gold Coast Architecture .. 588
Social Hour in Courtyard.. 589
Gold Coast Girls' Pastime 590
Houses Near Beyin .. 591
Ascent to Fanti Roofs .. 592
The Faith of the Crescent.. 609
Pot Making, Mendi Dist... 610
Finishing Touches.. .. 611
West African Sappers .. 612
Asiatic Traders' Mud Store 613
Wheelless Barrows .. 613
Mandingo Women-traders 614
Shilluk Town Belle .. 615
Fondong Warrior.. .. 616
Industry in Cameroons .. 617
Latuka Beauty .. .. 618
Nile Valley Water-carrier 619
Sprung from Famous Race 620
Bisharin Shepherdesses .. 621
Mixture of Costume .. 622
Sudanese Youth .. .. 622
Hair-dressing in Open Air 623
Material for Soldiers .. 624
Familiar on Sudan Plains 625
Camels in Omdurman .. 626
Bisharin Caravan Conductors .. .. .. 627
Light Craft on the Nile .. 628
About to Cross Nubian Wastes .. .. .. 629
Shilluk Coiffure .. .. 630
Happiness Personified .. 631
Children of Nubian Desert 632
Children of Ethiopia .. 633
Sultan of Loka .. .. 634
Home in Bahr-el-Ghazal.. 634
New Method of Transport 635
Market-man in El-Obeid .. 636
Christian King and Wife.. 637
Moment of Doom .. 638
Impersonations of Dignity 639
Sudanese Domesticity .. 640
Foumba, King of Kilema 641
Family Contentment .. 642
Cards in Kenya Colony .. 643
Masai Warriors .. .. 644
A Soldier of the King .. 645
Famous Little Hunters .. 646
Masai Women, S. Guaso Myiro .. .. .. 647
A Personable Dame .. 648
Masai Belles .. .. 649
Scions of a Fighting Stock 650
Swahili Dhow in Harbour 651
Human Pelican .. .. 652
Mother and Child .. .. 653
Descendants of Prophet's Tribe .. .. .. 654
Girls Loading a Camel .. 655
Arab Beauty at Zanzibar.. 656
Thoroughfare of Zanzibar 657
Drying-ground for Cloves 658
An Aromatic Occupation.. 658
Girl Convert to Christianity 659
Slave to Fashion .. .. 660
"Ivory and Slaves" .. 661
Returning from the Chase 662
Canoeing on Bangweolo .. 662
Bringing Back Dinner, Tanganyika .. .. 663
A March Past at Kigoma.. 664
Fountain of Justice, Tanganyika .. .. .. 665
March of Civilization .. 666
Watuta Woman .. .. 667
Christians, Lake Nyasa .. 668
A Minion of the Law .. 669
Savagery's Blunted Blade 669
Bird's-eye View of Mochudi 670
Capital of St. Helena .. 671
Promenade in Port Louis 672
Wooden Puppet as Mascot 673
Popular Mendi Game .. 674
Amusements near Benin.. 675
Monkeys Minus Mischief.. 676
Hauling Home Hippo Meat 677
Lion-spearers' Dance .. 678
Locating Sickness in Ankole 679
Sacred Milk for Monarch.. 679
Gold Coast Fetish Man .. 680
Ovra Dancer in Regalia.. 681
Invocation to Deity .. 682
Deity of Fanti Village .. 684
Guarantee against Sickness 685
Performers of Ceremonial 686
Bundus, Mendiland .. 687
Débutante returns .. 688
Basuto Girl-brides .. 689
Coach of Massa's Queen .. 690
Chief of Mendiland .. 692
Mercury of Mendiland .. 693
A Sudanese Sacrifice .. 694
Sudanese Dancing Troupe 695
Circe of the Sudan.. .. 696
Somali Gladiators.. .. 697
Appealing to Caesar .. 697
Dancers of Zanzibar .. 698
Sword-bearer to King .. 699
Ruanda Gala Performance 700
Soirée at Ruanda Court .. 701
Swahili Instruments .. 702
Rara Avis of Nyassaland.. 703
Drums of Magic Powers .. 722
Musicians' Gourd Piano.. 723
"Beauty" Dearly Bought 724
Ear-lobes of the Kikuyu.. 725
Head-dress of Masai Dandy 725
Masai Woman's Rings .. 725
Kikuyu Warrior's Ear .. 725
Discomfort of Fashion .. 726
Ankle Plates of Ibo Woman 727
Head-dress of Swaziland.. 728
Ladies of Kukuruku .. 729
Kikuyu Warriors .. .. 730
Ladies of Tarkwa .. .. 731
Silks of the Aristocracy.. 731
Stages in Coiffure-making 732
Completing Their Toilet.. 733
Protecting Cage for Indigo 734
Trade in Freetown .. 735
Instruction in Nigeria .. 736
Tanganyika Scholars .. 737
Preparing for Carousal .. 738
Reed-built Native Village 742
Rest on Village Green .. 744

BRITISH EMPIRE IN AMERICA
At Home in Guiana .. 748
A Pleasing Contrast .. 749
Trafalgar Square, Bridgetown .. .. .. 750
Palm Avenue, Bridgetown 751
Shouldering Family Burden 752
Macusi Housewife at Home 753
Warraw Shield Game .. 754
Taking the Count .. .. 754
Wapisiana Shooting Fish.. 755
Guard at Kingston, Jamaica 756
On Her Way to Market .. 757
Hours of Ease .. .. 758
West Indian Bungalow .. 759
At the Well .. .. 761
Tending Sugar-Canes .. 762
Cutters of the Canes .. 763
Horse-mill for Crushing Canes .. .. .. 764
Windmill in Barbados .. 765
Dismantling Cocoa tree .. 766
Extracting Cocoa-seeds .. 767
"Cocoa Dance" on Roof.. 767
E. Indians in W. Indies.. 768
Harvesting the Banana .. 770
Bananas Fall to the Knife 771
Stacked for Pack Animals 772
Fine Clusters of Fruit .. 772
Hauling Bananas by Tram 773
Loading the Steamship .. 773
Cottage Life in Antigua .. 774
Fashion in Dominica .. 775
Market Day in St. George's 776
Pomp at Choiseul .. 777
Coral and Human Comfort 778
Washerwomen at Work .. 779
Procession in Castries .. 780


## *List of Maps*


Modern British and Ancient Roman Empires .. .. xxxvii
Abyssinia .. .. .. 19
Afghanistan .. .. .. 44
Albania .. .. .. 61
Algeria .. .. .. 110
Annam .. .. .. 167
Arabia .. .. .. 192
Argentine Republic .. 221
Armenia .. .. .. 243
Australia .. .. .. 313
Federal Republic of Austria 338
Hapsburg and Austro-Hungarian Empires .. .. 339
Azerbaijan .. .. .. 343
Belgium .. .. .. 376
Belgian Congo .. .. 409
Independent State of Bhutan 410
Bokhara .. .. .. 433
Bolivia .. .. .. 475
United States of Brazil .. 511
British Empire in Africa .. 741
British Empire in America.. 783




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# Editorial

PEOPLES and NATIONS are words that have been much on tongue and pen in recent years. Since the outbreak of the Great War national spirit has been more active in the minds of men than at any other time in history.

By its very existence the League of Nations recognizes the ineluctable fact of nationalism, though an eminent statesman, in describing the spirit of nationalism as "the curse of Europe," looks to the League somehow to abolish that spirit, and one of our seers, among his after-war visions, has seen a "world state," in which, presumably, national distinctions are blurred and all humanity exists in some strange neutral tint.

## Survey of the Living World To-day

IN this brief note we cannot discuss the merits of nationalism or the "self-determination of small peoples." These matters are mentioned merely to indicate the interest that has been awakened in the study of the world's nationalities, whether that be in the hope of making them all pursue one ideal and conform to one pattern, or the better to understand how sharply they differ from each other.

Here we are concerned with things as they are, and it is the aim of this work to quicken the interest of the English-reading public in the peoples of other nations, their racial origins, their history, their manners and customs, at a time when the need for such knowledge will not be called in question either by those who see in the spirit of nationalism a good thing or by those who denounce it as a curse.

## "The Proper Study of Mankind is Man"

A PROPER knowledge of the races of mankind that are sharing with us in the life of the globe to-day is essential to anyone who would lay claim to be decently educated. It scarcely needed the Great War to make intelligent persons understand how the complex machinery of modern civilization has brought peoples of very distant areas of the earth into a relationship, the closeness of which is often realized only when some temporary breakdown in that machinery occurs.

The war at least made plain to the most unobservant that no nation can live unto itself alone, and in that degree it stimulated the sort of study which this work seeks to advance.



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## A New Picture of the Post-War World

It was determined that the task of presenting an entirely new picture of the post-war world in its living actuality should be attempted, and, after due consideration, the national unit was found to offer the most practical method of treatment. By arranging the nations of the world in their alphabetical order, rather than following any geographical sequence, a pleasing variety of subject resulted.

Merely to describe the peoples of all nations in their habits as they live, and to illustrate them profusely, did not seem adequate to the purpose in hand; hence the historical chapters, in which every nation's story is briefly retold by skilled historians.

## Only Writers of Accepted Authority

That every country in the world should be depicted anew by a writer of accepted authority upon it was a cardinal condition of our plan. At the risk of being invidious in naming any of the hundred distinguished writers whose contributions have helped to make Peoples Of All Nations the unique authority it may claim to be, the names of Sir Frederick Lugard, Sir Valentine Chirol, Dr. Grenfell, Sir Percy Sykes, and Sir Francis Younghusband, so eminently identified as these are respectively with West Africa, India, Labrador, Persia, and Tibet, may be noted merely as illustrative of this quality of our work.

## Entirely New Series of Pictorial Documents

While great pains have been taken to ensure that our literary contents shall be the best that can be produced by our best writers, the labour and expense involved on the pictorial side of the work exceed anything ever before attempted in a publication of this kind; for it was felt that the easily obtainable views of places and racial types fell much below the standard aimed at here.

To bring together an entirely new collection of photographs of world-wide interest meant a great task, but a task that has been faced, and with what success let the pages that follow bear witness.

## An Unequalled Pageant of all Mankind

Photographers in all parts of the world have been at work expressly to enrich our pages, and several of Britain's finest experts in camera craft have undertaken foreign journeys exclusively on behalf of Peoples Of All Nations. Each photograph—and none but direct camera reproductions of actual life appear—has some lesson to teach, either in racial character, native craftsmanship, or custom.

With comparatively few exceptions the illustrations are printed here for the first time, and apart from the interest and authority of the literary contents, the richness and variety of the photographic collection provide a fascinating and unrivalled pageant of living mankind, the study of which cannot fail to prove of high educational value.

*THE FLEETWAY HOUSE,*
*LONDON, E.C.4.*

J. A. Hammerton



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# A GALLERY OF CONTRIBUTORS

*MORE than one hundred writers of distinction, and some three hundred expert photographers, have cooperated in furnishing the literary and pictorial contents of this work. Below we present seventy portraits representative of the distinguished group of explorers, travellers, and historians whose original contributions stamp with authority the pages of* PEOPLES OF ALL NATIONS

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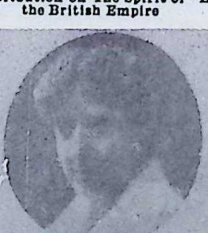

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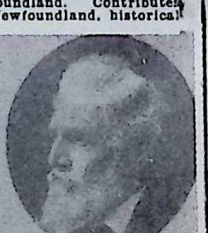

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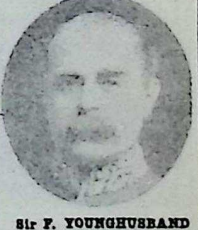

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# PLAN OF THE WORK

*The alphabetical arrangement facilitates reference to any particular country. States and peoples merged into large national groups are, with some exceptions, treated under the parent group, e.g., "British Empire," "French Colonial Empire," but nationalities of historic or peculiar interest though not politically independent, such as Annam and Dahomey, and self-governing dominions, like Canada and New Zealand, are individually dealt with in their alphabetical sequence*

ABYSSINIA
AFGHANISTAN
ALBANIA
ALGERIA
ANDORRA
ANNAM
ARABIA See also Hejaz, Oman
ARGENTINA
ARMENIA
AUSTRALIA
AUSTRIA
AZERBAIJAN

BELGIUM
  BELGIAN CONGO
BHUTAN
Bohemia (See Czecho-Slovakia)
BOKHARA
BOLIVIA
BRAZIL

BRITISH EMPIRE
I. IN AFRICA
  Anglo-Egyptian Sudan
  Ascension Island
  British East Africa
    Kenya
    Tanganyika
    Uganda
    Zanzibar
  Egypt (See Egypt)
  Mauritius, etc.
  Nyasaland Protectorate
  St. Helena
  Seychelles
  Somaliland Protectorate
  South Africa
    Basutoland
    Bechuanaland
    Rhodesia
      (See Rhodesia)
    See also South Africa, Union of
  Swaziland
  West Africa
    Nigeria
    Gambia
    Gold Coast, Ashanti, & Northern Territories
    Sierra Leone
    Togoland
    Cameroon
  Zululand (See South Africa, Union of)
II. IN AMERICA
  Bermudas
  Canada (See Canada)
  Falkland Islands
  Guiana, British
  Honduras, British
  West Indies
III. IN ASIA
  Aden, Perim, Socotra, Bahrein Islands [Lahej
  Borneo & Sarawak
  Hongkong
  India (See India)
  Straits Settlements
  Malay States

IV. IN AUSTRALASIA AND OCEANIA
  Papua
  New Guinea
  Fiji
  Pacific Islands
    See also Australia, New Zealand, Tasmania
V. IN EUROPE
  Channel Islands
  Cyprus
  Gibraltar
  Malta

BULGARIA
BURMA

CAMBODIA
CANADA
Central American Republic
  (See Guatemala, Honduras, & Salvador)
CEYLON
CHILE
  PATAGONIA
CHINA
  See also Manchuria, Mongolia, Sin Kiang, Tibet
Cilicia (See Syria & Cilicia)
COLOMBIA
COSTA RICA
CUBA
CZECHO-SLOVAKIA
  (Bohemia, Moravia, Silesia, Slovakia Ruthenia)

DAHOMEY
DANZIG
DENMARK
  See also Iceland
Dominican Republic (See Santo Domingo)

ECUADOR
EGYPT
  LIBYAN DESERT
ENGLAND
  ISLE OF MAN
ESTHONIA

FINLAND
FIUME
FORMOSA
FRANCE
  See also Algeria

FRENCH COLONIAL EMPIRE
I. IN AFRICA
  French Congo (French Equatorial Africa)
  Cameroon
  Reunion
  French Somaliland
  French West Africa & the Sahara
    See also Dahomey
  Mauritania
  Morocco (See Morocco)
  Togoland
  Tunis (See Tunis)
II. IN AMERICA
  Guadeloupe
  French Guiana
  Martinique
  St. Pierre & Miquelon Is.
III. IN ASIA
  French India
  French Indo-China
    See also Annam Cambodia
IV. IN AUSTRALASIA & OCEANIA
  New Caledonia
  New Hebrides
  Society Islands, Tahiti, Marquesas, etc.

GEORGIA
GERMANY
  BADEN
  BAVARIA
  PRUSSIA
  SAXONY
  WURTEMBERG
GREECE
Greenland (See Denmark)
GUATEMALA

HAITI
HAWAII
HEJAZ
HONDURAS
HUNGARY

ICELAND
INDIA
  See also Burma, Nepal
IRAK
IRELAND
ITALY
  ITALIAN DEPENDENCIES
    Eritrea
    Italian Somaliland
    Tripoli & Cyrenaica
    Tientsin Concession

JAPAN
  See also Formosa, Korea

KHIVA
KOREA
Kurdistan (See Armenia & Persia)

LATVIA
LEBANON
LIBERIA
LIECHTENSTEIN
LITHUANIA
LUXEMBURG

MADAGASCAR
MANCHURIA
Mesopotamia (See Irak)
MEXICO
MONACO
MONGOLIA
Moravia (See Czecho-Slovakia)
MONTENEGRO
MOROCCO

NEPAL
NETHERLANDS
  DUTCH EAST INDIES
  DUTCH WEST INDIES
NEWFOUNDLAND
  LABRADOR
NEW ZEALAND
  See also Samoan Is.
NICARAGUA
NORWAY

OMAN

PALESTINE
PANAMA
PARAGUAY
Patagonia (See Chile)
PERSIA & KURDISTAN
PERU
PHILIPPINE ISLANDS
POLAND
PORTUGAL
  PORTUGUESE DEPENDENCIES
    Goa, Macao, Timor, Cape Verde Islands, Portuguese Guinea, San Thome and Principe, Angola, Mozambique

RHODESIA
RUMANIA
RUSSIA
  See also Azerbaijan, Esthonia, Georgia Latvia, Lithuania, Siberia, Ukraine

SALVADOR
SAMOAN ISLANDS
  WESTERN SAMOA
SAN MARINO
Sandwich Islands (See Hawaii)
SANTO DOMINGO
SCOTLAND
SERBIA, CROATIA, & SLOVENIA
  See also Montenegro
SIAM
SIBERIA
  YAKUTSK REPUBLIC
Silesia (See Czecho-Slovakia, Germany, Poland)
SIN KIANG
SOUTH AFRICA, UNION
  Cape of Good Hope
  Natal & Zululand
  Transvaal
  Orange Free State
  S.W. Africa Protectorate
    See also British Empire in Africa
SPAIN
  SPANISH COLONIES
    Rio de Oro, Adrar Ifni, Spanish Guinea Fernando Po, Spanish Morocco
SWEDEN
SWITZERLAND
SYRIA & CILICIA
  See also Lebanon

TASMANIA
TIBET
TUNIS
TURKISTAN
  See also Sin Kiang, Bokhara, Khiva
TURKEY
  See also Arabia, Syria

UKRAINE
UNITED STATES OF AMERICA
  U.S. TERRITORIES
    Alaska
    Porto Rico
    Virgin Islands
    Guam
  See also Philippine Islands, Hawaii, Samoan Islands
URUGUAY

VENEZUELA

WALES

Yugo-Slavia (See Serbia

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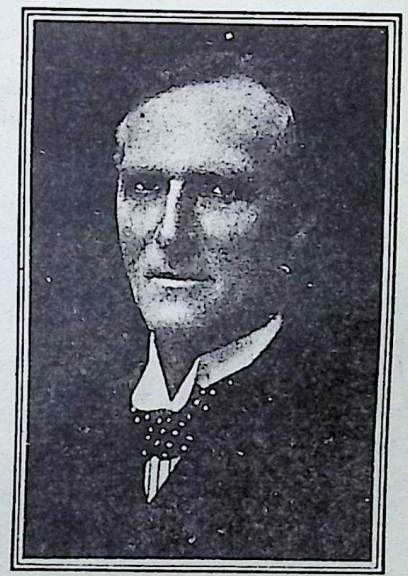
# THE DAWN OF NATIONAL LIFE

## *An Outline of Racial Origins: How Man Emerged from the Horde at the Call of the Tribal Spirit*

By SIR ARTHUR KEITH, F.R.S., F.R.C.S., LL.D.
Author of "The Antiquity of Man," "Nationality and Race," etc.

IF we would seek for a rational explanation of how mankind has been fashioned into diverse races, and how modern nationalities have come into being, we must go far beyond the bounds of history in its written form. From the number of early cemeteries and graves in Upper Egypt, we may draw the conclusion that some 6,000 years before the birth of Christ, if not earlier, a discovery had already been made which was destined to revolutionise the world of mankind. This discovery was the knowledge of agriculture—the art which made any tract of land, one which was scarcely sufficient to sustain a single soul by its natural produce, sufficient to carry a hundred families. By this art the sparsely distributed natives of the valley of the Nile became, in a few generations, the teeming millions who served the Pharaohs. It is the knowledge of agriculture that has clothed large parts of the earth with a close carpet of humanity.



Photo, Russell

To take a modern example from our own homeland, an area in the valley of the Thames which could scarcely have supported twenty wandering families in Neolithic times by its natural produce of plant, fish, and game, now provides homes for over seven millions of Londoners. The discovery and improvement of agriculture have made massed populations and crowded nationalities possible, and wrought a revolution in the conditions of human existence. This critical step forward marks the close of an ancient order of things and the dawn of our modern world.

The discovery of agriculture coincides with another important event — the beginning of the Neolithic period, the last of man's many phases of stone culture. Experts are almost unanimous in placing the beginning of man's Neolithic culture at a date some 6,000 or 7,000 years before the birth of Christ. Thus it will be seen that the dawn of our modern world of crowded nationalities is a comparatively recent event in man's immensely long history. It was not until some 3,000 years before Christ's time that men found out how to replace weapons and implements of stone by others wrought in metal—first in copper or bronze, and then in iron. The Bronze and Iron Ages represent only the latest pages of the voluminous history of mankind.

For the anthropologist there are but two well-marked phases in human history. The first phase is that of natural subsistence—an infinitely long and monotonous chapter—stretching



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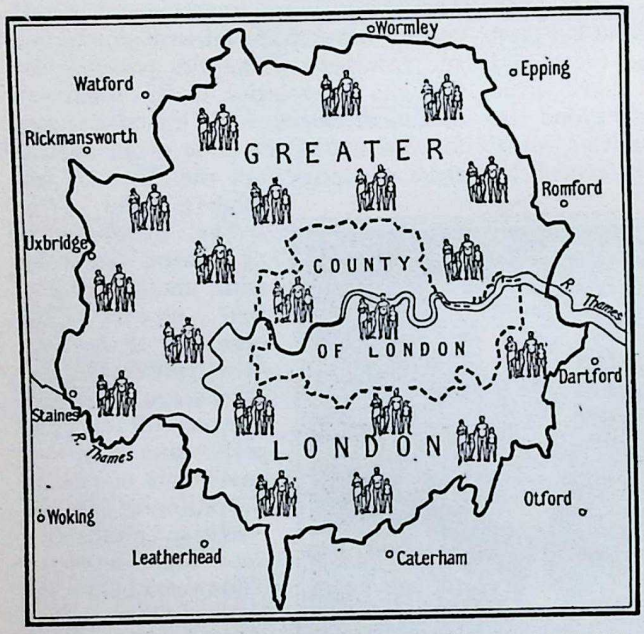
over a million of ears or more. The second is the phase of artificial subsistence—which we have just seen to be a short chapter—covering a period of 8,000 years, or 10,000 at the very utmost. This later period has been one crowded with events which have a critical bearing on the present and future welfare of mankind. It was during this period that the actors in the great drama of humanity took up their present places on the world stage. But when it comes to the understanding of racial and nationa problems, the first and long natural phase of man s history is by far the more important, for it was in this period that the existing races of mankind became differentiated and came by their mental qualities and bodily characters. The mental outlook which has been inherited by modern man was shaped then.




**WHEN ONLY 100 PERSONS COULD LIVE IN LONDON**
In prehistoric times, before man had discovered the great secret of agriculture, the area now covered by Greater London could support only about 100 individuals. Its total possible population at that early stage is shown by the figures on the map. To-day, seven and a half millions of human beings are massed in the area

Fortunately for our present purpose, it is still possible to study the conditions of life which prevailed in the world of early humanity, when modern races of mankind were being fashioned and the qualities of their brains and minds were being evolved. No land offers us such advantages for our present purpose as does the continent of Australia. Until a little over 150 years ago, when Captain Cook arrived there, it was the most secluded part of the earth's surface, the most remote from the tides of civilization which swept the continents lying to the north of the Equator.

If a breeder were in search of a primitive stock of humanity, with the view of evolving from it, by means of artificial selection, breeds or races comparable to the more distinctive types of modern mankind—such as the Negro of Africa, the Mongol of Asia, and the Caucasian of Europe—he would select for his purpose the dark-skinned natives of Australia. They represent an old or primitive type of modern humanity.

They have many Negroid traits, some Mongolian, some Caucasian features, and many other characters which may be termed low or primitive. The conditions under which they spend their lives represent a stage which prevailed in all parts of the world before the art of agriculture was discovered. At the date of Captain Cook's arrival the native population of this vast continent—probably under a quarter of a million souls—was divided and subdivided into a myriad of tribal islets.

The manner of life led within one of these islets we may glean from the recent and instructive researches of Professor Baldwin Spencer and Mr. F. J. Gillen in Central and Northern Australia. We may select the Warramunga tribe, occupying a sharply delimited

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territory, equal in extent to the combined areas of Yorkshire and Lancashire, situated almost in the heart of the continent. Their country is an arid plain, covered by Mulga scrub, crossed by ranges of hills, and provided with no natural frontier barriers. So barren does the land seem to a European visitor that he is puzzled to know how the natives manage to obtain a livelihood, for they are entirely dependent on the natural produce of their arid plains and almost waterless creek-valleys.

Over this country the Warramunga are scattered, divided into local bands or groups, each group confining its wanderings to a definite and recognized district of the tribal territory. Each local group is composed of closely related individuals, the older men serving as heads or advisers. A common speech prevails throughout the members of the tribe, with a tendency to form local dialects. Elaborate ceremonies bring local groups together at intervals, and assist to keep up a community of interest and of organization throughout the whole tribe.

The Warramunga are surrounded by five other tribes, each of which has its marches strictly delimited. Each has its own tongue; in ceremonies and in beliefs, each tribe differs in detail. A strict understanding of territorial limits, a decided difference in speech, and slighter differences in customs, habits, beliefs, and ceremonies tend to isolate neighbouring tribes. Marriage across the tribal frontier line is rare; organized

THE DISCOVERY THAT MARKS THE DAWN OF OUR MODERN WORLD

The discovery of agriculture was the event which changed the whole face of the world. The first man who discovered the use of the hoe initiated a new knowledge which "has clothed large parts of the earth with a close carpet of humanity." The Nigerian native seen above, whose agriculture is limited to the use of a primitive hoe, is not greatly advanced beyond the prehistoric discoverer

*Photo, J. R Raphael*

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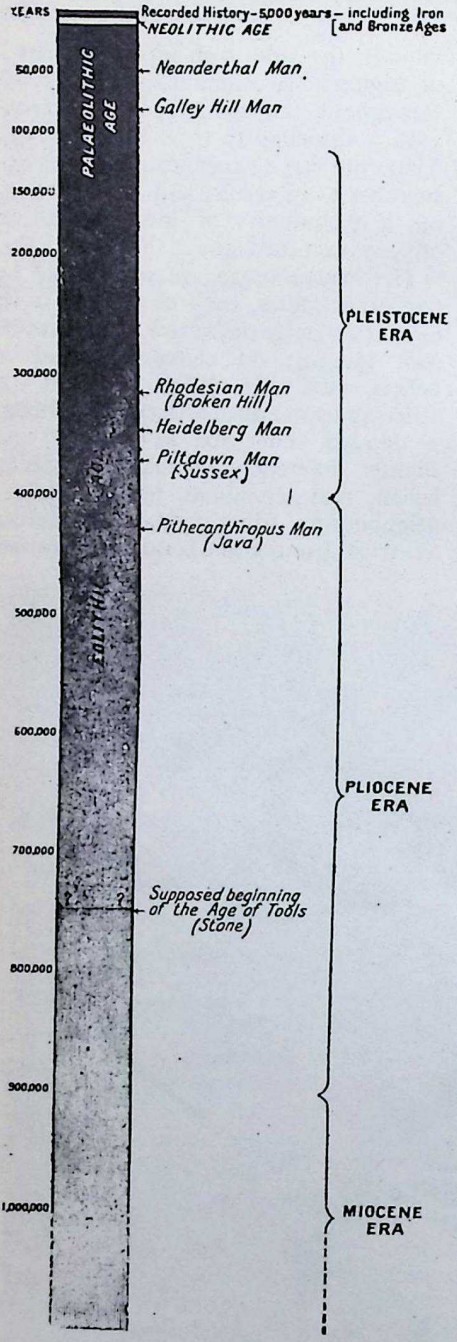


AGE OF MAN ON THE EARTH

This diagram, prepared by Sir Arthur Keith, is based upon two scales of time, one estimated by the age of geological deposits and the other by the evolution of human implements. Note how brief a period in comparison to the whole is the recorded history of man

warfare of tribe against tribe is unknown; but perpetual inter-tribal vendettas across frontier lines serve to keep the people of one area separate from those of surrounding areas.

No matter which part of the Australian continent we had visited before the arrival of the white man, we should have found it divided up, each area being the circumscribed homeland of a local or family group. We should have found that a number of these local groups regarded themselves as forming part of a natural community or organization to which we may give the name of tribe. Nowhere on the Australian continent do we find evidence of disturbances wrought by the impact of migratory or invading hordes. Evolution worked out its ends by increasing the numbers and territory of successful tribes at the expense of their less vigorous and less prolific neighbours.

***PHASE of life that ended 8,000 years ago in Europe but is still existing in Australia***

The state of human existence which can still be seen in Australia represents for us the conditions of human life in all parts of the world during the long epoch of man's natural or primitive subsistence. In Europe this phase began to come to an end some 8,000 years ago. It was amidst these primitive conditions that the numerous races and breeds of modern mankind became differentiated from each other. In such conditions, too, extinct human forms, which we know only by the discovery of their fossilised skull and bones, became evolved.

It is only when we look deeply into the problem of the origin of modern human races, and search for the machinery which Nature has employed to bring them into existence, that we see the importance of the factor of isolation. This factor of isolation was forced on Darwin's attention when he visited the Galapagos Islands, and found each with its peculiar species of birds and turtle.

It was not necessary for Nature to place primitive mankind on an archipelago of islands scattered in a

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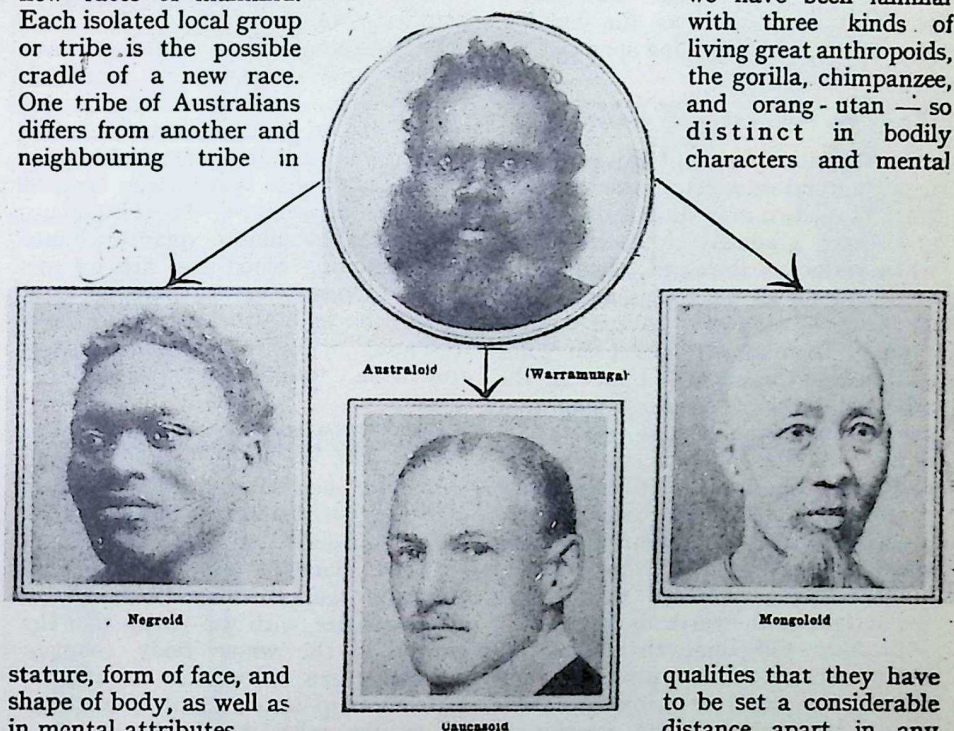
vast sea to secure the isolation of human groups; she obtained the same effect by creating and fixing in the human brain that assemblage of instinctive mental reactions that we are all familiar with as "tribal spirit" or "clannishness."

The tribal instinct is an essential part of Nature's machinery for the production of new forms of humanity—new races of mankind. Each isolated local group or tribe is the possible cradle of a new race. One tribe of Australians differs from another and neighbouring tribe in mental qualities which constitute the tribal instinct divide mankind into groups or nations, and have been an essential factor in evolving the black, yellow, and white races of mankind from a common ancestral stock.

In searching for light on the earliest stages in human evolution help can be obtained by studying the animals most nearly related to man. For many years we have been familiar with three kinds of living great anthropoids, the gorilla, chimpanzee, and orang-utan — so distinct in bodily characters and mental qualities that they have to be set a considerable distance apart in any evolutionary scheme of classification. The orang is native to Borneo and Java; the gorilla and chimpanzee are now confined to Africa. The difference between these apes is so great that they have to be classified or grouped not as separate species, but as separate genera. In the ancient world of mankind there were wide gaps of a similar kind between human types; some of the extinct human forms, which are known from their fossil remains, were so different in structure from the modern breeds of men, and were marked off stature, form of face, and shape of body, as well as in mental attributes.




OUR ANCESTRAL BLACK
The existing Warramunga of Australia represent the original stock from which the three great modern races have developed, as suggested in the above grouping

If the tribal spirit, which is so deeply engrafted in human nature, could be eradicated—if that mental quality which Professor F. H. Geddings, in "The Principles of Sociology," has named "consciousness of kind" were to be bred out of the human brain, then the racial frontiers of the world would break down, and mankind would mingle and become reduced to a grey uniform mixture throughout the world. It is the ever present reaction of the tribal spirit that maintains racial frontiers. These

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from each other by such pronounced anatomical characters, that they have to be given separate specific or even generic rank. They were as far apart in the evolutionary scale of the human world as the jackal, wolf, dog, and fox are in the canine world. All the breeds or races of modern man, on the other hand, are no farther apart in the evolutionary scale than the modern breed of dogs, such as the bulldog, greyhound, sheep-dog, and spaniel.

***SCIENCE, despite its progress, has only recently found new marvels of human development***

In the later phases of the period of man's natural subsistence, the ancestral stock of modern man throve, expanded, and came gradually to occupy the whole surface of the earth, ousting and extinguishing all the representatives of competing and more ancient human types. There must have been some qualities of brain and body in the ancestral stock of modern man that gave it a winning advantage over all its rivals. As this modern stock throve and expanded, broken up as it must have been into scattered, isolated, local groups, it in turn underwent differentiation and gave rise to the various human breeds or races that carpet the surface of the earth to-day.

Breeders will agree that the persistent separation of a primitive community into local or tribal groups is highly favourable to the creation of new races or breeds. But how is it that Negroid features have become most pronounced in the natives of tropical Africa, Mongoloid features in the natives of North-Eastern Asia, and Caucasoid or European features in the natives of Europe?

In late years Nature has unlocked some of the secrets of her mechanism for the production of new forms of man and beast. It has been found that there exists in the human body just as in that of every vertebrate animal, a number of growth-regulating glands, each exercising its own peculiar effect on the growth of body and brain. Two are situated within the skull and attached to the brain—the pituitary gland and the pineal gland. Another is placed in the neck—the thyroid gland. A fourth is placed near the kidneys—the adrenal gland; while the fifth, or interstitial gland, forms an intrinsic constituent of the sex or seed glands.

The fact that removal of the sex glands alters the bodily form and mental character of human beings is knowledge of olden times. But it is only in recent years that we have learned how the effect is produced. We now know that the sex glands and each of the other glands just mentioned are small but complex chemical laboratories in which substances named hormones are produced. These hormones are passed in minute quantities into the circulating blood and are by this means carried to every member and part of the body, where they exercise a regulating or controlling influence on growth and form.

***MYSTERIOUS glands that determine sex and stature and shape new types of human beings***

Medical men are only too familiar with the disturbances of growth which follow disorderly action of one or more of these glands. For instance, the pituitary gland may assume an abnormal size, with the result that the growth of the whole body changes. A young man or woman so affected will shoot up into a giant or giantess. If, on the other hand, the gland is reduced in size or action, dwarfism results. We know, too, that adult individuals who suffer from enlargement of the pituitary gland become transformed in appearance in the course of a few years. Their faces become rugged and long, their jaws big, and their noses prominent. Their feet, hands, skin, hair, and mental nature change, so potent are the hormones emanating from the pituitary gland in the shaping of bodily characters.

Medical men are also familiar with the growth effects which follow disordered action of the thyroid gland. The effects are different from—almost the opposite of—the effects which follow

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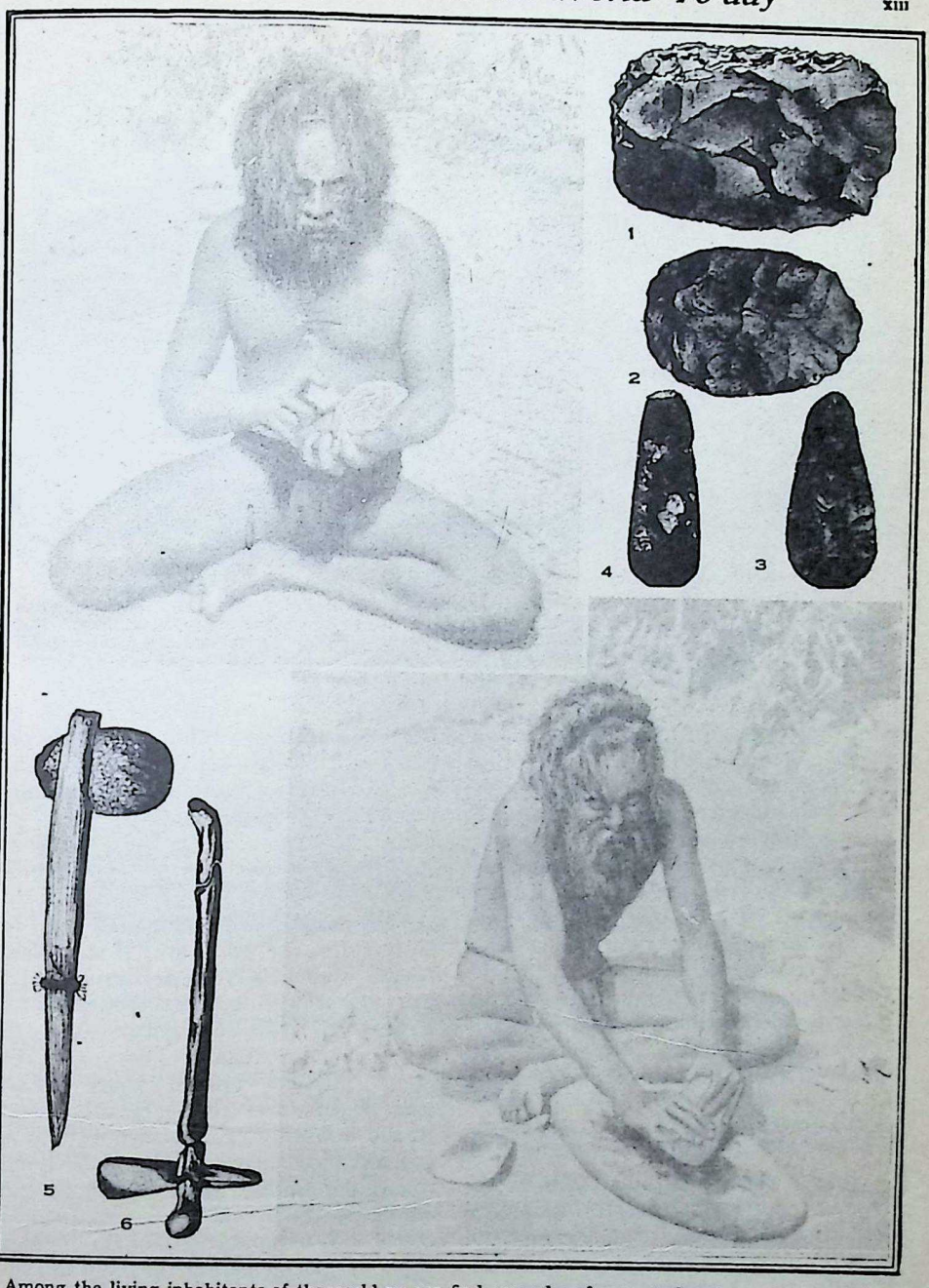


Among the living inhabitants of the world we can find examples of man at almost every stage of his upward progress from the primitive conditions of the Stone Age. The existing Warramunga tribe of Australia may be taken as representing that very rudimentary culture which prevailed throughout the world before the transforming art of agriculture had been discovered. These Warramunga are making tools of stone, the upper one chipping a block of diorite by means of a small lump of hard quartzite, to rough out an axe head like Fig. 1, photographed from an actual example, that may compare with Fig. 2, of a real palaeolith found in England. The Warramunga at work in the lower photograph is carrying the axe-head a stage further, polishing it after more chipping, as in Figs. 3 and 4, which show Neolithic celts from the South of England. Fig. 5 is a finished Warramunga axe, the haft of split withy from a gum-tree, and 6 a Neolithic axe-head in its original handle, found in Solway Moss

*Photos, Spencer & Gillen's "Across Australia," Macmillan & Co., Ltd.*

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ANIMALS THAT ARE MOST NEARLY RELATED TO MAN

The orang (left), a native of Borneo, who builds a rude shelter in the tree-tops, and the chimpanzee (right), together with the gorilla, shown opposite, are man's nearest relatives among animals. But these apes are so different from each other that they form separate genera, and the fossil remains of primitive man show equally great structural differences, whereas modern men are no farther apart in the evolutionary scale than the modern breeds of dogs

disturbed action of the pituitary gland. If the action of the thyroid is defective, the face becomes short and broad, the nose seems to sink in at the root and to become widened and flattened. The skin and hair change in texture, the brain becomes sluggish, growth in stature is diminished or even arrested, so that dwarfism results. Again, the adrenal glands, as well as the thyroid, may be defective or altered in action. The skin of a fair person then becomes darkened by the deposition within it of pigment. The colour of hair and skin can be changed.

***HORMONES at work and the wonders they can perform in the growth of the human body***

Thus we see that there exists in the human body an elaborate mechanism for regulating its development and growth. By the free play and interaction of hormones, stature and strength may be increased or diminished; the pigmentation of the skin may be altered, the texture and distribution of hair changed, the facial features transformed. mental nature and emotional reactions greatly modified. Further, it is highly probable that certain elements in food, known as vitamines, can act on, and alter, the hormone mechanism which controls growth and determines racial characteristics.

***MOST recent coins from Nature's wonderful mint and where they circulate***

The most recent human types to be found in the world are (1) the blond people of North-Western Europe; (2) the typical negro of Central or Tropical Africa; (3) the Mongolian type of North-Eastern Asia. These are the latest physical human coins issued from Nature's evolutionary mint, and to the first only can we give any close consideration here. The lands lying round the Baltic, which served as the cradle of the blond type, represent a recent area of habitation, for throughout the long glacial period they lay deeply buried beneath a thick cap of ice.

We have every reason to suppose that the Nordic race of North-West Europe, tall men with fair hair and skin, with blue eyes and long narrow heads, are the progeny of the dark-haired and long-headed Mediterranean type of man who expanded northwards as the ice-sheet



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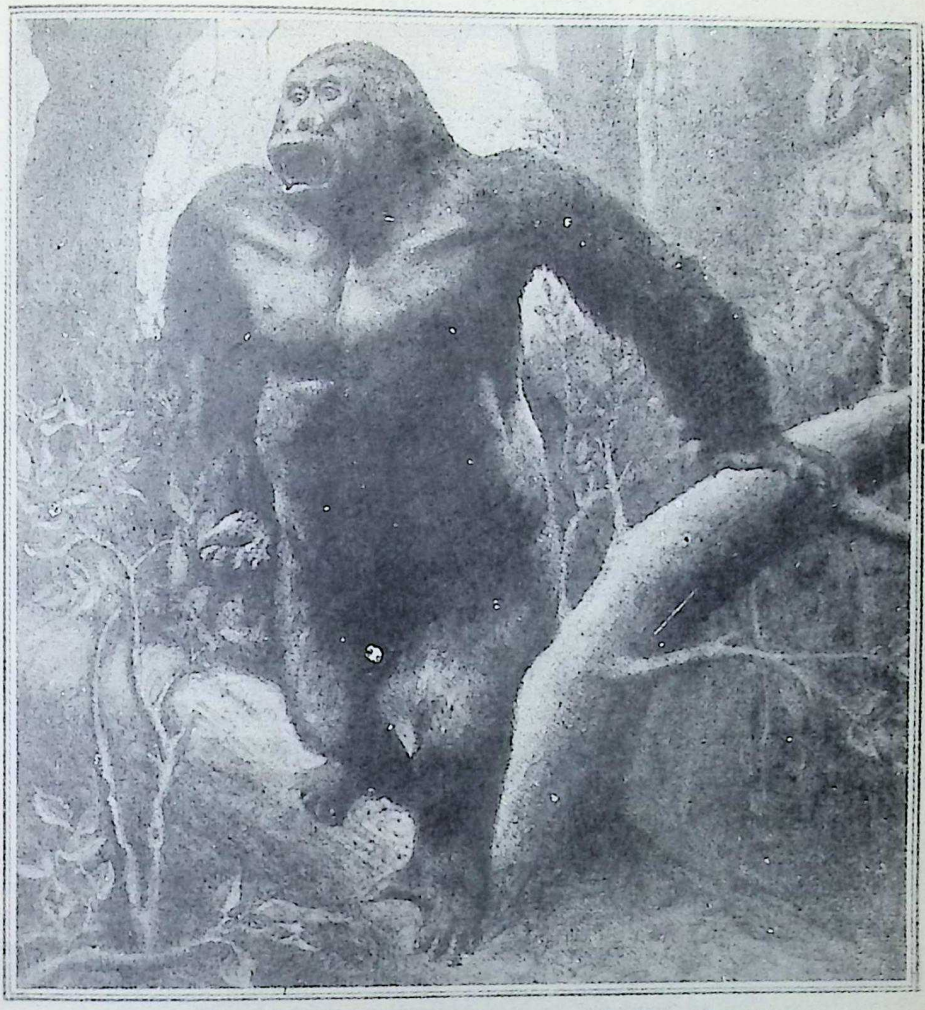

THE FIERCE AND TERRIBLE ASPECT OF THE GORILLA

Though largest of the man-like apes, this creature is not so nearly related to the human genus as the chimpanzee, which, like the gorilla, is an inhabitant of Africa

vanished. Blond skin and hair are new features, for a dark skin is a character of primitive races of man; it is a simian and ancient inheritance.

We have no apt name for the racial type found in Europe and South-West Asia, the best being that proposed by Blumenbach—Caucasian or Caucasoid. Ever since the dawn of written history, one branch or another of this stock has led the van of civilization. All great human inventions have been made by one or other of its members—the art of agriculture, the use of metals, the application of steam and electricity, the perpetuation of knowledge by the use of written or printed characters. How varied this stock has become, how active evolutionary forces have been in its midst, is at once realized when we draw a line across that part of the map of the world to which the Caucasian stock was confined until the dawn of the sixteenth century. The line extends from Southern India to Scandinavia. At the European end of this line we find the cradle-land of the blond man; at its Indian end we find peoples showing distinct Australoid and Negroid traits. The population of India, we shall see, has been evolved on the great racial watershed of the world. Within its



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borders extend the fringes of all the four great racial stocks of the world—the primitive Australoid, the Negroid, the Mongoloid, and the Caucasoid. India lies at the junction of the four great racial seas, hence the apparently mixed character of her population.

*NOSES of all nations are variously designed according to racial areas*

Our early acquaintance with Biblical history has unconsciously led us to regard the peoples living between the eastern end of the Mediterranean and the western frontiers of India—the Turk, Kurd, Armenian, Jew, Arab, Persian, and Afghan—as the most ancient of human races. When, however, we look closely at the physical characters of these Eastern peoples, particularly at their facial features—for it is by the form and expression of the face, by the colour of skin and texture of hair that we can best tell one race from another—we see that in reality they represent one of the most clearly differentiated branches of the Caucasian stock.

It is on the human nose that Nature has wrought her latest evolutionary designs. Among anthropoids the nose is merged in the contour of a snout-like face; the primitive human nose is wide, flat, not clearly differentiated from the rest of the face. In the typical Semitic face, and in variants of this type, we see a racial characteristic which extends from Palestine to Egypt. In this region of the world the nose has become a sharply delineated structure, more so than in any other racial area.

The present headquarters of this great-nosed racial type, which may be named Proto-Semitic, lies in South-Western Asia. It extends towards the north and east until it reaches the frontiers of the Mongolian stock beyond Afghanistan in the neighbourhood of the Hindu Kush. To this Proto-Semitic stock the Turk belongs, not, as is so often believed, to the Mongolian. We can follow the Proto-Semitic type through Persia and Baluchistan. When we enter the Punjab the racial type changes: the skin darkens, but the stature and features are pronouncedly Caucasoid or European. In India we reach the utmost fringe of the Caucasoid type; we pass beyond its evolutionary cradle. When we move towards Arabia or Egypt we come among less differentiated members of the Proto-Semitic stock. In Arabia, as in Egypt, we are passing towards the African cradle-lands and come within the zone of Hamitic influence. The Arabs and Egyptians have been evolved on that fringe of the Caucasian territory which borders on Negroid or Hamitic territory.

The greater part of Europe, including all its central areas, is occupied by peoples who, although differing in no evident degree from Nordic and Mediterranean races as regards facial features, colouring of hair and skin, and in stature, yet have a different form of skull. They are round-headed or brachycephalic, whereas the Nordic and Mediterranean stocks are long or narrow headed—are dolichocephalic.

*LONG heads and round heads, and the distinct racial origins suggested by them*

A difference in head form must not be given undue importance as a race mark. At best it serves in the sub-division of a human stock into races. Among Mongols we find peoples with long heads, although most divisions of this stock have round heads. Among Negroid and Australoid peoples most have long heads, only some have round. In the branches of the Proto-Semitic stock a round head is the prevailing form, but some branches are long-headed. We must not suppose that Central Europeans of the round-headed or Alpine type are radically different from the other two European stocks because of their shape of head. Clearly all Europeans are evolved from a common ancestral or Caucasian stock. In Mediterranean and Nordic stocks, dolichocephaly is dominant; in the Alpine stock, brachycephaly is dominant.

The Alpine stock falls into two divisions — the fair-haired, round-headed peoples occupying the greater

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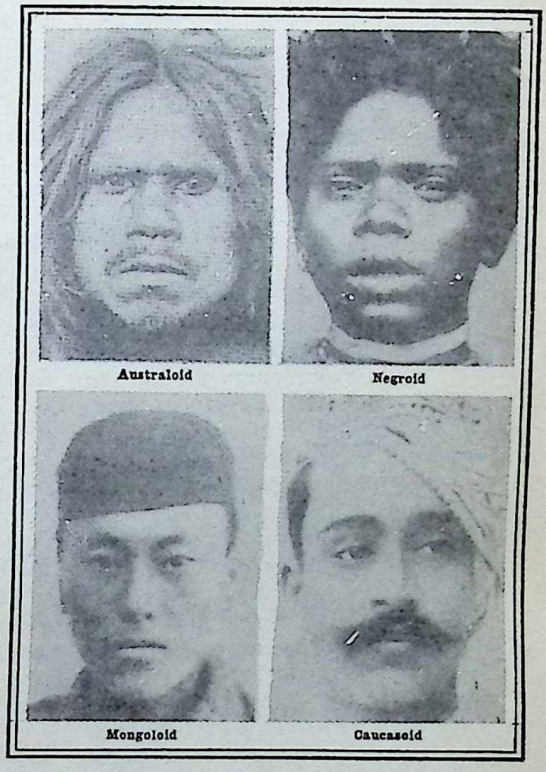
part of Russia, extending to Finland and the Baltic Provinces and sweeping right through Poland and Germany as far westwards as Hanover. The fair Alpine people are also known as Slavs. The other division, darker in skin and hair, and even more rounded in form of skull, occupy the greater part of the Balkan peninsula and the lands drained by the Danube and Upper Rhine. The dark-headed Alpine stock also extends into Northern Italy and occupies the whole of Central France.

So far as concerns physical type —and in everyday life the distinction between one human race and another can be made only from the outward appearance of face and body—the whole population of modern Europe, all its nationalities, if we except the Mongolian remnants in Northern Russia, has been compounded from the four racial stocks or types just mentioned—the Mediterranean, Nordic, fair Alpine or Slav, and dark Alpine—the French Celt. We have no option when we conclude that each of these stocks has been evolved in Europe, for nowhere else in the world do we find peoples or traces of peoples that could serve as ancestral stocks of modern Europeans.

We must conclude that Europe has been the cradle of her own racial types. But we do know that in the last six thousand years the round-headed stock has greatly increased the original area it held in Europe. In late palaeolithic times, towards the end of the Ice Age, we find the first traces of round-headed men in Western Europe. Until then all the fossil remains found in Western Europe are those of long-head racial types. The first round-head invasion of Britain occurred at the beginning of the Bronze Age, some two thousand years B.C.

Up to the time when Darwin's discoveries and teaching began to influence the thoughts of scientific men, it had been customary to trace the origin of European races to an Eastern or Asiatic source. The older anthropologists pre-supposed a distant Garden of Eden in the East, from which waves of mankind issued to flow westwards over a virgin Europe. We now know that Europe has been occupied by human forms throughout a whole geological epoch, long before types had reached their present modern racial states of evolution and distribution.




THE RACIAL WATERSHED OF THE WORLD
Within the borders of India the four great racial stocks of the world find a meeting-place. The primitive Australoid; the Negroid, the Mongoloid, and the Caucasoid are all to be found there. The types in order are: Vedda, Kader Forest man of S. India, Bhutia of Darjeeling, and a prince of Rajputana

Still, the Aryan theory, which held that the dominant people of Europe had spread from a centre in South-Western Asia, had one advantage. It provided an easy explanation for the fact that all the languages spoken between Ireland in the West and India



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in the East are modifications of the same ancestral tongue. Men did not then believe that speech could spread except by racial expansion and conquest. It was supposed that blood and speech must spread together.

***RACES of man are differentiated in the same way as well-marked species of animals***

The spread of fashion, such as everyone is familiar with in the modern woman's world, is no new thing. Among the natives of Australia, living in isolated groups, fashion, custom, and information can still percolate through the mass. In ancient Europe, during the Ice Age, we find fashion succeeding fashion in all parts of the continent. The most probable explanation of the community in origin of European tongues is to be found in the rise and spread of agriculture. The European peoples are without doubt evolutionary products of their own continent, but their civilization is certainly to be traced to an eastern source—to lands occupied by the Proto-Semitic stock. If we admit that a Proto-Semitic people, occupying a region between the Levant and India, was one of the first to master the secrets of agriculture and that from their land this knowledge—so revolutionary and potent in its effects—began to spread in ever-extending eddies, then we can see how a common tongue might come to be spread throughout a continent. All the facts at our disposal point to the round-headed stock as the active agents in carrying the knowledge of agriculture into Europe and disseminating it throughout the continent.

So clearly differentiated are the four chief types of mankind that, were an anthropologist presented with a crowd of men comprising individuals drawn from the central cradles of the Australoid, the Negroid, Mongoloid, or Caucasoid types, he could separate the one human element from the other without hesitation or mistake. The races have the same high degree of differentiation which we find among well-marked species among animals. We may therefore speak of such races as specific races.

But suppose the same test had to be carried out on a mixed company drawn from the Mediterranean area, the Nordic area, the Alpine area, and the Proto-Semitic area, how far would our expert be successful? With three out of every ten individuals he would show hesitation or probably make a mistake about them. The same thing would happen if our test company were drawn from the outlying parts of neighbouring evolutionary areas. Everyone will admit that the people of Persia, Spain, Norway, and Poland must be regarded as belonging to distinct races, but they are imperfect races, because only about 70 to 80 per cent. of their population carry distinctive racial markings. They are not fully differentiated racial types.

Then we come to racial distinctions which depend almost entirely on tradition, speech, custom, and habit. No fitter example can be chosen to illustrate this least degree of racial distinction than the British Celt and Saxon. Nowhere have we a better opportunity of comparison of these two racial types than in Scotland. From earliest times the Highlanders have been counted Celts, the Lowlanders Saxons. With nine out of ten individuals in a mixed company the most expert anthropologist will be unable to say, judging purely from physical characters, whether he is dealing with a Celt or a Saxon.

***PHYSICAL distinctions among the peoples of the British Isles mark them as "incipient races"***

On the streets of one of our great cities every British nationality of Celtic and of Saxon origin is plentifully represented, but it is only in exceptional cases, and usually guided by accidental circumstances such as accent, or dress, or manner, that even an expert can separate individuals of English, Welsh, Irish, or Scottish origin from each other.

The degree of difference which exists between British people of Celtic and of Saxon origin represents the initial stage in the differentiation of races. Such races should be recognized and spoken of as incipient races. From the politician's point of view, this incipient

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stage in the differentiation of a common human stock into different races is of the greatest importance, so persistent and clamorous is the machinery which Nature employs for the evolution of racial individuality. For the anthropologist it is also significant, for the incipient stage marks the first step to racial differentiation; the imperfect stage marks the second, while the specific stage marks the summation of the evolutionary movement. In every continent of the globe all three stages

NATURE'S LATEST EVOLUTIONARY DESIGNS IN NOSES

In the study of the physical attributes of man the nose forms one of the most important indexes to nationality. Sir Arthur Keith has some very interesting reflections on this subject in his brilliant contribution to these pages, and the arrangement of the above group will help to illustrate the point he makes so effectively. The photographs of Pithecanthropus and Neanderthal Man are from restorations in the American Museum of Natural History

are plentifully exemplified, showing that Nature's evolutionary machinery is still at work in all parts of the earth.

At an early point in this account, the revolution wrought in the evolution of human races by the discovery of agriculture was emphasised. Peoples who have utilised this art to the full have been able to increase their numbers one hundred-fold and more. Next in importance, as a factor in the racial transformation of the earth, come the knowledge of navigation and the mastery of the sea. The long-voyage ship is the most powerful anthropological weapon ever invented, because by its means the weakest and least equipped races of mankind were laid open to attack by the strongest and best equipped. The coming of the long-voyage ship brought the advance-guard of Western Europe against the weak flanks of the native races of America, South Africa, Australia, and New Zealand. In the course of three centuries the racial aspect of a great part of the world has been transformed; if no new type has made its appearance, many ancient human types have been extinguished. The evolutionary wheel has been turning at a rate unprecedented in the history of mankind.

Sea power is no new thing. We have now the most ample evidence that in the second millennium B.C. there was a busy traffic along the seas on our western British shores, linking South-West Europe to the Orkneys and to Norway. By this route both Ireland and Wales received from the south important additions to their primitive populations. By the same date the North Sea had been mastered, for in ancient graves which lie scattered in the eastern counties of

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Britain, we find definite evidence of invaders from the continental shorelands of the North Sea. The Saxon and Danish invasions were but earlier repetitions of a series of prehistoric events.

***HUMAN Hybrids, or the interbreeding of different races and the consequences***

At a still earlier date, probably by the beginning of the third millennium B.C., the Mediterranean had been mastered by branches of the human stock which had peopled its shores since prehistoric times. Along all the shores of the Indian Ocean, from the Cape of Good Hope to Java, we find traces of the time when the Arabs held command of the eastern seas. For many a century Chinese junks have hugged the shores of Further India and the Malay Archipelago, and left numerous members of their crews as settlers among the native coastal populations. In many instances sea power has led to the intermingling of races and the complication of racial problems. In many cases it has given rise to hybridisation; in others to the establishment of new nationalities.

THE HEAD AS RACIAL INDEX 28

Most of the inhabitants of Central Europe have round heads, known as brachycephalic, but the Nordic and Mediterranean stocks are long-headed or dolichocephalic. The two types of head are illustrated above. On the left, a typical German represents the round-headed variety; on the right, a Sicilian youth is an excellent example of the long-headed Mediterranean stock

The greatest anthropological experiment the world has ever seen has been the annexation of the two great continents of America by the natives of Western Europe. We here find the highest manifestation of sea power as a factor in racial evolution. There were really two experiments in America—one carried out by the Mediterranean or Iberian stock of South-West Europe, the other by the Nordic or Anglo-Saxon stock of North-West Europe. The Iberians chose the richest and most populous area of America as their share—one which extended from the northern frontier of Mexico to Cape Horn. The Iberians entered as warriors and adventurers, the greater number selecting brides from the native peoples, and thus a hybrid population arose—one which has proved incapable of maintaining the high civilization of either parent race. The main result of the experiment has been to extinguish the racial nature of both conquerors and conquered, and to bring into existence a cross-breed different from and inferior to either of the original races.

That part of the continent of America which lies to the north of Mexico became the scene of an experiment yielding a totally different result. Early in the seventeenth century a fringe of Anglo-Saxons had established itself along the eastern seaboard of North America, and in the course of three centuries this fringe had extended right to the western seaboard, extinguishing the native population and establishing the largest and most powerful European nationality that the world has seen. Anglo-Saxon ships carried not only men to the American shores, but women and children as well, all the elements which go to build a home.

***CONDITIONS that are needed for the establishing of a new nationality***

They carried with them a common tradition, a common tongue, a common ideal—all the inherited instincts and prejudices which serve to isolate a community in a new land, and to establish a common tribal or national spirit. The building up of the United States

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of America exemplifies for us the anthropological conditions necessary for the successful establishment of a new nationality. Mention has already been made of the three degrees of racial differentiation—the incipient, such as is seen between Celt and Saxon; the imperfect, such as is exemplified by Jew and Gentile; and the specific, such as is seen between Negro and Norseman. The new Anglo-Saxon community in America absorbed with ease elements drawn from the nationalities of North-West Europe; there was and is greater difficulty in assimilating the mass of emigrants drawn from Celtic countries, such as Ireland, and from Mediterranean lands, such as Italy, because of the masses in which these people arrived and the isolating national spirit or instinct which they brought with them.

The incipient racial barrier can be broken down because the progeny which issues from the mixture of Saxon and Celt or Saxon and Italian is not recognizable from the general mass of an Anglo-Saxon community. The absorption of peoples who have reached the stage of imperfect racial differentiation proves more difficult, because the race antipathy in this case is more potent, and the progeny in the first generation of crosses is still noticeable in the mass of the community.

***WHITE races strive to maintain Nature's racial frontier against mingling with the black***

When it comes to the absorption of specific races, an insuperable barrier becomes manifest. The result of such crossing can be detected after many generations: the crossed progeny carries the marks of its origin. At an early date African natives were introduced into America as slaves. The mass of their progeny, numbering now 10,000,000, have lived among, yet remained isolated from, the white community. The white race refuses to absorb the black race. The white man strives to maintain a racial frontier which Nature had succeeded in establishing in the course of a long series of evolutionary cycles.

The feeling which keeps these races apart is usually called a "prejudice," but this deeply-rooted prejudice or race instinct is really an essential part of the evolutionary machinery used by Nature in the creation of new species. It is part of the machinery which Nature uses in isolating her evolutionary groups. In striving to maintain the purity of its blood the white race is obeying one of the instincts most deeply implanted in human nature.

***WHY Central and South America are lands where half-breeds abound***

The Anglo-Saxon colonisation of North America has led to the establishment of two great, strong, and new nationalities, fashioned out of Western European stocks. The national or tribal spirit established by early colonists has become diffused throughout the length and breadth of the United States on the one hand and of Canada on the other. The community of that part of Canada originally settled from France has succeeded in maintaining the feeling of a separate nationality, and has thus remained semi-isolated in thought and deed from the rest of the Dominion. Here we see the incipient stage in racial differentiation.

North of the Mexican frontier there was no struggle between the most deeply implanted human instincts—the race instinct and the sex instinct. The Anglo-Saxon pioneers were surrounded by their women and children; the presence of women safeguards and secures a racial frontier; race instinct finds its fullest expression in the weaker sex. In her presence the race instinct overpowers the sex instinct.

It was because the majority of the Spaniards and Portuguese left their women folk at home that there is now a congeries of hybrid nationalities extending from Mexico to the Argentine. For the active manifestation of a race sense, there must be the shelter of a settled community, made up of women as well as of men. Unless these conditions be present sex instinct will break down the strongest racial barriers. It

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is a remarkable fact that in every instance in which people of the Anglo-Saxon or Nordic stock have established themselves in a new country, they have maintained the purity of their blood. We need only cite the United States, Canada, Australia, New Zealand, and South Africa as evidence of this truth.

***PRIMITIVE Europe was a meshwork of tribal territories just as Australia is to-day***

The early Portuguese settlements along the coasts of Africa, India, Malaya, and China have become more native than European in composition. Not a single settlement established in America by the Spanish pioneers can now be described as Iberian. Iberian settlements have ended in hybrid communities; Anglo-Saxon settlements have ended in the establishment of strong nationalities. To a large extent the difference can be ascribed to the conditions under which the early settlements were made, but not altogether.

There seems another factor at work—a more highly developed sense of race difference in the Anglo-Saxon. The physical characters which differentiate European from African races become more marked as we proceed northwards from the Mediterranean, and find their highest expression in the blond stock of North-West Europe. With this differentiation of physical characters there seems to have also been a heightening of the sense of race difference.

Race consciousness or instinct, in all its degrees—incipient, imperfect, and specific—is an essential part of Nature's evolutionary machinery. Throughout the long twilight of the world hormones and race instinct have been silently shaping the destinies of mankind. These evolutionary forces, which have shaped extinct forms of men into distinct species and modern forms into races or incipient species, have been inherited in all their pristine force by the population of modern Europe. It is the strength of this inheritance that can explain best the burning questions of nationality.

The evolution of the nationalities of modern Europe from small, scattered groups of men, each drawing a subsistence from the natural produce of a definite territory, is a story which, as yet, can be told in only the baldest outline. Within historical times the population of the Highlands of Scotland was divided into clans or tribes, each claiming and occupying a definite tribal territory. It is not difficult to see how such tribal groups could be evolved from the group arrangement which holds true of all primitive peoples. Every member of a tribe is imbued with a common spirit—a tribal spirit—which leads him to regard his fellows as friends or kinsmen to whom help and sympathy have to be extended; every stranger he looks upon as a foe, to be suspected, neglected, and if possible suppressed.

In the early history of Greece and of Rome we have clear evidence of tribes and of tribal territories. The whole of Europe was divided, just as native Australia is to-day, into a meshwork of tribal territories. The essential history of Europe during the last four thousand years consists in the aggregation of small tribal territories so as to form larger and larger units. By the aggregation of such units have been shaped the nationalities of modern Europe. In the process of unification the primitive tribal spirit has not been annulled. It no doubt became blunted as it was expanded to cover larger territories and communities. Nevertheless, that mightiest of all human forces—patriotism or national spirit—is but the generalised essence of the local or tribal spirit. Patriotism is part of Nature's ancient mechanism for the evolution of new races.

***TWO kinds of national movements, building up and breaking down, are active in Europe to-day***

In modern Europe we see two kinds of national movements taking place. Smaller nationalities are being compounded into larger; larger nationalities are being broken up. We see fusion taking place, and we see disruption. Which is Nature's method? All the great nationalities of Europe have been built up by fusion—Italy, Spain, France, Great Britain, and Germany. As the last

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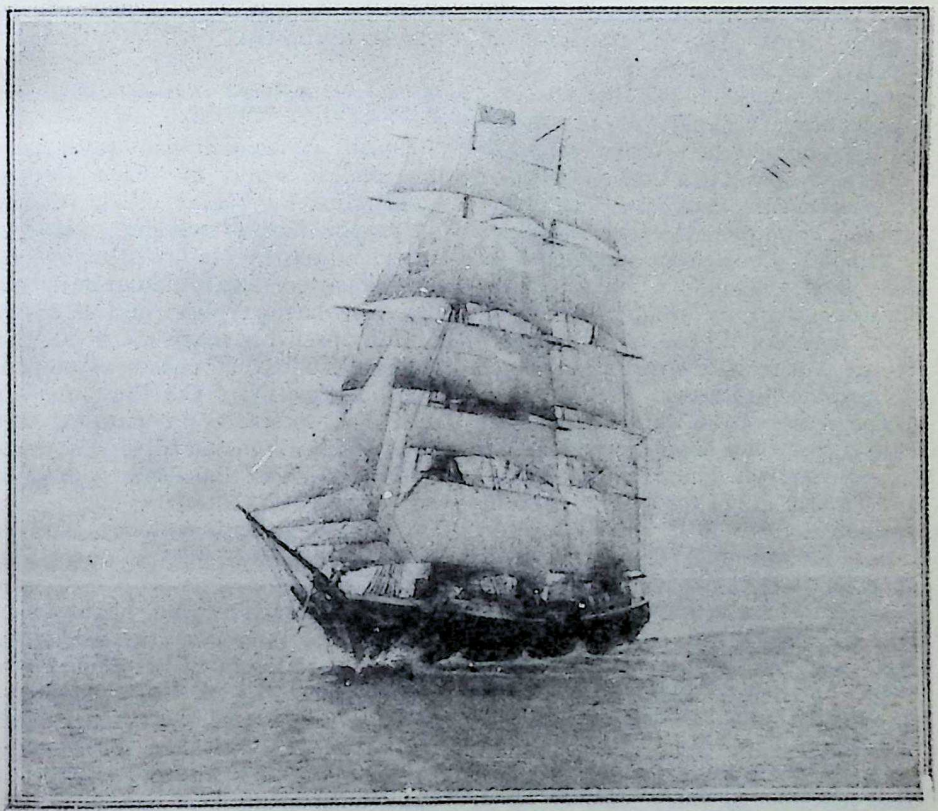
named is the most recent and most clearly understood case of fusion, we may glance at the means by which it was accomplished.

The nationalities and states which were compounded to form the German Empire were derived from three of the human racial stocks of Europe—Slav, dark Alpine, and Nordic. These stocks were united or tribalised by the use of a common tongue. By war and conquest the Empire surrounded itself—isolated itself—by a ring of enemies. The Germans carried their frontiers beyond the limits of their speech, and sought to make Danes, Frenchmen, and Poles members of their own nationality. They strengthened their national frontiers by establishing tariff barricades as well as by the building of fortifications. By the multiplication of the various means used for rapid intercommunication, such as railways, roads, telegraphs, and telephones, they linked all their tribal territories into a united whole. Communities which in primitive tribal days lay a week's journey apart were brought within a few hours' travel of each other. Personal contact was established throughout the population.

A national or tribal spirit was fostered in all parts of the land by an inspired propaganda carried on by newspapers, pamphlets, books, societies, and universities. The innate tribal spirit of its people was roused to such a pitch that in the crisis of war it held ; sixty millions of people acted as if they were members



MOST POWERFUL OF ALL THE MODERN WEAPONS OF ANTHROPOLOGY

Although the discovery of agriculture was the greatest event in the evolution of man, the most potent anthropological weapon ever invented was the long-voyage ship, which by threading together the utmost parts of the world so mixed and interbred its races as to transform in the course of three centuries the racial aspect of a great area of the globe

*Photo, Crélé*

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of a Highland clan. The creators of modern Germany shaped an empire by fanning the tribal instincts of their countrymen—part of Nature's ancient evolutionary machinery. Modern inventions, the printing press, the newspaper, the telegraph, telephone, and railway, made such applications possible.

### *How Nature spreads abroad her successful experiments in nationality*

In all these processes of national fusion, as in the formation of great modern commercial trusts, the anthropologist observes that the national movement begins from above and works downwards through the mass of the people. The governing class, having determined a policy, plays upon and fans into flame the tribal embers of the popular mind. It is altogether a different process which brings about national disruption. The secession of a people occupying part of a national territory or part of a confederation of states is the result of a local and popular movement, leavening the mass and working upwards to the governing class.

Fusion is a movement springing from the head, disruption a movement springing from the heart. The movement may not depend on a difference of race, but on a difference in place and a divergence in interest.

The people of the United States were British, yet they broke away from the parent country. The people of Norway and Sweden are of the same racial composition; they had every worldly reason for remaining united, for union gave each additional power. Yet after a partnership which lasted less than a century, they agreed to separate. In this case the movement came from below; a tribal feeling which swept through the people of Norway compelled a disruption.

It was Sir Francis Galton who first observed that in every local group of men or of beasts there were two sets of instinctive forces at work, one making for the unification or integration of a tribe or herd, the other ever waiting the opportunity to bring about secession or disruption. So long as the natural produce of an area answers the needs of its community the tribal spirit holds sway. When the numbers of a herd or tribe exceed the resources, or if its members become scattered over so wide an area that one section of the tribe loses touch with another section, then Nature brings a totally different set of forces into operation, leading to division and expansion of the overgrown tribe.

Both integration and disruption are parts of Nature's ancient machinery which she has implanted deeply in the mental organization of the human brain, the machinery of instinctive reactions. She secures her evolutionary cradles by those tending to unification; she spreads abroad her successful experiments by the instinctive reactions which lead to disruption.

### *The tribal spirit still at work in the modern world of great nationalities*

Modern civilization has transformed the ancient world in which Nature, undisturbed by human efforts, shaped the modern races of mankind. Modern man has turned Nature's small local evolutionary cradles into huge nationalities. By the use of steam and electricity the European has made the population of the earth into a continuous sentient web. By means of the Press, modern man has succeeded in diffusing and maintaining a common tribal or national spirit throughout the dense population of immense areas.

The competition is no longer between local groups, but between enormous aggregations of local units. The force of circumstances has compelled local groups to overcome their inherited tendencies, and by a rational act of the brain to merge their tribal identity with that of their territorial neighbours. The building up of great modern nationalities is only possible when the intellect of man takes control of his instinctive tendencies and emotional nature. At present our struggle is to adapt the mental organization we have inherited from an ancient world to the needs of the man-made world of to-day.

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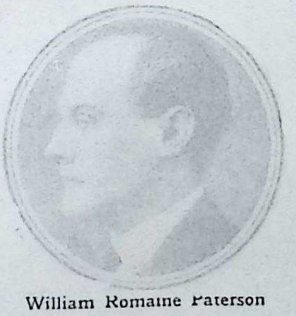
# THE DESTINY OF NATIONS

*The Endless Procession of Humanity: How Peoples have Flourished & Decayed under Pressure of National Forces*

By WILLIAM ROMAINE PATERSON, M.A.

Author of "The Nemesis of Nations"

HISTORY is like an old play-bill, and the whole world is the scenery, and the vast stage is never empty and the curtain is never rung down. It is true that over immense stretches of the earth there lie the vestiges of derelict empires. But one social structure rises on the ruins of another. We handle the coins of old states, and stand before their wrecked temples and altars, and study their living art or their dying languages, or their dead religions and laws. We talk with the ghosts of vanished cities.



William Romaine Paterson

All is gone, but all is in motion again. An endless procession of humanity passes before us. Whence and whither? We know not. But we can ask—what was the purpose of those perished states? What did they do for themselves and for mankind? Their flags may have been only the symbols of violence and aggression, and of a selfish ideal of group prosperity. And perhaps the lesson of human history is the lesson of ever-widening cooperation, not for family or tribal or even national purposes, but on a world scale.

What, in the first place, is the spectacle that presents itself to us? It is the spectacle of the movement of vast masses of human beings organized in groups. We hear of one great group under the name of Babylon, another under the name of Persia, another under the name of the Hittites, still others under the names of Egypt, Phoenicia, Carthage, Greece, and Rome, and so on in continuous permutation and combination through the medieval into the modern world until we arrive at the surviving groups of to-day, such as China and Japan, Russia, France, Germany, Italy, Great Britain, and the United States.

No matter what the form of government happened to be, monarchy or republic, aristocracy or democracy, every State was a coalition, free or compulsory, for the purposes of industry and self-preservation. Sometimes the coalition refused to coalesce, and there was revolution. Sometimes one coalition came into violent contact with another, and there was war. Wherever we look we discover ferment and effervescence.

All nations are accumulators for the storage of social energy, which eventually either increases or decreases in volume, and the ever-changing map of the world is the indicator of the maximum or the minimum pressure of national forces. The recent Peace of Versailles, which ended the greatest of all the wars, involved another re-arrangement of the map, and is a proof that the process of expansion and contraction still goes on. In other words, organized human forces, like the forces of Nature, are never stable, but are undergoing constant transformation, waxing and waning, rising and falling, ebbing and flowing.

The early peoples were, like ourselves, great human agglomerations for industrial purposes, and the thing that really binds the history of ages and of nations together is the continuity of labour and of the human experiment in



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combined activity. It is from this point of view that we propose to glance at one or two of those experiments in the East and in the West. Three great facts should emerge from our brief study, and they are these:

1. There has been conflict and there has been cooperation within the national groups.

2. There has been conflict and there has been cooperation between them.

3. Progress appears to demand the cessation of conflict and the increase of cooperation both within the groups and between them.

***WHEN Oriental civilization was flourishing, Europe was peopled by savages***

Now, whereas in modern times civilization has passed from the West to the East, in ancient times the current flowed from the East to the West. While great empires were flourishing in Asia, Europe lay unexplored and sunk in barbarism. World history may be said to begin with Babylon and Egypt, since the Aegean culture which the Greeks found in Argos and in Crete had come under Egyptian and Babylonian influences. At least as early as the third millennium B.C., the eastern Mediterranean peoples had come into touch, both by trade, by art, and by religion, with nations which had already grown old in North-East Africa and in Asia. While iron was still so rare in Greece that it ranked as a precious metal and was worn as an ornament, rich and luxurious civilizations had already bloomed on the banks of the Tigris, the Euphrates, and the Nile.

But the Babylon which moved the admiration and astonishment of Greek travellers was the city which Nebuchadrezzar II (d. 562 B.C.), had restored and renovated after the overthrow of Assyria. It was during his reign that Babylon reached the zenith of her material splendour and recaptured the power which, in spite of many fluctuations of her fortunes, had made her name the most dreaded in the world. Her antiquity reached far back beyond the beginnings of the historical record. A very high authority states that "in Babylonian history no date before 747 B.C. can be considered as absolutely fixed." But Babylon is mentioned as early as 3800 B.C., and it is likely that a sanctuary Babel or "the Gate of the God" was founded by the King Sargon of Akkad.

It was in the reign of her King Hammurabi or Khammurabi (about 2100 B.C.), the Amraphel mentioned in the fourteenth chapter of the Book of Genesis, that her political and social system seems to have been most firmly fixed. A great code of law, the most ancient in the world, bears that king's name, and its provisions afford us a wonderful insight into Babylonian customs. The code was discovered chiselled on a block of diorite at Susa (Persepolis) by De Morgan in 1901-1902. The briefest study of its paragraphs, which in the English version as it appears in Mr. Johns' "Babylonian and Assyrian Laws, Contracts, and Letters," number as many as two hundred and eighty-two, enables us to see that Babylon was a highly organized and efficiently administered state. A few extracts will bring vividly before us the life and labours of the people.

***LAWS, wise and drastic, made by a king in Babylon more than four thousand years ago***

"If a man has borne false witness in a trial, or has not established the statement he has made, if that case be a capital trial, that man shall be put to death." (Par. 3.)

"If he has borne false witness in a civil case, he shall pay the damages in that suit." (Par. 4.)

"If a judge has given a verdict, rendered a decision, granted a written judgement, and afterwards has altered that judgement, that judge shall be prosecuted for having altered the judgement he gave and shall pay twelve-fold the penalty laid down in that judgement. Further, he shall be publicly expelled from his judgement seat, and shall not return nor take his seat with the judges at the trial." (Par. 5.)

"If a man has stolen a child he shall be put to death." (Par. 14.)

"If a man has committed highway robbery and has been caught, that man shall be put to death." (Par. 22.)

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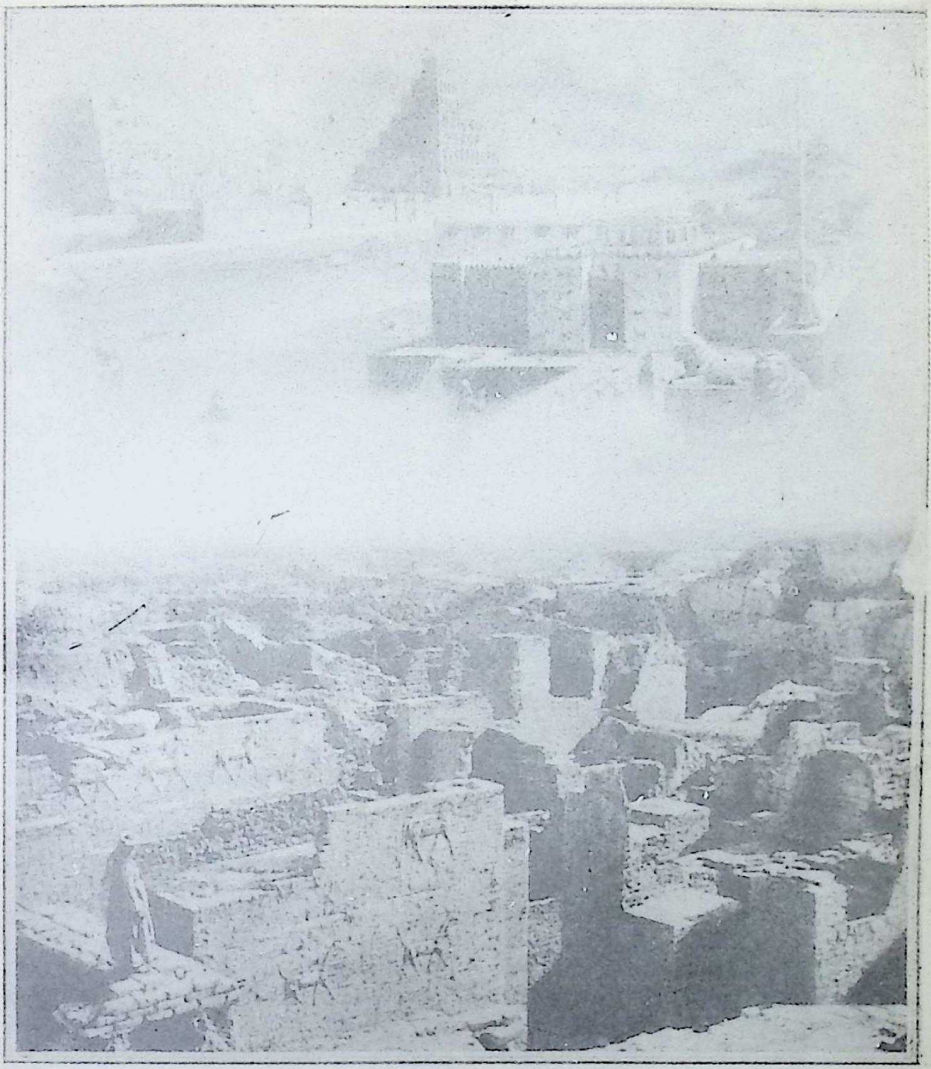

"WE TALK WITH THE GHOSTS OF VANISHED CITIES"

A pictorial effort to visualise this fine phrase from Mr. Paterson's study of "The Destiny of Nations." The Arab of to-day is standing amidst the massive ruins of the splendid palace of Nebuchadrezzar II., the only considerable remains of Babylon that still endure, while above we have a vision of the mighty city that once flourished on the banks of the Euphrates here. The details of the reconstruction are based upon the best historical data

*Photo, Underwood & Underwood*

"If a fire has broken out in a man's house, and one who has come to put it out has coveted the property of the householder and appropriated any of it, that man shall be cast into the selfsame fire." (Par. 25.)

"If a man without the consent of the owner has cut down a tree in an orchard, he shall weigh out half a mina of silver." (Par. 59.)

"If the mistress of a beer-shop has not accepted corn as the price of beer, or has demanded silver on an excessive scale, and has made the measure of beer less than the measure of corn, that beerseller shall be prosecuted and drowned." (Par. 108.)

"If a man has married a wife and a disease has seized her, if he is determined to marry a second wife he may marry her. He shall not divorce the wife whom the disease has seized. In the home they made together she shall dwell, and he shall maintain her as long as he lives." (Par. 148.)

"If a son shall strike his father his hands shall be cut off." (Par. 195.)

"If a man has hired an ox, and God



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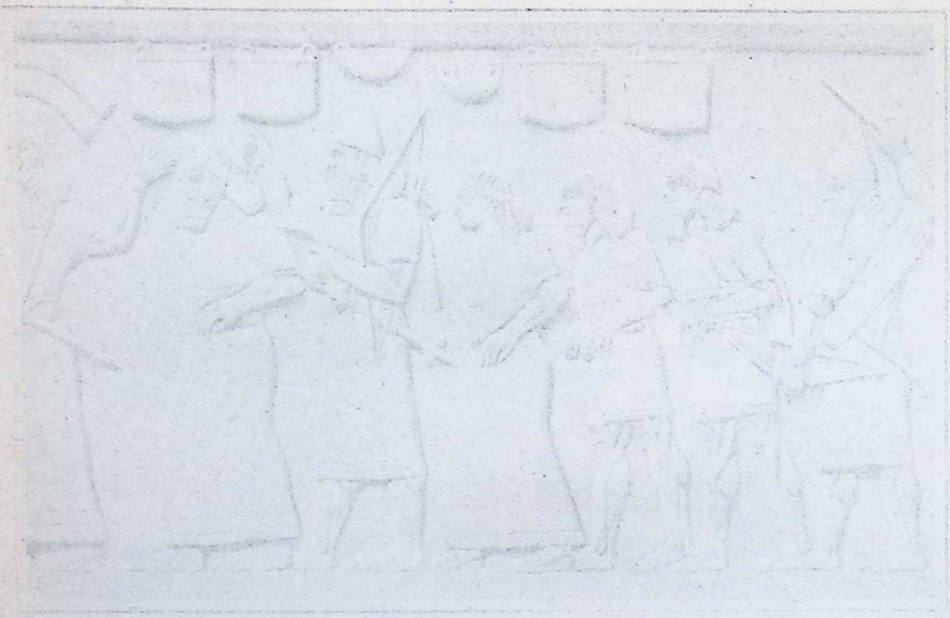

HOW THE GREAT SLAVE ARMIES OF ANTIQUITY WERE RECRUITED

The magnitude of the achievements of Babylon and Assyria was possible only in states where an immense part of the population was enslaved. Their wars were waged to recruit the slave population as well as to increase their power, and very vividly in this sculpture, now in the British Museum, do we see portrayed by an Assyrian artist the manner in which their vast slave armies were augmented

has struck it, and it has died, the man that hired the ox shall make affidavit and go free." (Par. 248.)

These remarkable statutes were in force throughout the Babylonian Empire in the third millennium before Christ, and they were enforced by judges, who, according to the most recent scholarship, were aided in their task by a body of jurymen. Moreover, the code from which the extracts have been taken was only a compilation of earlier law.

*SECURITY of life and property were the privilege only of the few in ancient times*

We are thus brought face to face with a community which in that remote epoch enjoyed the security of property and the protection of life and limb. A vast series of clay tablets have been discovered dealing with all kinds of private contracts, leases, sales, education, customs dues, marriage and divorce, banking, property in slaves, and the tenure of land. "It is startling," says Mr. Johns, "to find that much that we have thought distinctively our own has really come down to us from that great people who ruled the land of the two streams. We need not be ashamed of anything we can trace back so far. It is from no savage ancestors that it descends to us. It bears the 'hall mark,' not only of extreme antiquity, but of sterling worth. The people who were so highly educated, so deeply religious, so humane and intelligent, who developed such just laws and such permanent institutions, are not unprofitable acquaintances. A right-thinking citizen of a modern city would probably feel more at home in ancient Babylon than in medieval Europe."

These words contain historical truth. Nevertheless, "a right-thinking citizen of a modern city" would discover in ancient Babylon much that would offend his sense of justice. If he examined the lower strata he would find a population sunk in slavery. For Babylon was, like Rome, one of the greatest slave states of antiquity. The superstructure of her power, her wealth, and her luxury was based upon the labour of the servile class. The Code of Hammurabi, admirable as it is in its attempt to create order and justice, legislates on behalf of the two upper



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BABYLON MADE HER NAME THE MOST DREADED IN THE WORLD

Ashurnazirpal, who lorded it over Assyria and Babylon, 883-858 B.C., was but one of the series of kings who made Babylon and Assyria names of fear throughout the ancient world for over 2,000 years. In this fine sculpture the king has had recorded the submission of his enemies, who are compelled to abase themselves at his feet, purchasing their lives at the terrible price of slavery

layers of society, the Amêlu, or aristocrat, and the Muskênu, who was the representative of the middle class. The "ardu," or slave, was only a chattel, "sag"; he was not a person, he was bought and sold like a beast of burden.

Now, a slave state which lasted more than three thousand years, and carried on war frequently for the purpose of increasing its industrial and agricultural population, must have handled incalculable millions of human beings who were denied elementary rights. In other words, a real nation had not yet been formed, and apart from the many external causes which brought about the decline of Babylon—the series of exhausting wars between her rivals and herself, and between herself and her own offspring, Assyria, the growth of other Powers like Media and Persia, the loss of trade—a social cancer was working from within. Her power was built on artificial foundations.

Her industry and her army were recruited from a vast slave population who had no genuine interest in her continuance and who, in the moment of danger, were ready to acclaim the invader. Cyrus and Alexander were received with shouts of joy. There was no genuine cohesion of interests in a state which represented a mechanical and forced combination of nationals who were nationals only in name.

*WHILE we marvel at Babylon's wonders we must remember the horrors of her slavery*

When, therefore, we read of the glory of Babylon, of her chariots and her horsemen, "Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency," as Isaiah described her, the vast city with hanging gardens and meadows and orchards within her triple walls, her hundred gates of brass, her busy quays on the banks of the Euphrates, which ran through her like a diagonal, her great pyramidal Temple of Bel, the gorgeous processions through her perfumed streets, her purple and fine linen, her gold and precious stones, her silk and wool, and all the treasures of her traffic carried by ship to the mouth of her great river or across the desert by caravan—when we think of all the hypnotism of her luxury, let us remember that in her markets the price of a male slave was thirty shillings, and of a female thirteen shillings and



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sixpence. Over her vast grave there now grow a few tamarisks.

Alexander the Great had felt the spell of Babylon, and he decided to make it the capital of the vast Asiatic-European empire which he had planned. But it was at Babylon that he died, June 13, 323 B.C. If he had lived to carry out his great scheme of a fusion of the peoples of Asia and Europe the history of both continents would have been profoundly modified. For he would have rearranged the affairs of Greece, and assuredly he would have passed on to Italy and would have succeeded where Pyrrhus failed in the attempt to subdue the West.

*IN Greece and Italy we first see social institutions that resemble those of our own day*

The great political experiments of the Greek states had, indeed, already been made, and it was well for Europe that both Greece and Rome were able to evolve their political systems disentangled from Oriental and semi-Oriental influences. Not that the interchange of ideas between East and West had not been constant many centuries before Alexander carried Greek culture as far as India. Bury points out that "the backward condition of Western as contrasted with Eastern Greece in early ages did not depend on the conformation of the coast, but on the fact that it faced away from Asia." But the Asiatic influences had been confined to the spheres of art, commerce, and religion. Egypt, too, had made many contributions to early Mediterranean civilization, but she had made no new contribution to the art of government.

It is in the Greek and the Italian peninsulas that we first recognize social institutions which, in their essence, are akin to our own. The dead weight of Babylonian, Assyrian, Persian, and Egyptian tyrannies seems to be lifted. We are breathing a new air. The gift of ancient Greece to Europe was not merely the gift of deep thought or great art, but the gift of individual liberty, although that liberty was still the apanage of a minority of the citizens.

The fact that we find ancient Greece split up into more than one hundred and fifty separate states, which shared in the same racial descent but remained politically independent, is of profound significance. For it means that the Greeks, like all Aryan stocks, like the Celts, like the Irish of to-day, had a passionate desire for self-government. In each of these Greek states the political education of Europe had begun. No form of government, and perhaps of misgovernment, known to-day is unrepresented in Hellenic and Roman history. Kings are succeeded by oligarchies and oligarchies by democracies in bewildering succession, and sometimes, as in the decay of Athens and of Rome, the real power, although disguised, lay in an ochlocracy, for the day came when, in order to postpone the utter collapse of the State, an idle and corrupt population was kept quiet by bribes and doles.

The evolution of Greece and of Rome was marked by perpetual unrest and struggle within and without. Nevertheless, amidst all the effervescence, alliances and counter-alliances, fratricidal wars, defensive leagues, which melted away almost as soon as the common enemy had been overcome, internal crises, agrarian troubles, party and partisan strife—amidst all this political conflict the secrets of government were being learned.

*TO ancient times it was that men of the Renaissance turned for their renewed ideals*

The whole political future of Europe was being rehearsed, and the peculiar characteristics of European as opposed to Asiatic mentality and culture were being formed and fostered. One of the most impressive facts in history is that after the long night and nightmare of the Dark Ages and the Middle Ages, it was to the spirit of the great days of Greece and the great days of Rome that the men of the Renaissance returned in their search for moral and intellectual freedom.

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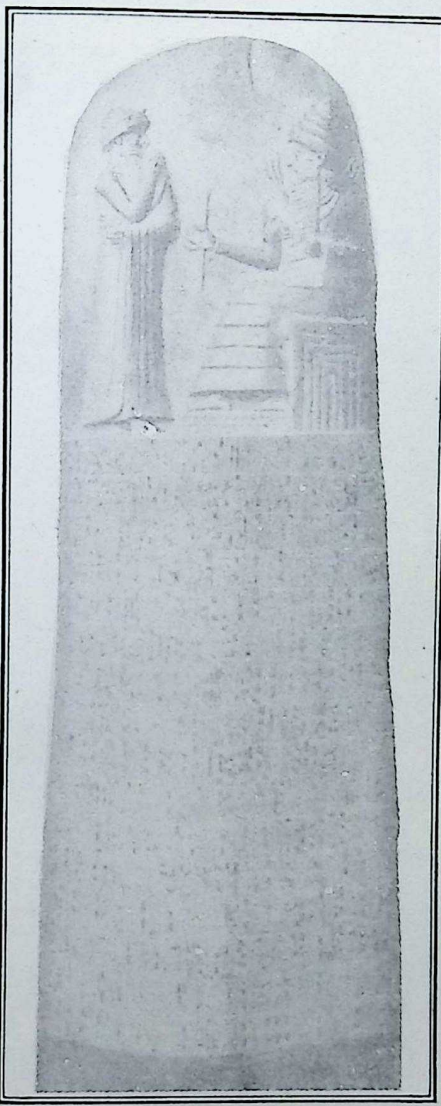
Offshoots of the same race, the Greeks and the Romans founded their early communities on identical lines. The three great political subdivisions were the tribe, the clan, and the phratry—Roman curia—or local association linked by certain religious rites. In both cases we find that the voice of the body of free citizens makes itself early heard and obeyed. There is a "king" or leader who has likewise priestly functions in his rôle of intermediary between the folk and their gods. The king is supported by a council, probably of elder statesmen. In order to carry out any project he must obtain the consent of the council. But that was not sufficient. If the people duly assembled withheld their approval the project could not be realized.

Here we discover, as in diagram, the main contour of our own politica institutions. In these early states, indeed, representative government, as we know it, did not exist. The communities were small. Primitive Athens, like primitive Rome possessed only a few square miles of territory. The entire body of citizens sat in assembly and passed legislation. But a great discovery had been made—the discovery that success in government and public order depends upon as complete an identification of interests as possible.

Despite the political paralysis which finally overtook Greece this was the light that shone in her. And in republican Rome, throughout the many changes which took place in her political structure, we are never allowed to lose sight of the vital idea of public rights.



THE CODE OF HAMMURABI 39

Perhaps the most interesting piece of engraved stone in all the world is this small diorite column, which is now in the Paris Louvre, containing a summary of the astonishing laws of the Babylonian Empire under King Hammurabi, about 2100 B.C. The king receiving the laws from the sun god is sculptured at the top

It is essential to note, however, one remarkable contrast in the development of the two great sister nations of classical antiquity. Identical in their political beginnings, the one wholly diverged from the other on a different road of evolution. Whereas in Rome the tendency was towards cohesion and centralization, in Greece separatist influences remained active till the end, and were, indeed, one of the main causes of her failure. To put it in another way, in Greece the movement was centrifugal, in Rome it was centripetal. There was an Athenian and even a Spartan empire, and still later an attempt at empire by Thebes, but in each case the venture miscarried.

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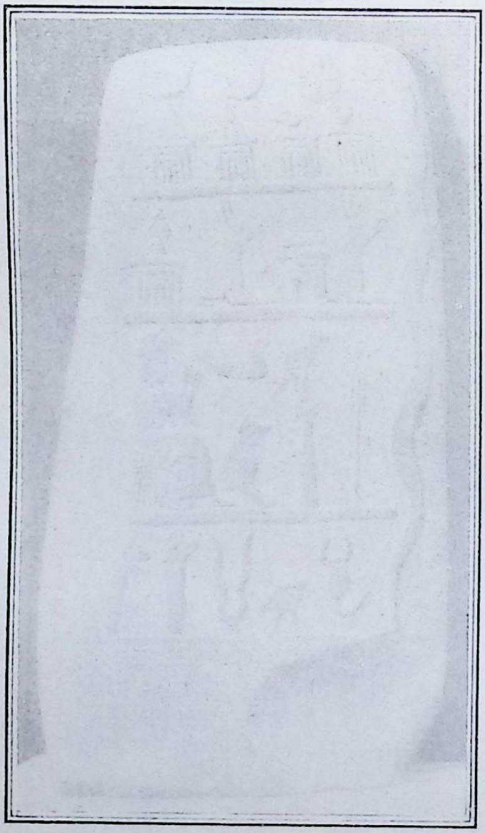
There was something miniature in the Greek city state, which was like a cameo, in comparison with the vast canvas of Rome. Even within the narrow boundaries of Greece the attempt at unity was unrealized owing to the commercial jealousies of the separate states.

On the other hand, Rome, which grew out of the humble nucleus of a city that was little more than a village, allied herself with sister communities, and by a gradual process of expansion and absorption within and without the peninsula attained and far surpassed the massive proportions of the empires of the East, and became their territorial heir. In the sphere of administration and of law Rome left a far deeper mark than Greece on European institutions. After the Empire had fallen and the Church sat throned on the ruins of the imperial city it was still to pagan Rome that the founders of the new European states looked back in their attempt at reconstruction.



A BOUNDARY STONE OF BABYLONIA
Set up to mark the extent of a private individual's estate, it is inscribed with certain texts which refer very clearly to the ownership of the land during the reigns of two kings, about 1000 B.C. This stone is now among the treasures of the British Museum, London

Athens might have become the chief agent in the attainment of permanent unity among the Greek states, but she failed mainly owing to her restriction of Athenian citizenship to those who could prove Athenian origin. Moreover, her policy of taxation of her dependents was as little far-sighted as her system of franchise.

On the contrary, the policy of Rome towards her colonies and subject states was, like the policy of Great Britain, conceived on broad and generous lines. Whenever possible she granted autonomy even to a recent enemy, as Britain granted it to South Africa almost as soon as the South African War was at an end.

The secret of Rome's power of absorbing her conquered peoples lay in the skill with which she granted the rights of citizenship. Many of her proconsuls were, indeed, guilty of extortion, and the provinces were drained of their wealth for the sake of the grandees of the capital. But these things happened when the period of decline had already begun in the republic as well as in the empire. There can be no doubt that the duration of the Roman state may be partly explained by the far-sighted character of her colonial policy, whereas the brief brilliance of Greece may be partly attributed to less genius in the science of government.

Various vices—moral, political, and economic—attended the Greek decline. The loss of productive power following incessant and internecine strife, and a startling fall in the birth-rate—even Aristotle advocated abortion in order to prevent overgrowth of population in the cities—were accompanied by a decay

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of public spirit and by political apathy. The racial suicide with which France is threatened to-day was so active in Greece that in the first century A.D., according to Plutarch, the entire country was incapable of furnishing even three thousand infantrymen. The free citizens were enormously outnumbered by the slave population. It has been calculated that in the great age of Athenian culture four-fifths of the population of Attica were slaves.

Once more we are face to face with a society resting on artificial foundations. In the ancient republics liberty was enjoyed only at the top. Even supposing the policy of Pericles regarding the franchise had been wiser, and that Athens had secured a more permanent empire, the seeds of dissolution already lay sown in the lower social strata. Her slaves were perhaps happier than the modern slaves in the southern states of the American Union and in Jamaica. It is hard to say. But in any case, and apart from moral considerations, the economic effect was ruinous.

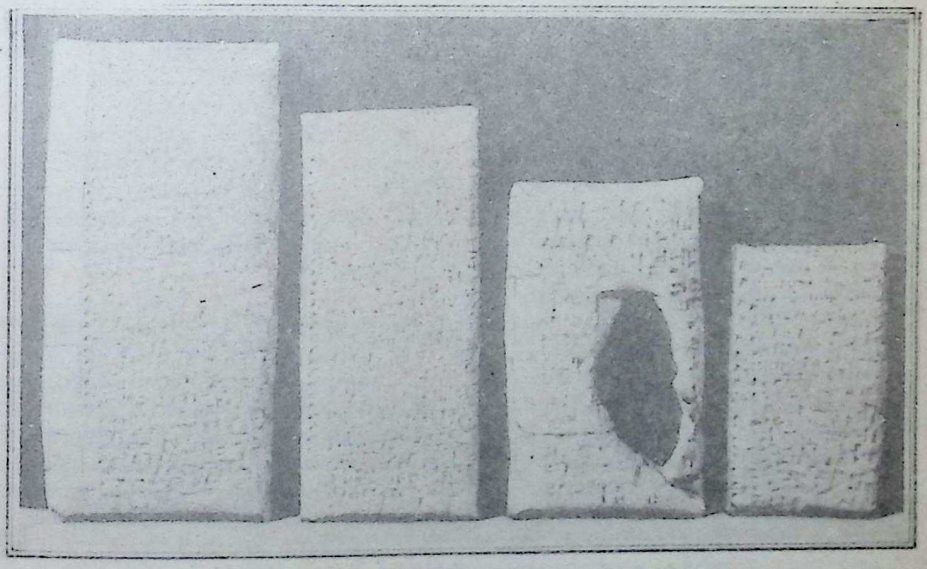
An idle minority of citizens were living like parasites on the labour of a servile class. In the fourth century the best Greek minds pointed to moral causes in explanation of the lassitude and collapse of Greece in presence of the virile invader from the north. The subjection to Macedon was only the prelude to the subjection to Rome.

*ALL great nations of history present a similar spectacle of growth, flourishing, and decay*

History, indeed, appears to present us with an ever-recurring cycle in the life of nations

The first period is marked by the attempt of the early community to hold together amid surrounding enemies. Fusions and alliances take place, and we watch the gravitation of power to one centre rather than to another.

In the second phase the community has accumulated greater energy, has become more aggressive, and its military strength has become formidable. Rivals have been vanquished and absorbed. The acquisition of territory has brought



ANCIENT SECURITY FOR THE RIGHTS OF PROPERTY

Few items among the litter of Babylonian remains are more interesting than these contract records, inscribed, like all the literature of that strange and ancient people, first in soft clay and made permanent by baking afterwards. The two on the left record the division of their father's property by five brothers in Hammurabi's time, and the two on the right set out the details of the sale of a house. The complexities of a great civilization had been mastered in Babylonia

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wealth, and the choice of strategic frontiers has brought security. But the territorial expansion has demanded certain adjustments in the framework of government, and there is a tendency to bureaucracy and centralization. A consolidation of power and privilege accompanies the growing complexity of the administrative system. The original nucleus is now the centre of a great circumference, and the state is at its zenith.

***QUALITIES in which Roman character resembled the British in days of empire building***

In the third phase, prosperity, wealth, and ease threaten to sap the nation's vitality The people are living upon the capital of prestige and energy created in the past. Decay has set in, and it may be rapid, as in the case of Greece, or the state, as in the case of Rome, may suffer a long decline.

Such in rough outline appears to be the mortal trajectory described by the nations of the ancient world. Each of them, like an individual who has done his life's work well or ill, passed away, and the accumulated forces were dissipated or entered into new combinations. When we look back to the beginnings of Rome we observe a cautious movement in adagio and andante, but presently there is an acceleration towards the allegro and vivace of conquest in the crescendo of empire. And there can be no crescendo without preparation. In about one hundred years Rome subdued all her enemies and became the mistress of the world. What massed energies lie behind that single fact!

Those who wish to study the prolonged preparatory discipline to which the Romans subjected themselves for their imperial task may turn to the pages of Mommsen, and there are the pages of Gibbon for those who desire to watch the slow diminuendo and finale.

Here we can only remind the reader that the territorial aggrandisement of the state was the work of the militant republic, and that it was under the republic that the virtues generally identified as Roman and Western were fully developed. The Roman genius for government was trained and perfected in the internal conflict between patricians and plebs. How jealously the latter guarded the sacredness of public right is seen in the creation of the tribunate, an institution unknown to the Greeks. The tribune, whose person was inviolate, was more than a liaison officer between the two sides. Later he became a factor in the government, and his duty was to vindicate the claims of the free citizens.

In the search for justice and fair play (except towards the slaves, and yet even in their behalf humaner legislation was introduced) the Roman character most resembles the British. There is a certain massiveness and breadth in the policy of both peoples which is not discoverable elsewhere. They are the two most successful colonising states which history knows, and with some exceptions their overseas policy is remarkably alike. Both posted pickets of empire in every corner of the world. In the years to be—let us say in the thirtieth century—it will be impossible for any student to understand the course of history without a study of the rise and influence of the British Empire. So to-day modern civilization is unintelligible to us unless we know something of the contribution of Rome. The traces of her activity are everywhere around us. She was here in Britain, and remained some five centuries.

***THE material and intellectual legacies of Rome to the modern world are inestimable***

In Britain, as on the Continent, she left not merely the material remains of her civilization, but the legacy of her language and her institutions. France is full of her relics. The fortifications of Nîmes, like those of Chester, were Roman, and in the building and buttressing of her Constitution, France, even in modern times, still borrowed from Rome. The system of the prefecture, whereby in the different departments of the state the Prefect (praefectus) represents the government, was

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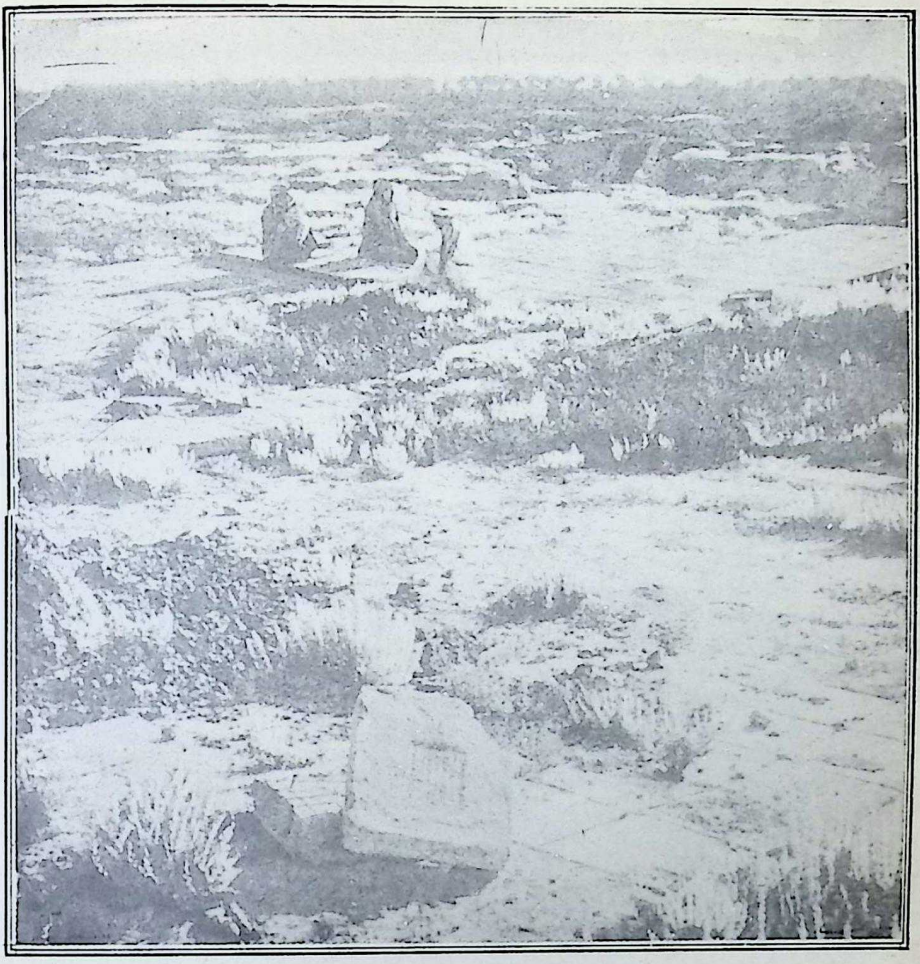

"OVER HER VAST GRAVE THERE NOW GROW A FEW TAMARISKS"

Despite their splendour and glory, all the great empires of the past—Babylonia, Assyria, Persia, Egypt, Greece, and Rome—have dwindled into dust. Though many of their laws were wise and liberal, each of these great states was ruthlessly built up on the blood and bones of enslaved millions, and thus carried at its heart the canker of its eventual decay. In the fine words of our author: "When we read of the glory of Babylon let us remember that in her markets the price of a male slave was thirty shillings. Over her vast grave there now grow a few tamarisks"

*Photo. Underwood & Underwood*

a Roman creation. And why is Spanish a modern variant of Latin? Only because very long ago Carthage, the hereditary enemy of the Romans, having seized Spain as a base for the attack on Italy was checked in time. For Rome marched into Spain, overthrew the invader, and annexed the country (201 B.C.).

And yet the day came when Rome's immense activities ceased, and when her people were overtaken by collective weariness. New forces were awake. In the opinion of Gibbon, the decline of the Roman Empire is "the greatest and most awful scene in the history of mankind." Perhaps the fact which, more than all others, creates astonishment is that a people who made a contribution of such magnitude to civilization and order, and who framed the greatest system of law which the world has known, fell before a horde of barbarians.

We cannot refrain from pointing out once again that the collapse can never fully be explained without reference to economic causes which, in turn, veil causes of a deeper kind. The land problem and the slave problem were



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closely connected. The great estates (latifundia), on which slave labour was employed on a vast scale, had fallen into the hands of a few magnates. Rome had conquered the world, but degeneration had already set in at the centre. Free labour, when it happened to exist at all, was so meanly remunerated that it failed in competition with the slave market. It has been calculated that when the free citizens of Rome numbered 320,000 the slave population reached nearly a million.

*THE final causes of the long decline and chaotic fall of the Roman Empire*

In and around the capital alone, therefore, there existed an immense and fatal disproportion of powers and rights. The creators of wealth were themselves wageless, and, while the birth-rate decreased in the upper, it increased enormously in the labouring class. There had been revolutions of the slaves, but they had all been crushed. The day of the emancipation of labour and of its share in political responsibility was still far off. A luxurious minority living on the fruits of servile industry is not a state.

Lastly, the genius for administration which had controlled so marvellously and for so many centuries the dangerous and subversive elements of which the Roman world was composed, at length forsook the ruling class, and government and governed alike went down before the invader.

The eras of human history are not shut off from each other by closed gates. In the chaos which followed the dilapidation of the Roman Empire we already descry, although dimly, the forces which were to reconstruct the European system. It is true that the great roads which had connected Rome with her dependencies were blocked and barred, and no new traffic, either of commerce or of the arts, passed over them. The communities which, as distant as Britain, had looked to Rome for military support and administrative guidance, were left isolated to fight for themselves, and, after a precarious existence, to accept membership in alien nations.

The disappearance of Rome had caused far and wide a political earthquake, and its reverberations were felt throughout many centuries. The Teutonic destroyers of Latin civilization were themselves uncivilized, and attempted to learn slowly methods of government, compared with which their own tribal law and administration were rude and primitive.

The period from the fifth till the tenth century is known as the "Dark Ages." The lines of communication with the older world appeared to be wholly severed. Nevertheless, the magic name of Rome remained, and the barbarians expressed their awe in presence of her ruin and of the imperial task which she had accomplished. Moreover, out of the confusion two new Powers arose—the Holy Roman Empire and the Papacy—and the operations of the former in the secular and of the latter in the spiritual sphere fill the record of what is called the medieval period. But the term "Middle Ages" is really a misnomer. History is an ever-flowing stream. There are no Middle Ages. We are now in the twentieth century, and let us ask in what sense a student in the thirtieth century will be able to understand the term "Middle Ages"? To him our own era may seem medieval, and how will he designate the period which is known as medieval to us?

*THE great period of transition from ancient to modern society and the opposing forces*

The truth is that history cannot be walled off in sections, for there is a constant overlapping of influences. Although, therefore, we recognize the arrest and stagnation which overtook European civilization, the loss of art and of law when the power of ancient Rome was withdrawn, we prefer to regard the entire period from the fifth century till the discovery of America in 1492 as the great period of transition from ancient to modern society. It was the period of gestation of the forces

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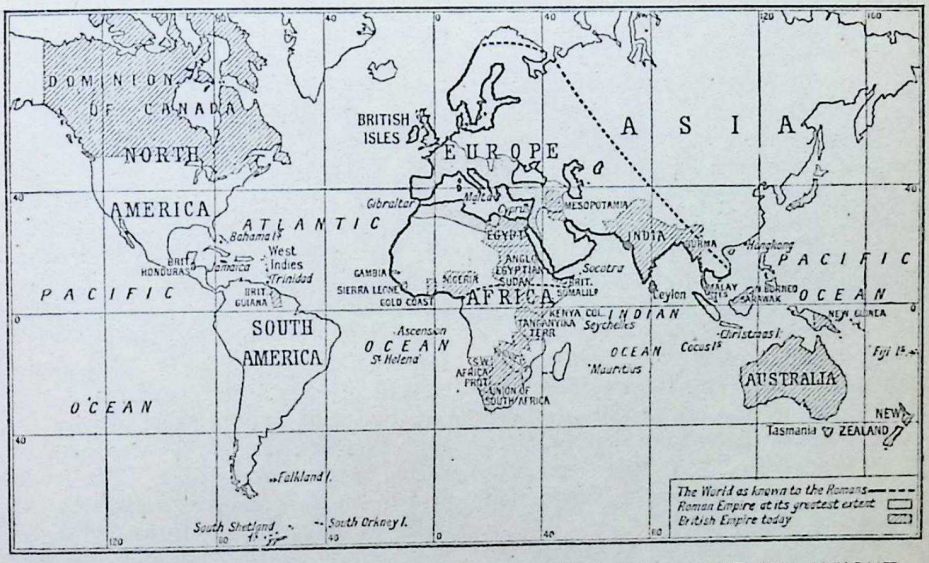
which were in due course to create the nations of to-day.

Now, the Holy Roman Empire and the Papacy fought against those forces, and they both failed. Each of them, now in cooperation and now in antagonism, attempted to preserve the social framework which had been Rome's legacy to the world. There was to be a kind of dual universal monarchy, one secular and the other spiritual, in the affairs of men. Absolute uniformity in religion and in state institutions was the goal of those two Powers which 1806, when Francis II. of Austria informed the Germanic Diet that he had resigned his crown as Roman Emperor. But that Empire had been a dream rather than a reality from the beginning, and its concord with the Papacy was of brief duration.

Both Empire and Papacy failed to impose upon Europe that uniformity of rule for which Dante, weary of the world's confusion, so ardently longed. The ideal, indeed, was not wanting in a certain grandeur, but, even although the temporal and the spiritual power




THE BRITISH EMPIRE TO-DAY AND THE ROMAN EMPIRE AT ITS HEIGHT

Of all the imperial races the two best endowed with the genius of colonisation have been the Romans and the British. Within the limits of the world as then known, Rome predominated to an even greater extent than Britain does within the wider world of modern knowledge, though Rome's remotest outposts of empire look curiously near the capital city in comparison with the widespread British dominions of our day

entered into partnership for the government of Europe. The pact—if we may so name it—was consummated in A.D. 800, when Charlemagne was crowned Emperor by Pope Leo III. in Rome. This has been called by Bryce "the central event of the Middle Ages."

It may be so, but the Holy Roman Empire of Charlemagne and his successors was only a shadow and simulacrum of the empire of the Caesars, A wit declared that it was neither Holy, nor Roman, nor an Empire. It came to an end officially only as late as August, had acted in unison, it was an ideal impossible of realization. The dynamic forces which were to awaken the modern world were being generated by national groups under the kingship in England, in France, and even in Spain, although Spain gave to the Holy Roman Empire one of its greatest representatives, Charles V., the grandson of Ferdinand and Isabella. In Italy, too, when the Pope had become a monarch, new and yet old political forces were at work in the republics like Venice, Florence, Genoa, and Pisa, who were jealous of their independence.

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The configuration of Europe, which we see to-day, was already taking shape in the twelfth and thirteenth centuries, and the centralizing efforts of Empire and Papacy were doomed to failure. The Papacy triumphed over the Empire, but its own spiritual absolutism was in turn impeached, and the Reformation destroyed the unity of Christendom.

***THE thrill of new thought and emotion that came with the end of the Middle Ages***

Perhaps it is worth noting here, as characteristic of the political instinct of the English people, that when Edward III. was elected Emperor of the Holy Roman Empire (1347), Parliament forbade him to accept the honour. Another English king, Henry VIII., became a candidate (unelected) for the same throne in 1519, and that date will serve to remind us that the forces of political and religious disintegration were already busy on the Continent. The Diet of Worms, to which, by a strange irony, Charles (the successful candidate for the imperial throne) was compelled to grant a safe conduct to Luther, sat in January, 1521. The Reformation had come, and it, too, arose out of those strange fervent energies, which awoke in the fourteenth and the fifteenth centuries, and characterise the period called the Renaissance.

It was once customary to restrict the Renaissance to that revival of learning which originated in Italy. But we now know that the movement has a wider and deeper significance. It was accompanied by an expansion, not only in the sphere of intellectual, but also in the sphere of practical life. The rediscovery of the art and poetry and philosophy of Greece, and the re-study of the literature and the law of Rome mark, indeed, the most momentous stage in the history of culture.

The thrill of new thought and new emotion, which we find in the works of Da Vinci and Raphael and Michelangelo, in Velazquez and Cervantes and Calderon, in Chaucer, in Shakespeare, and in Bacon, is felt far into the eighteenth century and reappears in Rousseau and Voltaire. For the Renaissance was creative as well as receptive, and looked to the future while it studied the great models of expression in the past. In many directions, and especially in the art of painting, it brought new beauty into the world.

Again, whatever value may be attached to the speculative activities of the era of scholasticism, mankind would have remained stagnant if human thinking had been perpetually cribbed and cabined in theological formulae. But after the long imprisonment we begin to hear the last clanking of the intellectual chains which bound the Middle Ages, and the liberated spirit is preparing for fresh enterprise.

Moreover, this intellectual resurrection was attended by an advance in practical discovery and invention. The compass was already waiting to be used by Christopher Columbus on his voyage to America, and the telescope was likewise waiting to be used by such scientific innovators as Copernicus (1473—1543) and Galileo (1564—1642). The manufacture of paper had received a new impetus, and the printing press—the greatest invention of all—was disseminating the new knowledge. The feudal system, with its gangs of serfs, who had replaced the earlier generations of slaves, received its death-blow from the new military weapons which the invention of gunpowder had introduced.

***THE fruit of the great period of discovery which was an outcome of the Renaissance***

All was changing, like the face of the earth when the efflorescence of spring covers the landscape which had been winterbound. Already in 1433 Prince Henry the Navigator, with his Portuguese seamen, was exploring the Atlantic. Cam discovered the Congo river in 1484-5, and Diaz doubled the Cape of Good Hope in 1488. At two o'clock on the morning of October 12th, 1492, a sailor on board the Niña, one of the ships of Columbus, sighted land, and on the same morning Columbus stepped on shore at San Salvador. America had

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THE SOLDIERS OF ROME WHO BUILT UP HER EMPIRE

What manner of men were they who in their wonderful legions marched and counter-marched 'twixt Britain and Mesopotamia, and by their superb training and discipline overcame all enemies, building up within the term of a century the power of Rome as mistress of the world? Depicted by a contemporary sculptor, there are many fine groups of them to be studied among the reliefs on the Antonine Column, from which the above is reproduced

*Photo, Anderson*

been discovered. Vasco da Gama sailed from Lisbon in 1497, and after a voyage of eleven months anchored off the coast of India in May, 1498. Cortés was marching through Mexico in 1519, in 1526 Pizarro reached Peru, and ten years later his lieutenant Almagro conquered Chile. The banners of Portugal and of Spain were waving in India and in America, and the great era of European colonisation had begun.

John Cabot sailed from Bristol in 1497, and in June of the same year sighted Cape Breton Island and Nova Scotia, and his son Sebastian was cruising off Brazil in 1526. Jacques Cartier reached Newfoundland in 1534, and two years later he discovered the St. Lawrence. In the third quarter of the sixteenth century Drake had circumnavigated the globe. In 1584 Raleigh sent out the fleet which founded Virginia, and eleven years later he was at Trinidad and on the Orinoco. English merchants were already settled in India in 1583, and in 1600, under a charter granted by Queen Elizabeth, the East India Company was founded.

We have chosen these scattered facts to indicate the stir and excitement which they must have caused in a Europe which had already grown old and exhausted on the banks of its own rivers and the shores of its own seas. Men now knew that there were other lands and seas and rivers which beckoned the spirit of adventure to advance. The fascination of travellers' tales, which happened to be true, had caught the ear of Shakespeare, whose Prospero in "The Tempest" makes Ariel

> "fetch dew
> From the still-vex'd Bermoothes."



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The Bermudas were discovered early in the sixteenth century, by another Spaniard, Juan Bermudez, but they became an English possession before Shakespeare died. Although the energies of the Renaissance awoke in our own country later than in Italy and Spain, Germany and France, it was Great Britain that became the chief gainer, by the work of the explorers, in India and in America as well as in the islands of the Atlantic and the Pacific.

*WHAT sort of Europe should we have seen to-day had there been no Renaissance?*

The most momentous fact of all in this period of transition remains to be mentioned. The Mayflower sailed from Plymouth on November 11th (O.S.), 1620, and arrived in Massachusetts in December. The impulse towards individual freedom, which was the essence of the Renaissance, had likewise fired the forefathers of the men who were to return to take part in the Great War, 1914-1918, which revindicated the liberties of Europe.

This brief reference to the Renaissance has been necessary because the spirit of that movement is still alive in the nations of the modern world. In the "rebirth" of human energy for humane as well as for "humanistic" purposes lies the hope of progress. The Renaissance is never at an end. Its message was and is that human life is a quest, and that the spirit of man outgrows all barren formulae. The iron circuit of the Middle Ages was broken.

Let us ask what sort of a Europe this would still be if there had been no Renaissance. The counter-revolution engineered by all the forces of absolutism, the Saint Bartholomews and Smithfields, the autos da fé in Spain, the intimidation of the new science, the vivi-cremation of Giordano Bruno, and the horrors of religious persecution in the Netherlands, all failed to quench the new spirit. If we look upon the Spanish Armada of 1588 as embodying and leading to the attack the forces of absolutism, secular and spiritual, we may feel some decent pride in the thought that it was Britain that shattered it.

We have mentioned Babylon, Greece, and Rome as representative states which created problems of empire that they were finally unable to solve, met rivals in the arena of history, and disappeared. This searching test of the nations, however, is still active and inexorable in the modern world. We saw that forces liberated in the Renaissance met and defeated Philip II. of Spain in his great attempt to re-establish in Europe the absolutism of the Hapsburgs and of the Papacy. But that was not to be the last effort or the last defeat of absolutism. In the two succeeding centuries, and especially during the reign of Louis XIV., France became formidable to European liberty, and in spite of the convulsion in 1789 she became later, under Napoleon, the most aggressive Power in the world. But she suffered defeat in 1815. Russia, which created a vast empire by remorseless aggression and consolidated an absolute Tsardom, is lying in chaos and economic ruin to-day. Prussia, whose strength increased rapidly under Frederick the Great, survived her disaster in the Napoleonic wars, and in due time placed herself at the head of the German Confederation. She increased her territory at the expense of Denmark, Austria, and France, and became with her federal states the greatest military Power the world has known. But her defeat came in 1918, while Austria, which had likewise survived the onslaught of Napoleon, lies at last dismembered and in ruins.

*ELEMENTAL forces that breed revolt in states and produce continual change*

What is this mysterious law which builds up and then breaks down a state? While the great nations are reaching their zenith the smaller exist under their shadow in perpetual fear of aggression and the loss of territorial rights. In certain cases, as for instance in the case of Switzerland, security can be explained only by the cynical fact that for strategic reasons her surrounding neighbours found it advantageous to guarantee her neutrality. Out of this

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THE CENTRAL EVENT OF THE MIDDLE AGES

One of the most interesting episodes in the history of nations is that of the Holy Roman Empire, concerning which a wit has said that it was neither Holy, nor Roman, nor was it an Empire. It was, in effect, the effort of kings and emperors for a thousand years to carry on the tradition of Rome's imperial power in the interests chiefly of kings and emperors, and it began with the crowning of Charlemagne in 800 and ended with the resignation as Roman Emperor of Francis II. of Austria in 1806

long conflict in which nations have been shaped and trained in Asia and in Europe, in Africa and in the New World, one fact seems to emerge: like the forces of Nature the forces of human history are explosive. The great groups which we call nations contain volcanic and inflammable elements, the area of combustion may be narrow or wide, the moment of ignition may be soon or late, but at last the conflagration bursts. We cannot doubt that there is a close relation between this human unrest and the failure of the state. But since a well-governed state may succumb to a more powerful neighbour, the search for the moral causes of decline becomes more difficult.

We might call the idea of Freedom the high-explosive of history, for, in the end, it has broken down one after another every Bastille of arbitrary power. Great as were the indirect and ultimate political effects of the Renaissance and the Reformation neither of those movements had a political motive or a political origin. It is in the French Revolution that we discover, not indeed the earliest, but the most vehement and dramatic expression of rights. French thinkers who preceded the Revolution had been profoundly impressed by the events in England in the seventeenth century and especially by the Revolution of 1688. And the actual leaders of the Revolution found inspiration and encouragement in the American Declaration of Independence (1776).

*THE factor of national disturbance which industry introduced to the modern world*

Lafayette brought home from America the aphorism that resistance is a sacred duty. Members of the French aristocracy who had crossed the ocean to fight in the American armies returned to Europe convinced of the truth of democracy. But the commotion in France was unaccompanied by the constructive political genius which created federation in the American Colonies. In France the Revolution signified the transition from feudalism and absolutism, but in no other country had the break with the past been so convulsive.

If the federal principle had been adopted by France there might have been no Napoleon But out of the seismic chaos of the Revolution came Napoleon, and a new attempt at



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A MAN AND A SHIP THAT ALTERED THE HISTORY OF NATIONS

The era of discovery which sent the mariners of Spain and Portugal overseas in quest of new lands and fabled riches had its greatest event in the voyage of Columbus to America in 1492. The "long voyage ship," to which Sir Arthur Keith in the preceding chapter attributes so much importance in the development of the nations, had its most notable example in the little Santa Maria of Columbus. Our picture is a photograph of an actual duplicate of his vessel, which was sailed across the Atlantic for the World's Columbian Exhibition at Chicago in 1893

European absolutism which involved Europe in a new series of wars. In other words, France had missed a great historical opportunity and soon forgot the great doctrines of "liberty, equality, and fraternity" which had been emblazoned on her Revolutionary banner.

It was not the labouring population, it was the middle class which gained most by the Revolution. In the Declaration of the Rights of Man the private ownership of property is not only sanctioned but is defined as "an inviolable and sacred right." The estates of the noblesse and of the Church were, indeed, confiscated and partitioned, but only for purposes of sale to the highest bidder. In fact, a new conception of the state had arisen, the conception that the state is an arena for free competition for the prizes of life. But it is precisely this conception which lies at the root of modern industrial unrest and has created the class war. Rank was abolished, but it soon returned, and found itself elbowing the new aristocracy of wealth. Besides, the protagonists of the Revolution belonged to the middle class. Robespierre was an avocat, Danton another, Sieyès an abbé, Marat a doctor, Fouquier-Tinville an attorney, Collot d'Herbois an actor, and Saint Just, like Camille Desmoulins, had studied law and letters. Such men had no genuine desire for "equality." The nineteenth and the twentieth centuries would hear and would satisfy demands from the proletariat which would have made Sieyès and Saint Just stand aghast.

France, in fact, had been in volcanic travail in order that the bourgeoisie might consolidate their position before the new era of modern industry, which would replace the aristocracy of land by the aristocracy of capital, had set in. Moreover, the Revolution, which



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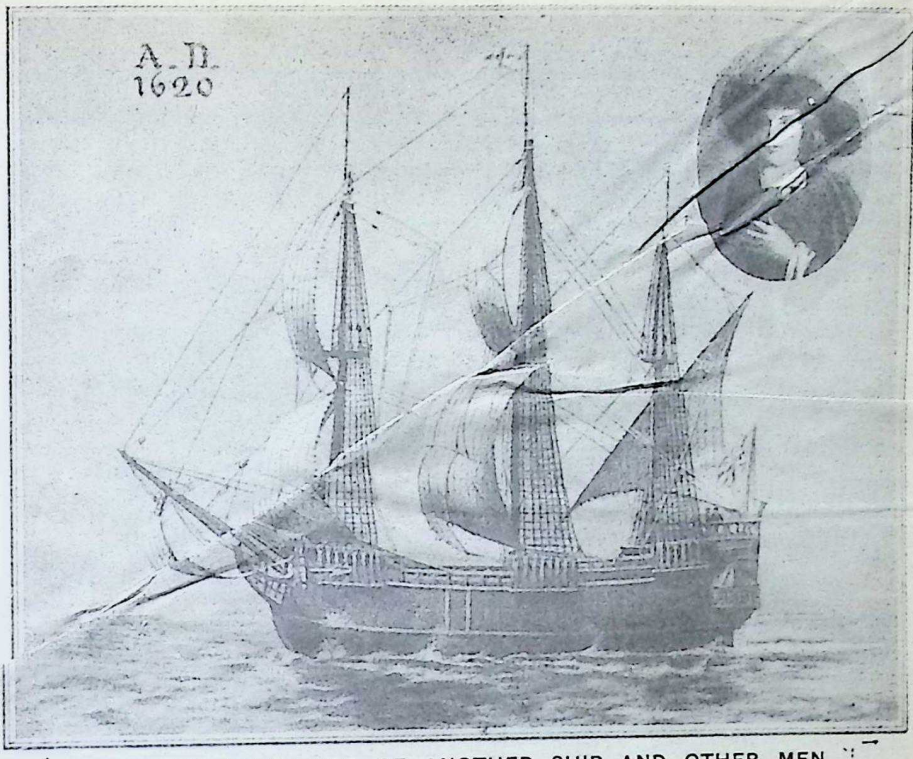


**MODIFYING INFLUENCE OF ANOTHER SHIP AND OTHER MEN**

As interesting companions to Columbus and his ship we give here a reproduction of a model of the Mayflower, and the portrait of a Puritan, typical of those who are remembered to-day as the Pilgrim Fathers. The most momentous fact in the period of transition which followed the era of discovery was the rôle which the Mayflower and its passengers were to play in the history of the great North American continent. This little ship and the men and women that it carried were to make Northern America Anglo-Saxon both in character and in speech

*From a model made by Goulding & Co., Plymouth, for the Mayflower tercentenary*

was to destroy all tyrannies, ended inevitably in Napoleon and in militarism, in a vast burden of debt, and in Waterloo.

Is history then merely a Penelope's web of which the nations are the weavers, and which is woven up during one century only to be unwoven in the next? Is its record only a necrology of nations? And must one generation accumulate abuses which the next must sweep away?

The great military and economic effort of France in the seventeenth century was only a preparation for the deeper corruption of the succeeding age and for the catastrophe of the Revolution. Is there, then, no finality in this endless experiment of nations?

Now, from the downfall of Napoleon in 1815 until the downfall of the German Emperor and his allies in 1918 there had taken place in Europe a vast economic reconstruction owing to the use of steam and, later, of electricity for industrial purposes. Modern wealth began to be created by new processes of manufacture, and the towns, as the centres of industry, attracted the country population to the great factories. These economic changes created in all nations social problems which still await solution. Moreover, the new activities of world commerce brought about changes not only within the nations, but between them, for there was a struggle for markets more intense than the old system of international barter had ever known. Again, the social status of the labouring class in one nation became of interest to the working class in another, and the doctrine of the solidarity of labour throughout the civilized world began to attract attention.

The social and economic history of the nineteenth century is mainly the



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history of the struggle between Capital and Labour, not in one, but in every nation. In order to be able to measure the vast change which has taken place within less than a hundred years in our own country, it is sufficient to remember that in 1825 Trade Unionism was not merely illegal, but criminal, and was defined in English law as "conspiracy in restraint of trade." We have seen that ancient society ignored labour as his most sacred property. It solved its industrial problem by purchasing slaves. But the introduction of the wage-earning class, who became gradually insistent on the realization of their own economic and political rights, has brought a new factor of national disturbance into the modern world.

***COMMERCE is the most aggressive force in international relationships of our own time***

Moreover, in spite of the dream of the solidarity of labour everywhere, the industrial class of one nation competes for the world's markets with the industrial classes of other nations. The task of every state is double:

1. Internally to adjust the relations between its own members, and
2. Externally to adjust its relations with other states.

These two problems are closely connected, and would lead us into a discussion of such subjects as Free Trade and Protection. It is sufficient to note that a relentless competition takes place between the great organized national groups, and that that competition very frequently leads to war. For the greater the extent of territory, the greater the resources, and the greater the chance of economic superiority.

The country rich in coal and iron and oil and other raw materials will secure supremacy in the field of manufacture and trade. And since economic supremacy is not only a cause, but also an effect of military power, the temptation to expand becomes irresistible, especially if the question of over-population becomes pressing. Here we glance at the supreme problem of the modern peoples.

It is probable that the historians of the future will assign certain economic causes as among the factors which brought about the struggle of the nations in 1914. The focus of interest lies, of course, in the development of modern Germany as a military and industrial Power. To the old historical feud between Germany and France was added the formidable industrial menace of the most industrious people in Europe. Germany was becoming predominant in Central Europe and elsewhere, and the appetite increases by what it feeds on. Her industrialism financed her militarism, and her militarism promised her industrialism new fields for expansion. A new and more insidious absolutism threatened Europe.

But there had once been another Germany of "humanism," the Germany of Lessing and Goethe, the Schlegels, Winckelmann and Beethoven. The temperamental change which took place in the German people can be traced to the victories of Frederick the Great. Their educational system was framed with a view to inspiring the young with the Pan-German ideal of a Deutschland victorious in every field of human activity. The German commercial became only less aggressive than the German military battalions. Germany was the Assyria of the West, Assyrian in her energy, her ruthlessness, and her pride.

***GERMANY'S downfall was due to an excess of energy and abuse of it, not to decay***

If we count Luxemburg, we find that the frontiers of eight foreign states surrounded her. Thus compelled to become a military power, it was the strategic weakness of her geographical situation which transformed her into an armed camp, and her standing army became a standing menace to the rest of Europe.

As she transformed herself from an agricultural to an industrial community her energies increased and sought an outlet in all directions, and especially towards the sea. The old Baltic trade was insufficient, and Germany, looking

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towards the North Sea and the Atlantic, began to build ships. But on the sea she met Great Britain. Her military engineers wrought marvels with her contracted sea-board. The Kiel Canal strengthened the strategic position, because it doubled the striking power of the fleet. We hint at these economic facts because they must be added to the immediate causes of the war—the strokes and counter-strokes of a deceptive diplomacy, and the ambitions of a group of men leading and misleading a group of nations.

History is full of paradox. When the mechanical maelstrom of modern war was let loose in 1914 Great Britain became the enemy of the Power with whom she had never had a quarrel and the ally of her own hereditary foe. Let us observe that the downfall of the German Empire cannot be explained by the cycle of exhaustion and decline. Germany was reaching the zenith of power. So great was that power that in order to overthrow it the European Allies required the help of the United States. It was not because Germany had too little, but because she had too much energy, and was about to misuse it against the liberties of the world, that her defeat was due.

We are now in a position to ask: What has been the rôle of Great Britain in the history of nations? It is a most remarkable and significant fact that four times within four hundred years and very near the end or beginning of the centuries Britain intervened decisively in European affairs.

***THE part played by Great Britain during four centuries in the history of nations***

We saw that in 1588 she defeated the absolutism of Spain and thereby saved the secular and spiritual liberties which the Renaissance and the Reformation had affirmed. But again towards the close of the seventeenth and at the beginning of the eighteenth century Britain checked the absolutism of France as represented by Louis XIV., and defeated it at Blenheim, 1704, Ramillies, 1706, Oudenarde, 1708, Malplaquet, 1709. At the end of the eighteenth and the beginning of the nineteenth centuries Britain was again on the Continent, and defeated the new absolutism of Napoleon in 1815. And at the beginning of the twentieth century in 1914, in alliance with Belgium and France, she became the main agent in the defeat of Germany in 1918.

It is, indeed, useless to pretend that in these interventions Great Britain was not protecting her own interests. It is no less true that she was protecting the common liberties of mankind.

***BRITISH Nation, by reason of its history, always to be found on the side of liberty***

The rôle of equilibrator seemed to belong by nature to a Power detached from Europe and yet so close to it. A people who had won their Magna Carta (1215), and Habeas Corpus, and had framed their Bill of Rights (1689), found themselves instinctively on the side of liberty, wherever it was imperilled.

The record is doubtless stained by the policy which led to the loss of the American colonies, by certain events in the early administration of India, by the early struggles in Wales, and by the long struggle in Ireland. But as regards America, the best minds of the day expressed the conscience of the country in denunciation of the misguided government of a German king.

"This universal opposition," said Chatham, "to your arbitrary system of taxation, which now pervades America, is the same which formerly opposed loans, benevolences, and ship-money in this country, is the same spirit which roused all England to action at the Revolution, and which established, at a remote era, your liberties, on the basis of that grand fundamental maxim of the Constitution, that no subject of England shall be taxed but by his own consent. To maintain this principle is the common cause of the Whigs on the other side of the Atlantic and on this. . . . Resistance to your acts was as necessary as it was just."

These words, spoken in 1775, express the British ideal of government, and their spirit is the secret of the Empire. It is the verdict of impartial historians that the vast overseas possessions which Great Britain won at the expense of her European rivals have enjoyed sounder

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government than would have been their lot if they had remained in the hands of Spain, Portugal, and even of France. The guiding policy has been that revenue raised in the Colonies must be spent on the Colonies, and that the arbitrary taxation which Chatham abhorred should find no place in the Dependencies as it finds none in the Mother Country.

***THE tribute which the Constitution of the United States pays to British ideals***

Perhaps, however, the greatest tribute which has been paid to the essential sanity and justice of the British conception of the state lies in the fact that the founders of the American Republic incorporated in their Constitution the main provisions of the Bill of Rights. The original schedule drawn up in 1689 was no new creation, but only vigorously reaffirmed the principles of the Common Laws which are shared by our kin on the other side of the Atlantic. It is worth while to reproduce here the main provisions of the Bill of Rights, because they are an epitome of English history. It is an Act which declares among other things—

"That the pretended power of suspending of laws or the execution of laws by regal authority without consent of Parliament is illegal. That levying money for or to the use of the Crown by pretence of prerogative without grant of Parliament, for longer time or in other manner than the same is or shall be granted, is illegal. That the raising or keeping a standing army within the kingdom in time of peace, unless it be with consent of Parliament, is against law. That elections of Members of Parliament ought to be free. That the freedom of speech and debates or proceedings in Parliament ought not to be impeached or questioned in any court or place out of Parliament. That excessive bail ought not to be required nor excessive fines imposed nor cruel and unusual punishments inflicted. That all grants and promises of fines and forfeitures of particular persons before conviction are illegal and void."

This impressive declaration closes with the statement by Lords and Commons "that they do claim, demand, and insist upon all and singular the premises as their undoubted rights and liberties." These principles were the gift of the Mother Island to the Anglo-Saxon world which was her offspring, and it was in defence of such liberties that the United States and the British Dominions sent their vast armies to Europe during the Great War.

If we turn to Burke's speech "On Conciliation with America" we shall find the ideal of the British Empire stated in language which might have been uttered to-day. "The fierce spirit of liberty," says Burke, "is stronger in the English Colonies probably than in any other people of the earth. It is the spirit of the English Constitution, which, infused through the mighty mass, pervades, feeds, unites, invigorates, vivifies every part of the Empire, even down to the minutest member."

Now, if we take 1066 as the date on which the last infusion of foreign blood with the blood of the island stock began, this country has been inviolate for almost one thousand years. Of all the European nations Britain alone during that long period has suffered no real disaster to the fabric of her power. The blows from without as well as from within did not break, they only riveted the framework of her freedom. She holds in the modern the place which Rome held in the ancient world. From the Great War she has emerged with an increase in her vast territory.

***IMMENSITY of the burden of empire which fate has shouldered upon Great Britain***

If we reckon up the schedule of her commitments throughout the earth it is almost with a sense of awe that we remember that her colossal expansion can be traced from the nucleus of one small island. Even her enemies have admitted that wherever the long radius of her civilization has reached it has brought order and progress. Pitt once said "England has saved herself by her exertions, she will save Europe by her example." But her "destiny" was on the sea, and took her far out of Europe and linked with her own fortunes those of millions of human beings of alien race and speech.

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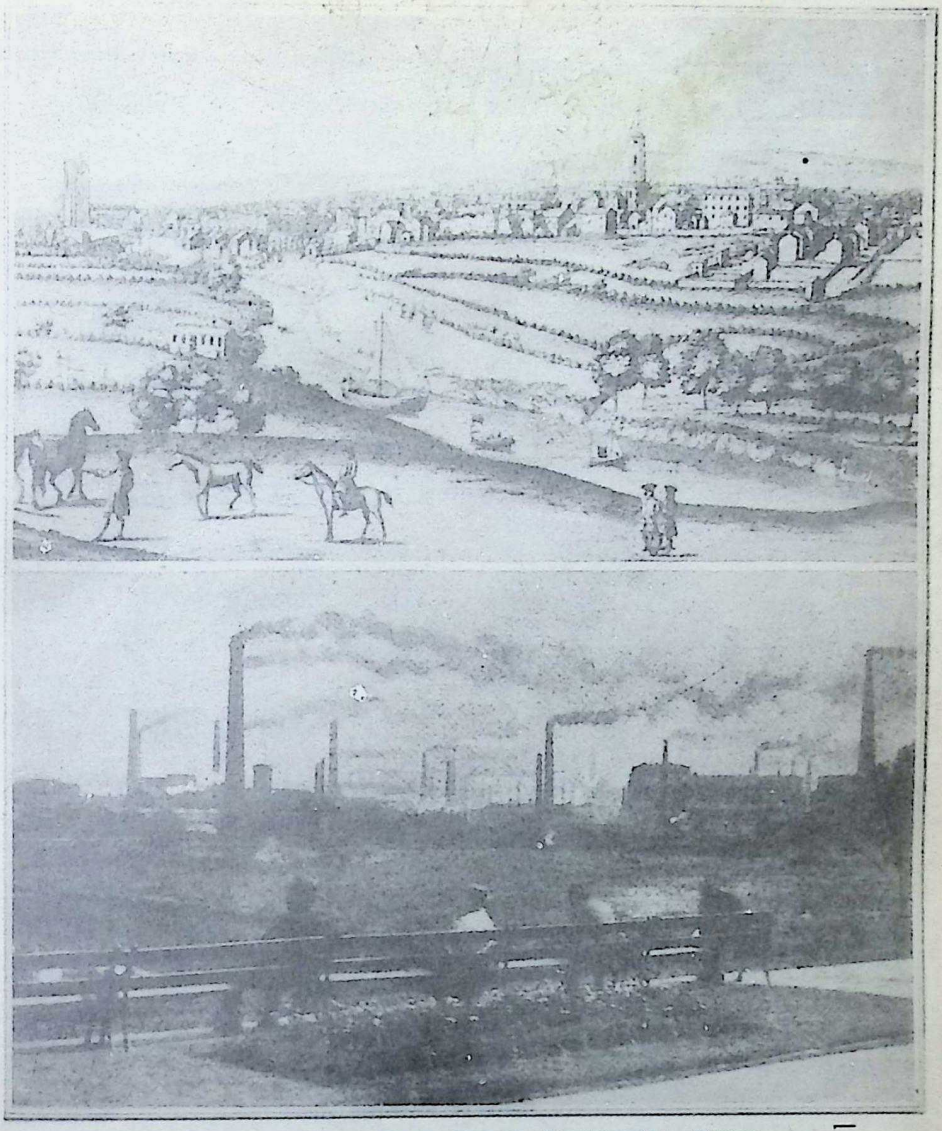

THE MAKING OF THE GREAT INDUSTRIAL CITIES 5

The vast economic reconstruction which took place last century in the era of industrial expansion changed the face of the world in all regions where industry could be made profitable. Look here at Manchester as it is to-day in the lower photograph, with its multitude of chimneys befouling the landscape, and the same scene as it was presented one hundred and ninety years ago. The change is probably artistically and hygienically for the worse, bu. who shall say that the industrial expansion has not immensely added to the general comfort of mankind ?

Napoleon called the British a nation of shop-keepers. But we are also a nation of ship-keepers. Behind shops there are workshops. Ships and shops —these have made England.

In the preceding sketch our course has been inevitably zigzag, but we have attempted to collect some stray facts which are of importance in the discussion of an immense subject. A few thoughts suggest themselves here. First, in spite of the exhaustion and decline of nations, national tenacity is one of the outstanding facts of history. Peoples have been defeated and overthrown, nevertheless they have continued with shrunken power and diminished territory to occupy the seats of their forefathers.

Spain attempted to crush Holland, and Austria attempted to crush



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Italy, but both Italy and Holland rose again. The Turks made a prolonged effort to exterminate Serbia, Bulgaria, and Greece, but those three nations regained their freedom and conquered their oppressor. There is still vitality even in Armenia, which has endured a long agony of persecution. After the Franco-German War it was supposed that France would never recover from the blow, but it was French military genius which led the Allies in the overthrow of the German Empire, and to-day France is the strongest nation on the Continent. History is full of this strange power of national resurrection.

But, in the second place, let us note that in spite of this stubborn racial persistence the actual political framework of a nation is subject to sudden and often disastrous change. There are moments in history when nothing seems to be so brittle as the fabric of the state. We have seen with our own eyes the great work of the Russian Tsars perish in a night. We have seen the Empire of the Hapsburgs collapse like a house of sand. And the German Empire which Bismarck created went to pieces within a few hours, its Emperor became a fugitive, and the dukes and kings of its confederate states were swept simultaneously from their thronelets and their thrones. This is the catastrophic and seismic element in history.

### *WHERE we may look to promise of permanence for the British Empire and its institutions*

Third, it has often been asked how long the British Empire will endure. There is nothing to guide us, because the British Empire is unlike any other imperial system of the past. It is not a mechanical combination held together by militarism. It is a union of self-governing communities or of communities gradually approaching self-government, and sharing or learning to share a common ideal of government and liberty. We quoted the Bill of Rights and pointed out that its essential elements were seized by the framers of the American Constitution. That is a fact of profound significance, for it means that the greatest Power in the New World had discovered in the Common Law of Great Britain the best guarantee of ordered freedom and a nation's strength. It is, therefore, in the realization of this ideal adapted to the needs of every people within the British Confederation that we find the greatest promise of the Empire's permanence.

### *THE world's peace and the growing demand for an international standard of justice*

One final question meets us. Nations, like individuals, compete with each other, and competition involves suffering. It is agreed that it is by means of competition that the character of the individual is developed. If there is no struggle, character weakens and degenerates. And the same law is at work in the case of those great aggregates of individuals which we call nations. If so, is collision, is war inevitable? This question, which we cannot attempt to answer here, occupies the minds of those who look forward to an international rivalry that shall be bloodless, and place hope in a League of Peace.

We may meanwhile remind ourselves of a statement made earlier in these pages—that the task of all states is twofold:

1. To regulate their own inner life, and
2. To adjust their relations with their neighbours.

Modern feeling has begun to demand that justice shall be the essence of both sets of relations. There is a saying of the greatest of Greek thinkers that at first the state is created for the sake of mere life, but that it continues to exist for the sake of the good life. The future of civilization will depend on how far each nation will respect that level of good life which other nations may have attained.

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# Abyssinia

## I. Ethiopia's Strange Mixture of Races

By Herbert Vivian, M.A.

Author of "Abyssinia: Through the Lion Land"

ABYSSINIA takes the traveller back to Bible times. It is a long, tedious journey into the interior, even now that a sort of railway runs you up to Addis Abbaba. This is the capital, which consists of an enormous encampment of mud huts, gathered round a Palace and Court of Justice, which are also made of mud on a larger scale. About one-third of the way up there is one big town, Harrar, with ancient stone and mud buildings due to an old Egyptian occupation. Otherwise you scarcely pass a single village. You meet pastoral people, in long flowing robes, driving their flocks and herds very much as Moses must have done.

You are expected to give and receive presents, according to the rank of giver and receiver, as was the custom three thousand and more years ago. Tribesmen welcome you with much ceremony and present you with an ox or a sheep, and you would cause great offence if you did not buy the gift at an exorbitant price.

They might be content with a bottle of whisky or champagne, though they usually prefer a large payment in cash. Cash is a constant source of trouble. The currency consists chiefly of Maria Theresa dollars, minted in Austria until the outbreak of the war, about the size of a five-shilling bit, but worth only their weight in debased silver.

For smaller currency, cartridges and bars of salt are commonly used. The salt bars are about four inches long and half an inch thick, and the custom of the country is to take them about on donkeys. You run the risk of seeing all your ready money melt away in a sudden rainstorm.

It is a great art to avoid receiving presents in the interior. An ox is offered with every sort of compliment, and, apart from having to pay through the nose for it, you know it will probably make most of the members of your caravan as drunk as though you had given them a hogshead of brandy. In Abyssinia meat as well as drink can have an intoxicating effect upon empty stomachs. The Emperor Menelek was a great stickler for presents, and his first question, after I had ridden about three miles to his palace through torrents and waterfalls in a dress-suit at cock-crow, was: "What have you brought me?" When I produced an automatic pistol, he merely handed it over to his armourer with a grunt.

There are all sorts of passport

SLAVE WOMAN OF THE BORDER

Women such as this are what the Galla slave-hunters bring back when they raid British territory—something sturdy and negroid for heavy farm work



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LIJ YASU, THE RENEGADE EMPEROR

This young ruler of Ethiopia, besides siding with Turk and Teuton in the Great War, used the savage Moslems of the Wollo Gallas to abolish Christianity and introduce Mahomedanism. A great rising overwhelmed him in 1916, and he was deposed

Abyssinian means "mongrel," and there is hardly on earth a more mixed population. The types range from the blackest, negro-looking faces, like that of the late Emperor Menelek, to the regular features of the Arab kind, scarcely duskier than those of Eurasians, and to handsome, light-skinned representatives of certain branches of the Mediterranean race.

An amusing point is that Abyssinians, however black and uncomely, cherish the idea that they are the white people. They allude to Europeans as "Red Faces," in the same spirit as the Boers used to call the British "Red Necks." The chief diet is raw meat. When an emperor or empress gives a banquet in the mud and timber palace, all the warriors sit on the ground in the courtyard, while slaves carry round the carcasses of bleeding beasts. Each guest in turn draws his sword, makes a ceremonial bow to the Court, bites into the flesh, and cuts off a piece in dangerous proximity to his nose. The amount of raw meat consumed on a high occasion is almost incredible. Its general use as a diet produces serious diseases.

The drink is more attractive, a fermented honey which tastes like very weak white wine, but goes to the head very rapidly. There is likewise beer. Cannibalism is supposed to be extinct, but strange stories are told of its survival in remote villages, over which the Government exercises no real control.

One swarthy race on the borders of Somaliland has an evil notoriety for killing males without provocation. Each death entitles the killer to another

regulations as vexatious as though Abyssinia were a civilized country. Coming to a fresh district, you are liable to be stopped by shots fired in the air, from a kind of bird's nest encampment on the top of the nearest hill. You are then expected to spend a couple of hours in climbing up to report yourself, endure rigorous examination, pay fees, have all sorts of rubber endorsements added to grimy pieces of paper, and explain what on earth you intend by coming to the outlandish country. And as imperial or royal writs do not run outside separate provinces, you never can tell when you will be detained or turned back.

The word Abyssinia is resented by the natives, who call themselves Ethiopians.

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brass band round his spear. This is not necessarily a proof of prowess; the number of the victims is more important than the method of slaughter. A little Indian trader, making his way back to the coast after years of commerce, is far more likely to be stabbed in the back than an elephant hunter with a rifle under his arm. Tales are told of expectant mothers being stabbed on the chance of their offspring being male. Otherwise the slaughter of the fair sex confers no claim to another brass band.

On the other hand, if a tribesman kills a lion or elephant it almost amounts to a patent of nobility. The average lion of Abyssinia is a timid creature that slinks away from the passage of a caravan, having none of the temptations of hunger. The elephants, however, have a remarkable degree of intelligence, and observe whether a man is carrying a gun or not.

FIGHTING EMPRESS IN ROBES OF STATE

Zauditu, Menelek's daughter, saw her young crowned nephew using Moslem Gallas to uproot the old faith. She stood for her queer notions of Christianity, and, after the victory of the Christian forces in 1916, reigned as empress

The scenery is varied rather than exciting, ranging from great wastes of sand—in which many travellers have lost their lives—to undulating, fertile park-lands, strangely reminiscent of England, and highlands going up to nine thousand feet. Here the temperature is so variable that a fall of forty degrees Fahrenheit very shortly after sunset is by no means unusual.

Roads all over the empire are little more than caravan tracks; there are scarcely any bridges, and the traveller has to ride or wade through rivers which are usually inhabited by crocodiles, hippopotami, and leeches

Some of the rivers play strange pranks. One that I crossed had the appearance of a dry, stony bed some hundred yards wide. My caravan had gone over when I reached the bank, and my men told me to hurry if I did not want to be drowned or cut off for several days without food or tents. I went on and laughed at this fairy tale, until I heard something like the distant roar of a train. "Hurry! Hurry! Hurry!" cried all the men in a panic.

I succeeded in reaching the other side just before a mighty river came tearing down, sweeping before it huge trees and the carcasses of sheep and



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GREAT GATHERING AT THE BENEDICTION OF WATE. HE PATRIARCH OF THE SOUTHERN CHURCH

At the Feast of the Epiphany there is a large concourse of people at Addis Abbaba, capital of Abyssinia, to see the Patriarch of the Shoa Church bless th waters. The rite is the same as that of the Greek Church, but the Southern Abyssinians, who are deeply tinged with negro blood, regard their priests in the li of holy witch doctors, and to them the annual ceremony of the benediction of waters is a display of miraculous power



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TOM-TOM AND STICK DANCING RITE OF THE PRIESTS OF A SO-CALLED CHRISTIAN CHURCH

Ethiopian ritual is largely an affair of dancing. Each performing priest darts a long walking-stick into the ground, while he moves, with hieratic actions, to the music of tom-toms and barbaric mouth instruments and a chorus of hand-clapping acolytes. Holding themselves to be descendants of Solomon and the Queen of Sheba, the Abyssinian clergy maintain round their sanctuaries the tradition of King David dancing before the Ark

*Photo. Major A. W. D. Bentinck*



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MANE-CROWNED LION KILLER
Minstrels and singing villagers have celebrated his prowess while he danced the lion dance, and the hair fringe represents his victim's mane

difficulty in finding it by scraping up the sand for one or two feet. In the highlands, of course, are plenty of streams, which might be used for waterpower if Abyssinia ever became civilized. On these plateaux the soil is so fertile that crops grow almost without cultivation. Coffee, indeed, grows

LION-SPEARER AND MAN-HUNTER
This Issa tribesman, on the Somali track to Abyssinia, is fonder of men than of his lion cubs. Lions he kills; cubs he keeps for profit; but men he hunts for sport, tallying his kills by brass rings on his spear-shaft

often. This is said to be a frequent occurrence in spring-time, and many unsuspecting travellers have been caught in these dry river beds.

The lack of water is a great hindrance to agriculture. The maps are studded with beautiful names of "wells," but, as often as not, the traveller finds only a little brackish water which has been fouled by camels and mules. Even then there is



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PROUD MASCULINE MOTHER OF FIGHTING MEN

oised in her doorway in festival attire, this masterful woman of the once forbidden Somali city of arrar is a blend of warlike invaders. Somalis and Gallas, Beduins, with Egyptians and Syssinians, fought and mingled. An old slander runs that at times, when meat is unobtainable the Harrar woman will eat children



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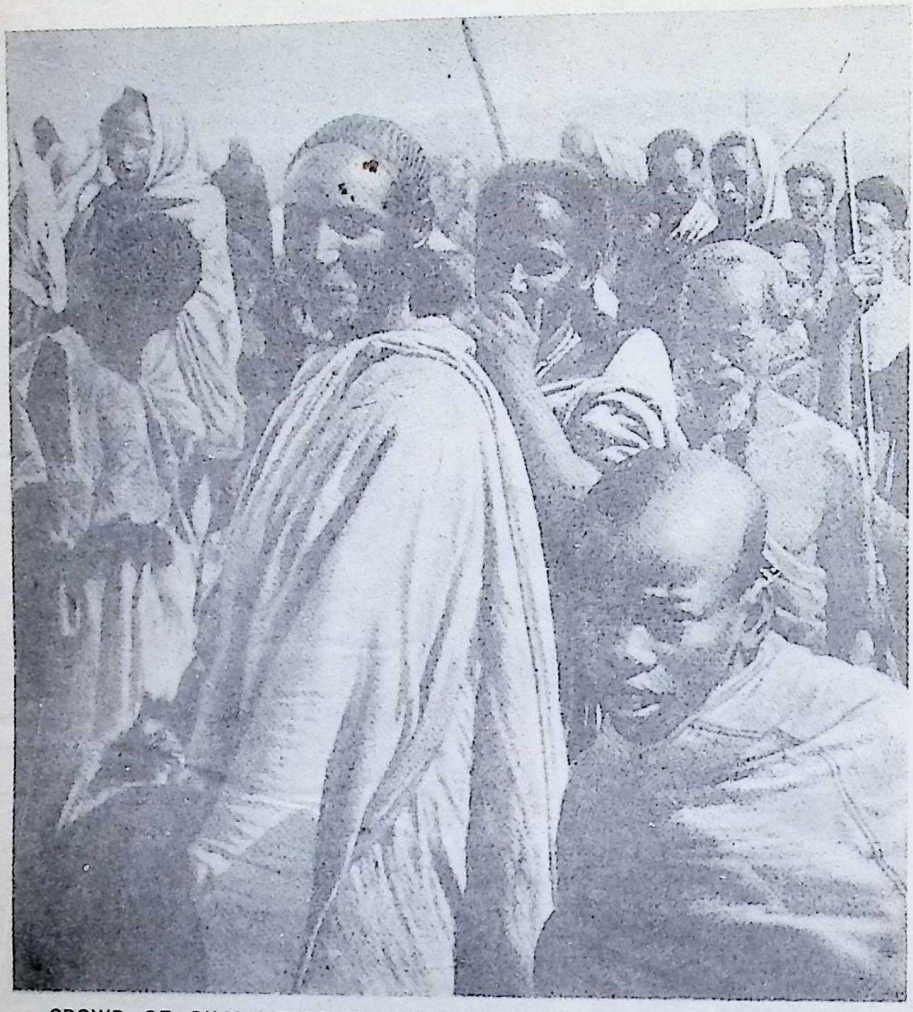

CROWD OF OILY HEADS ON WHICH SCENT AND RANCIDITY BATTLE

Abyssinians seldom wash To save head troubles, women plait their hair in ridges and mat it with thick oil about once every four months. Men merely oil their hair. Both put on pats of butter and let them soak down. Oily scents are used to combat the smell. This is a cold weather photograph: in summer-time, haloes of flies would adorn all heads but the bald

wild in the south and west regions, and is sent from there to the Sudan, while the long-berry moka that is exported to Aden may eventually become the source of great wealth.

Cattle and corn are plentiful. Horses are weedy and neglected. When they fall ill they are left to die by the road-side at the mercy of the flies. Their skeletons, and those of camels, mules, and asses, are a regular feature on a caravan route.

To know what flies are, it is necessary to go to Abyssinia. Every meal is one long, relentless fight against their onslaughts. When you pass a village or a group of peasants you behold them surrounded by dense black clouds. It is a popular fashion to smear the hair with a profusion of rancid butter, and each Abyssinian usually goes about with a big black halo of buzzing insects. The children have colonies of flies incessantly in their eyes, and ocular troubles are hideously prevalent at all ages.

Some marriage customs are very primitive, consisting of little more



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than the purchase of the bride, with as many sheep or oxen as her charms and position are reckoned to warrant. The husband comes to church carrying a whip with a steel handle and leather lash as the symbol of his authority. Unchastity before marriage is rare, but infidelity afterwards is general, and attracts very little attention. Hard work in a wife is what her husband chiefly prizes. She carries all the burthens and toils in the fields.

The traveller often sees wife and donkey harnessed to the same plough, while the master struts along cracking his whip. If he is dissatisfied with her energy, he can always send her back to her family. But he must make ample compensation. Until recently slaves were exported to Arabia, Turkey and other Moslem countries, and although slavery was nominally abolished, the market value of slaves was, some years before the war, still very high in Abyssinia.

The old Emperor, calling himself "King of the Kings of Ethiopia," and claiming descent from Solomon and the Queen of Sheba, never exercised much direct authority outside his own province of Shoa. Now the lesser kings of the feudal empire do pretty much what they like, making war on one another, riding to battle on horseback with leopard skins over their shoulders, and exacting tribute from all strangers.

Perhaps it is because the imperial power tends to grow weak at times in this empire of great fighting feudatories, that the symbols of power, such as thrones and umbrellas, are marvellously prized.

When King John IV. was crowned at Axum, the ancient city, he had a throne that looked almost as gorgeous as that of King Solomon. It was the work of an Italian carpenter, who received as reward the position of prime minister, but ended his career almost as humbly as he began it, as interpreter in the Italian colony. At the new capital, Addis Abbaba, the French Minister enormously increased his influence by receiving everybody,

BUTTERED BEAUTY OF THE NEGROID NORTH

This girl of Tigré has thickly oiled and buttered her hair and arranged it in wave-like plaits pinned to the front braid. At night she sleeps with her neck on a wooden rest

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including his European colleagues, on a wonderful high throne draped in bright scarlet silk, with an embroidery of golden suns and signs of the zodiac.

The first chief of the Church, the Abuna, lives in splendid state, sitting on a high throne with a background of golden stars gleaming round a crucifix.

THE ABUNA AND HIS STRANGE BLESSING

The Abuna is Patriarch of Addis Abbaba and Archbishop of the Christian Church of Ethiopia which was isolated among Mahomedanism for a thousand years. So holy is the Abuna's saliva that he blesses his people best by spitting at them

In his left hand are beads of priceless jewels, under his feet the most glorious carpets procurable from Persia.

The churches of Southern Abyssinia, like all the other buildings, are circular, and composed of mud and sticks. The principal part of the service takes place in a sort of holy of holies, or sanctuary, in the middle of the building, and the people consider they have done their duty if they squat in the outer circle or lounge about the churchyard. The ritual seems to consist largely of dancing. Each priest holds in his hand a long stick, like a punt-pole, and darts it into the ground as though he were trying to stab snakes. The ceremonial music is made by tom-toms and a barbaric sort of mouth-organ.

The people are very proud of being Christians. They were converted in the middle of the fourth century by a disciple of Athanasius, the author of the famous creed, but they fell away from orthodoxy, and became heretics of the mono-physite sect. In this they only followed the Copts of Egypt, and even now all the heads of their Church are selected from Coptic monks in a monastery in the Egyptian desert. Again and again the Abyssinians have tried to free themselves from the Coptic Mother Church, but they have not been successful. The patriarch of Alexandria will only consecrate at most seven Coptic bishops for them, and as ten bishops are the canonical number for the election of a primate, the Abyssinians cannot elect an independent primate of their own.

Perhaps it was just as well in the past that the Copts retained control of all the high offices. Being for many centuries ringed about by Moslem powers and forgotten for ages by the rest of Christendom, the Ethiopian mountaineers, while most valiantly defending their creed against Jews as well as Moslems, sank deep into the



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ACCUSED AND ACCUSER IN CHAINS

Addis Abbaba is a collection of wood and plaster huts, and prison accommodation is limited accordingly. At one time the only prison in Abyssinia was at Harrar, two hundred miles from the capital. So there arose the custom of chaining a prisoner to his warder and an accused to his accuser. Justice in Abyssinia is a summary affair, dispensed in the open market place, although there is right of appeal to the emperor

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COURTSHIP DANCE OF GIRLS AND MEN OF THE WESTERN GALLAS

Civilized Western Gallas change into a wooing dance the fierce love-rite of the savage Eastern Gallas. Leaping and panting, the men stretch their hands to seize the girls, who invite and reject them. In the wild dance of the savage Gallas the men work themselves up into real passion

OPEN-AIR INSTRUCTION IN THE OLD AND NEWLY VICTORIOUS FAITH

A priest of Addis Abbaba is teaching a group of children to read the Bible. This is the height of education in the backward land with little literature, and only the well-to-do can afford their children time for learning. Yet it was such teachers as these that saved Abyssinia from turning Moslem during the war, when the young emperor fell under Moslem sway and abandoned the Coptic Church



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MINSTREL BARDS OF ABYSSINIA WITH HARP AND LYRE

Song in Abyssinia is in a primitive, heroic stage, and so are the stringed instruments. Like Homer, the bards chant of ancient heroes, but they are journalists as well as historians, and sing of the topics of the day, improvising their verses with trained facility and strumming a monotonous accompaniment

PRIMITIVE HAND-LOOM WEAVERS OF ABYSSINIA

The nobility may prefer Manchester shirtings or Yorkshire woollens, but the Abyssinian farmer can compete with all factories. His cotton is grown, cleaned and spun on the farm, and woven with a primitive loom. The soft, well-made, warm fabric is fashioned into the long white shamma, or national robe, with which the weavers in the photograph are clothed



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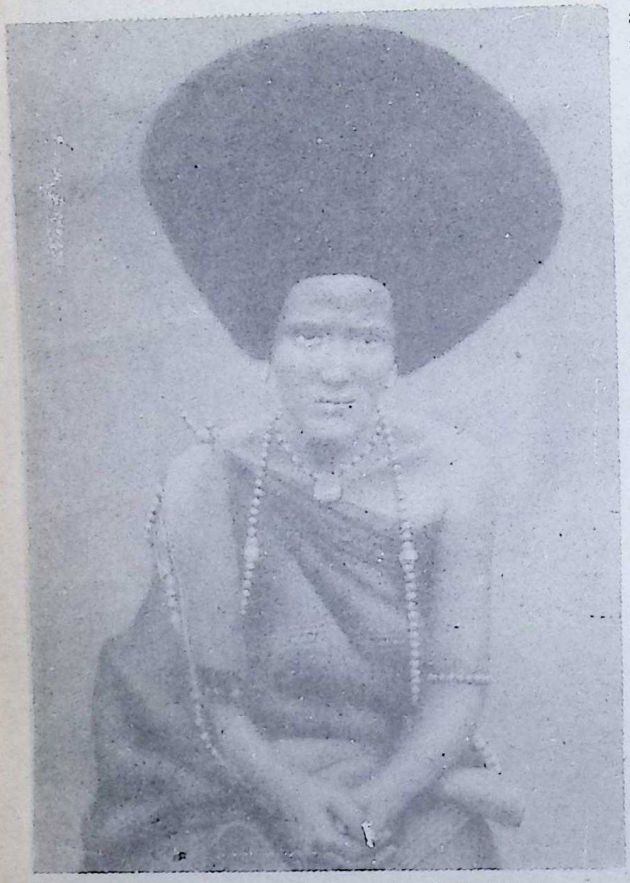
nightmare of negro superstitions that beat against their borders. Even the fact that about one-fifth of their adult male population are deacons or priests has not saved them from falling back into a kind of primitive paganism. Some of their witch-doctory practices are remarkable. The detection of village crime, for instance, is conducted by the priest. If he cannot find the criminal by prayers and curses, he takes a small boy and drugs him until the lad dreams of someone. If he does not dream of the person the priest has decided must be the criminal, more drugs are given.



FUZZY WUZZI WOMAN OF THE WEST

Her way of gumming her hair over a great light framework connects her with the Beja Nile race and the Baggara Fuzzy Wuzzies who were broken at Omdurman

A poor, battered, damaged thing is Abyssinian Christianity. But the wonder is, not that it has become debased, but that it has survived. One part of the race went over to Jewry and for some time conquered the rest and enforced Hebraic observances.

So the Jewish Sabbath is observed as well as the Christian Sunday. Circumcision is practised, and so are the kosher form of slaughter of animals and the avoidance of unclean food. As the people also observe about one hundred and fifty feast-days in the year, their life is not a particularly hard-working one. All the priests are married, but there are many monks and nuns holding themselves aloof in monasteries and convents, and rich are many of the ecclesiastical lands that are farmed by serfs.

Missionaries, by the way, are an abomination of abominations to the mountaineers. The custom is to expel them all, when opportunity arises. "Europeans," said one of the last emperors, "first send us missionaries, then consuls, and then soldiers." Doctors are the only strangers who are really welcome. As every foreign traveller is supposed to be wise in medicine, his best way to make easy progress is to take a good store of blue pills, quinine, and opium pellets, and deal them out as well as he can to the crowding patients.

The real trouble with Abyssinia is that it is an unconsolidated collection of warlike races. The main element of the population are the Northern Africans, akin to the Berbers, to early Egyptians, and to many Europeans of the Mediterranean race. Where fairly pure, they have a light or lightish



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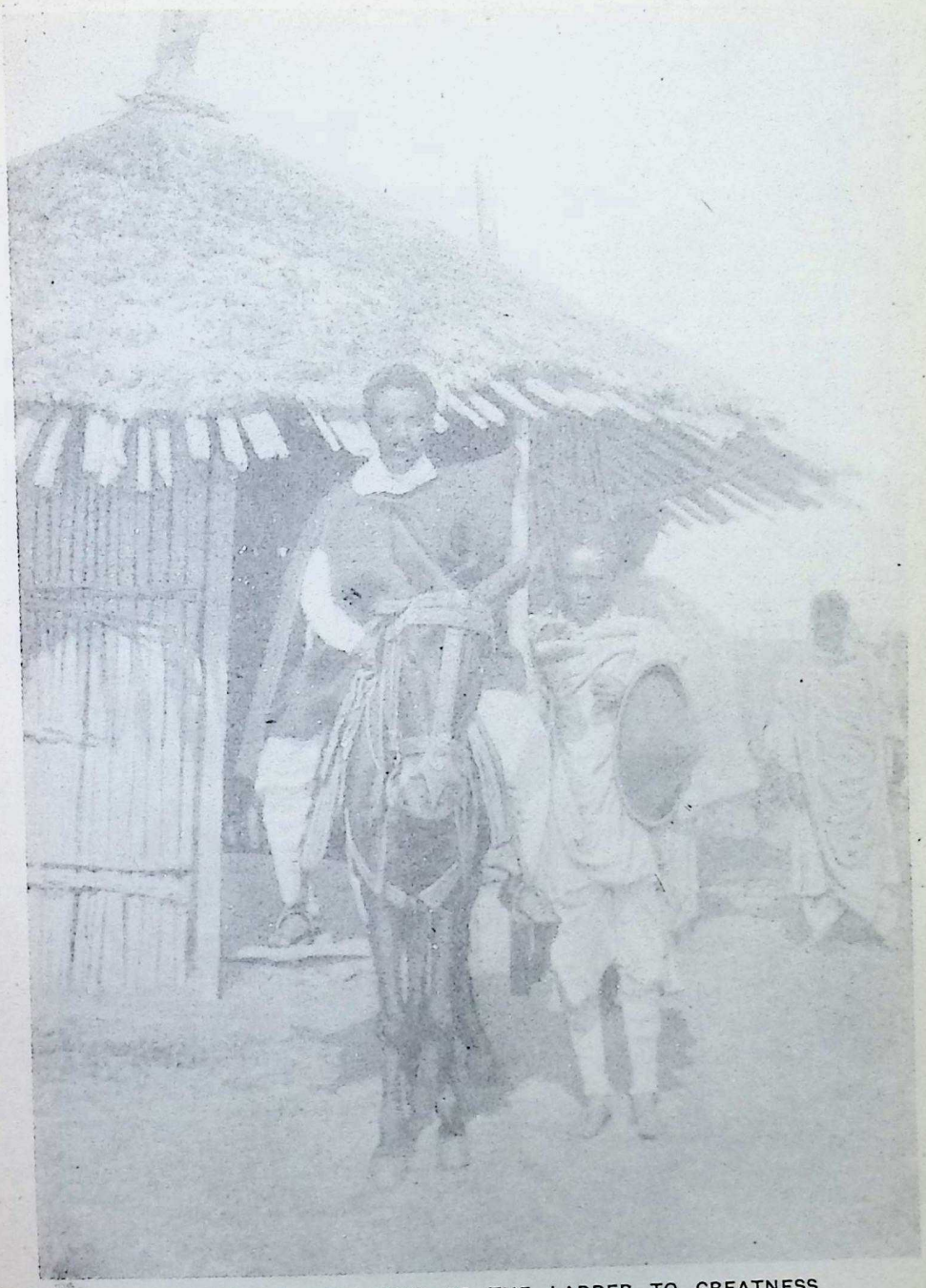

ON THE LOWEST RUNG OF THE LADDER TO GREATNESS

The insignificance of this dusky personage, who has called on a peasant in his hut, is betrayed by his having only one man to carry his rifle and buckler. Even Europeans are insulted by natives, if they ride with only two armed attendants, in a land where social prestige is measured by the display of armed power. More men will be given to this official if he pleases the Regent, Ras Taffari, who seldom appears in public with fewer than a hundred retainers

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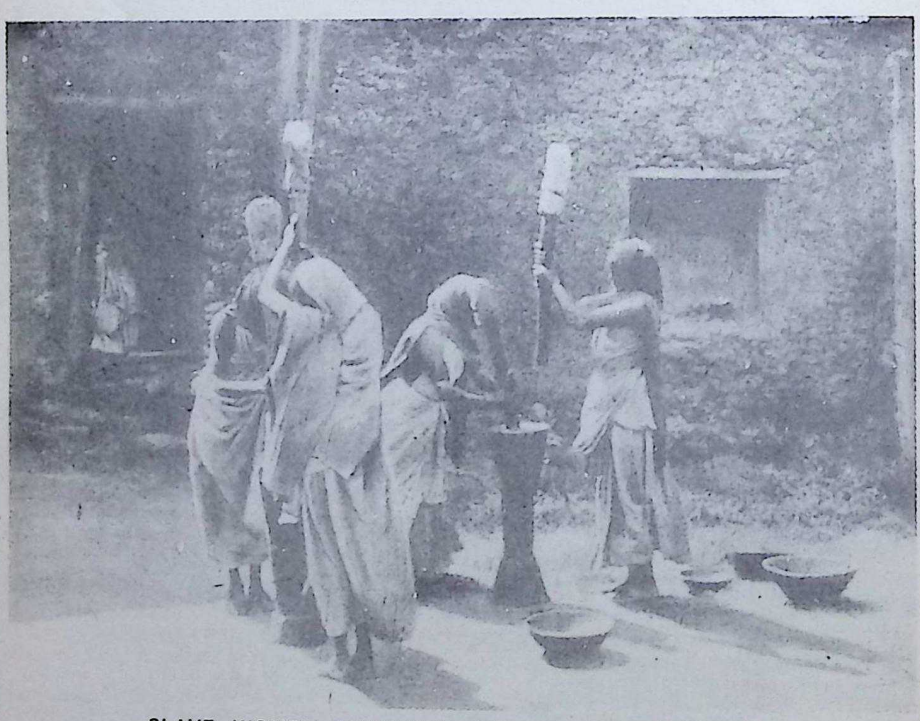
complexion, almost pleasant features, and speak their original language known as Cushite. They are, however, now overruled by a stronger branch of their stock, which has intermarried with invading Semites, and uses a Semitised language, Amharic.

The Amharic speakers are the true Abyssinians, or mongrels, that give the country its foreign name, and provide the sharp-shooting militia-men, on whose irregular ways of mountain warfare the freedom of the nation has for thousands of years depended.

Their womenfolk are, on the whole, remarkably pretty, and, according to Italian and other settlers, as well as Moslem connoisseurs, make the best of housewives. Only one-fourth of the men of this stock, however, are united for life to their wives by a sacred marriage. The rest only enter into more or less temporary civil unions, in which the bride is obtained by barter.

Beneath the Amharic level are the Gallas. They are a well-built race, with high foreheads and fine faces, who invaded the country from the Gulf of Aden and still constitute the grand national danger. After whipping the Abyssinian up into his present warlike mood, the Gallas are now more or less serfs of the aristocratic native mountaineer, who, on their account, is ready for war at any time, and lives under a military dictatorship. Such fine fighters are the Gallas that, if they could get modern firearms, they might have the Abyssinians again as their serfs. Attempts have been made to convert them to Christianity, and Moslem missionaries have also endeavoured to bring them into Islam. At heart, however, they remain fine fighting pagans, and serve to keep the Abyssinian standing armies and militias fit for battle.

The aristocratic stock-breeding highland race also has within its borders



SLAVE WOMEN POUNDING OUT OIL FOR FAST DAY

The Abyssinian farmer uses pounds of butter every day, but on fast days he must make shift with vegetable oils. Before break of day, his Galla women begin to pound oil-seeds in tall, hard-wood mortars, with hard-wood rammers over three feet long. It is hard, prolonged work, for little oil is obtained in one hour, and quarts of it are wanted



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BLACK GIANTS OF ABYSSINIAN NILELAND

These huge negroes of Nilotic speech live along the Sobat tributaries that run into the Nile below Fashoda. Known as Jambos, they are savage spearmen of the old negro type, physically distinct from the Nilotic people, whose language they use. They have speared their way into Abyssinia

another permanent stimulus to military training in a wild, fanatic Bedouin stock, the Danakils, who are remarkably handsome nomads of the north-eastern corner of the empire. With them may be ranked the Somali borderlanders of the eastern frontier, who came from the Yemen and conquered a remarkable stretch of poor territory. Westward, various blends of negroes form a very primitive fringe to Abyssinia and, as slaves, were until lately the foundation of the national slave trade. From their girls came the touch of the tar-brush seen in the late Emperor Menelek and other Southern Abyssinians.

Last, least, and most curious are the Falashas, who are remnants of the northern Cushite tribe which accepted the Jewish religion and for a generation or two ruled the country. They live apart from Christian and Moslem, and seem to need badly a purifying connection with the new Palestine, if half the tales told of them are true.

With her virgin soil and all her vast natural resources, it would be hard to fix the limit to the power, wealth, and influence of a reorganised Abyssinia. But can the Abyssinians, with all their internal difficulties of fighting master-races and fighting under-races, reorganise themselves? For centuries they have stood, the fortress of an ancient creed, above the jungles of African darkness, and successfully fought against pagan, Moslem, and Christian. Their present position seems to promise that they will remain masters of their own destiny, in the last independent state that now remains in Africa.



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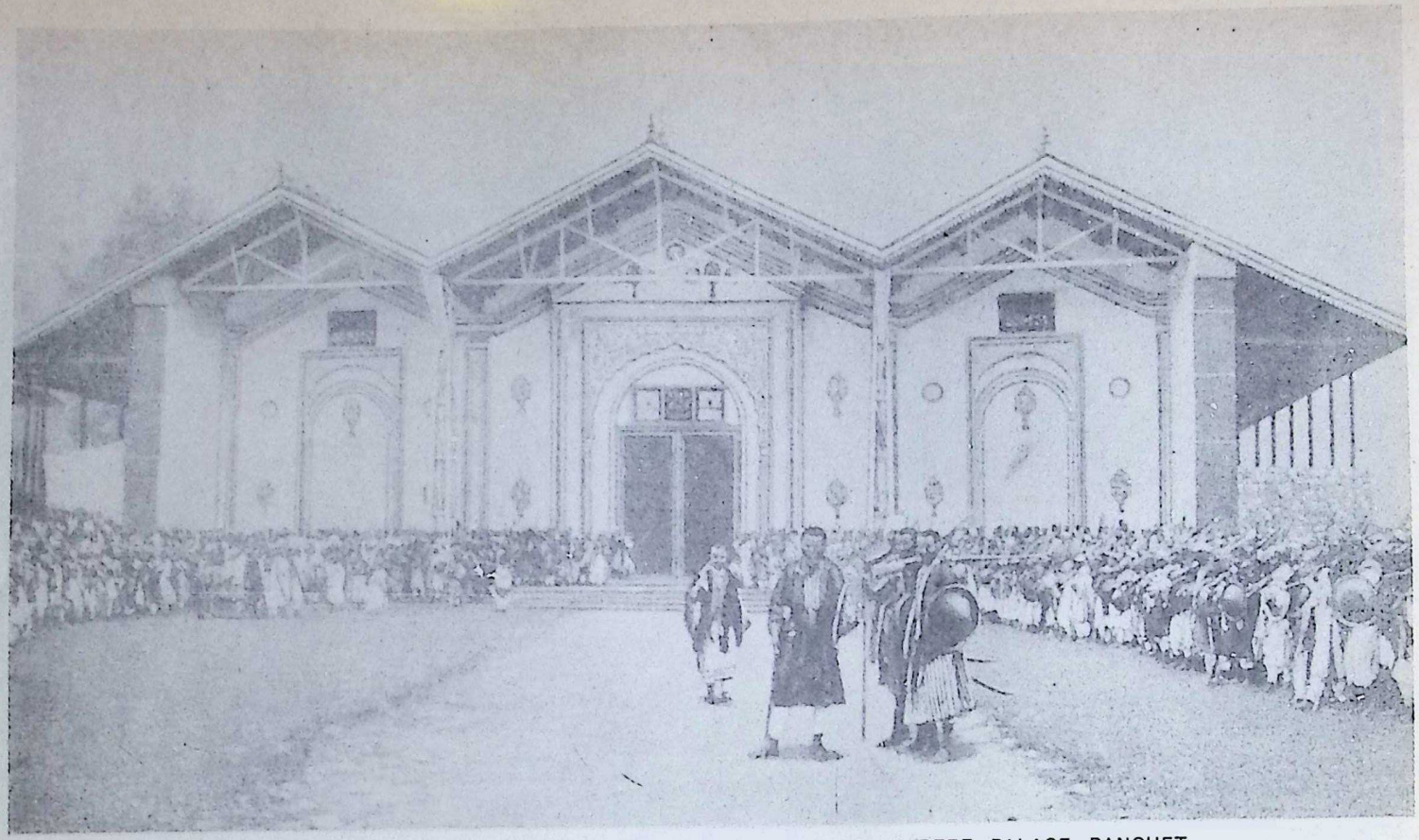

TWELVE THOUSAND WARRIORS GATHERING FOR THE RAW BEEF PALACE BANQUET.

In brigades of 4,000, the soldiers enter the hall, where the emperor is enthroned, salute him, and sit down between great bread-filled baskets. To them stewards bring huge lumps of freshly-killed beef They mouth as much as they can, cut it off close to the lips with knife or sword. Then, with a foot-long horn of strong mead, completed by a glass of spirit, a brigade feasts for three hours So a division of three brigades spends a day in a continuous orgy of raw meat eating



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# Abyssinia

## II. The Story of the Ethiopian Empire

By Lord Edward Gleichen, K.C.V.O.

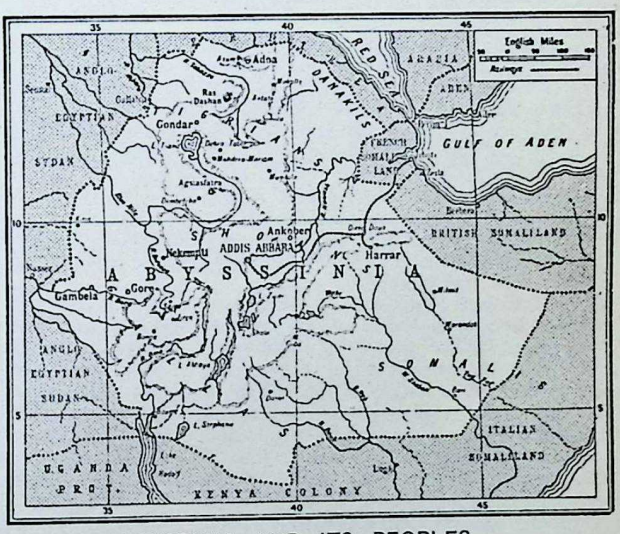
Author of "With the Mission to Menelek"

LITTLE is known about the origin of the Hamitic race which occupies the mountainous plateau now known as Abyssinia. Of old this country was included in the vague region known as Ethiopia, and the natives still speak of themselves as "Itiopiyavan," much resenting the term of "Habeshi" (meaning "of mixed race"—whence the word Abyssinia) applied to them by the Arabs. A story, still firmly believed in by the people, assigns the origin of their kingly line to one Menelek, the son of King Solomon and of Balkis, Queen of Sheba; and colour is certainly given to this legend by distinctive Jewish customs and traditions which persist to this day. Be that as it may, the nation was converted to Christianity at an early date by Frumentius, a monk of Alexandria, in the fourth century, and the head of their clergy—the Abuna—has still to be consecrated by the Coptic Patriarch.

With the exception of a "Golden Age" of literature and higher culture about the thirteenth century, the history of Abyssinia may generally be said to consist of a gloomy record of internecine wars, barbaric deeds, and unstable governments, illumined here and there by the efforts of a few enlightened rulers to bring order into the chaos. The country has rarely rendered allegiance to a single monarch, but has, as a rule, been broken up into provinces generally at war with each other, and only combined at intervals into more or less cohesive masses by the personal strength of character of the ruler for the time being.

But little need be said of the Middle Ages, except that the country was visited by the Portuguese in 1490, and unsuccessfully invaded in the sixteenth century by the Mahomedans, under Gran, who was finally repulsed in 1543; but intercourse with Europeans, subsequent to the expulsion of Jesuit missionaries in 1633, was extremely rare until the visits of Bruce in 1769, and Salt in 1807.

In 1847 a British Consul was appointed. But his position was not an easy one, for, as usual, potentates in various portions of the country claimed the overlordship and the title of Negus Negusti—king of kings, or emperor—according to the success of their arms over those of their rivals. Sometimes the Negus of Tigré—the northern portion—was in the ascendant, sometimes the King of Shoa—the southern; and at other times the ruler of Amhara—the central portion—constrained the rest of the country to obey him. At one time there were as many as six Neguses warring with each other, and the chaos was indescribable.




ABYSSINIA AND ITS PEOPLES

The chief figure in Abyssinia in the middle of the nineteenth century was Kassa, who from very small beginnings in Amhara raised himself to the throne under the title of Emperor Theodore III. (1855). He conquered most of the country and became very friendly with the English. But his successes turned his head, and on receiving no answer to a letter he had despatched to Queen Victoria he maltreated the English at his Court and put Consul Cameron in chains.

A British expedition of 16,000 men under Sir Robert Napier was consequently dispatched (1868) in order to bring him to his senses; and after a modicum of fighting our forces entered his fortress



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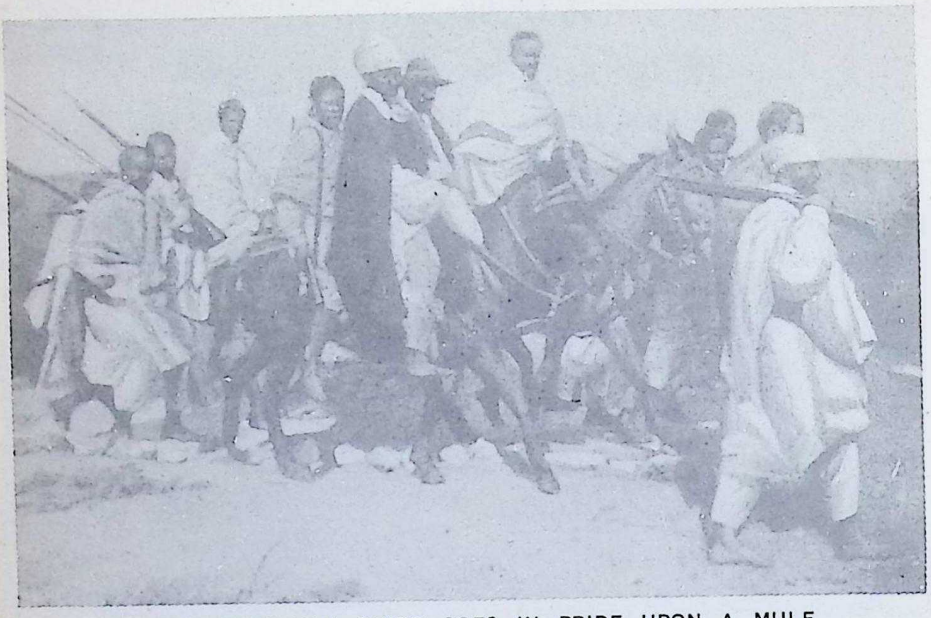

PETTY ABYSSINIAN CHIEF GOES IN PRIDE UPON A MULE

A man's importance in Abyssinia depends largely on the size of his escort and the number of their arms. If he goes out alone, or with only a servant or two, he is a person of no account. He must have men whose principal occupation in life is to carry his rifles and spears

of Magdala with the loss of only two killed. Theodore blew out his own brains, and his dead body was found within the gates. It is of interest to note that the future ruler of Abyssinia, Menelek of Shoa, had been a prisoner in his hands two years previously, but had escaped and proclaimed himself King of Shoa.

The next ruler to seize the supreme power was another Kassa, of Tigré, who was crowned Negus Negusti in 1872 under the name of John IV. He was a most capable man, beat two Egyptian expeditions sent against him in 1875 and 1876, received the submission of Menelek, and did his best to consolidate the country. But his reign was full of troubles, and he was eventually killed by the Dervishes at the battle of Gallabat in 1889. Thereupon Menelek, an astute ruler who had been developing the resources of his own Kingdom of Shoa, seized the opportunity for which he had been waiting and proclaimed himself Emperor of Abyssinia.

A new factor now entered upon the scene in the shape of Italy. An Italian steamship company had, as long ago as 1870, purchased a site for a port in Asab Bay, and as years went on the territory was extended and taken over by the Italian Government, who developed the colony on the Red Sea known as Eritrea, and eventually annexed the big harbour of Massawa in the north in 1855.

To this King John had strongly objected, and severe fighting took place, in which the Italians lost heavily at Dogali and elsewhere (1887). But meanwhile, Menelek in the south had entered into friendly relations with them, and, as soon as John was dead and he was securely seated on his throne, he concluded with Italy the treaty of Uccialli (1889).

Italy, however, continued to encroach on the north, and relations became strained between the two countries. Eventually war broke out in 1895, and Menelek issued a general patriotic proclamation which brought together a great national army of over one hundred thousand men, all burning to evict the hated foreigner. Baratieri, the Italian general, had barely twenty thousand ill-equipped men under his command, and was not at all anxious to attack, but he was pushed into it by Crispi, then Prime Minister in Rome.

The result might have been anticipated. The four Italian brigades advanced towards Adoa, but, owing to a mistake in their maps, one brigade moved too far ahead and was promptly attacked. In the mountainous country the remaining brigades coming to its assistance were overwhelmed piecemeal, and in the disaster which ensued the Italians lost over six thousand killed, besides one thousand five hundred wounded and two thousand prisoners (March 1st, 1896). There was nothing left for Italy to do but to cancel the Uccialli treaty and recognise the independence of Abyssinia.



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This great victory over a European Power turned many eyes on Abyssinia, and for the next few years the Court at Addis Abbaba was a hotbed of intrigue. But the Emperor was too astute to enter into any entangling alliances. He organised his military forces more effectively and succeeded in imposing comparative peace on his dominions for several years.

His efforts in opening up his country to foreign trade were largely frustrated by the grasping nature of his own edicts; but he was responsible for the introduction and extension of telegraphs and telephones and many other European inventions, including a railway from Jibuti (in French Somaliland) to the capital.

After two years of poor health Menelek fell seriously ill in 1908, and lingered on, quite incapable of taking any share in the government, for another five years. Having no son of his own he had appointed as his heir and successor (1908) his twelve-year-old nephew, Lij Yasu (son of the powerful Ras Mikael of the Wollo Galla country, by his daughter, Waizero Shoaraga), and had appointed a Regent to act during his minority.

But this was not at all to the liking of his wife, the Empress Taitou, for she had other designs. Intrigue and counter-intrigue went on for the next eighteen months, until Taitou, who had succeeded in obtaining a good deal of power through her northern relations, was upset by a combination of the southern Rases, and forced to retire into oblivion. The whole government then became completely disorganised, and the proclamation of Li Yasu as Regent at the age of fifteen (1911) only served to make matters worse.

Yasu was a headstrong youth of no intelligence, and after several years of waywardness and disregard of the Church and of his own ministers, he scandalised the country by adopting (1915) the Moslem religion and officially recognising Turkish religious supremacy. Meanwhile Menelek had died in 1913; fighting among the Rases broke out in the following year, and the country was again in a state of chaos.

Lij Yasu's apostasy, however, produced a national reaction, and at the end of 1916 he was deposed by the Shoan chiefs, whilst Waizero Zauditu (Judith), born in 1875, a daughter of Menelek by a previous wife or concubine (Bafana), was declared Empress, and crowned in 1917. Ras Taffari, a cousin of Judith, was at the same time appointed Regent and eventual successor.

This accession, however, brought no immediate peace to the afflicted country. Yasu raised an army and made ineffectual attempts to regain his crown, and heavy fighting again broke out in the north. Eventually, after sustaining a serious defeat in 1917, Lij Yasu was hunted off to the Danakil country, and lay quiet there and in Tigré until the summer of 1921, when he returned and was made a prisoner. Meanwhile the country, under the strong regency of Ras Taffari, has enjoyed another period of comparative tranquillity.

## ABYSSINIA: FACTS AND FIGURES

### The Country

North-east African country lying between Somaliland British East Africa, and the Anglo-Egyptian Sudan, consisting of nine provinces of Harrar, Wollo, Kassa and Magi, Gore, Tigré, Damot and Gojam, Equatorial Provinces, Gondar, and Jimma. These provinces include the kingdoms of Tigré, Amhara, and Shoa.

Area about 350,000 square miles. Population estimated about 8,000,000, of whom Shoans are ruling race and number about 1,500,000.

### Government

An absolute monarchy under an emperor called Negus Negusti, or King of Kings, whose rule is only recognised by the lesser kings and chiefs so long as his position is maintained by armed force. Politically Abyssinian institutions are of a medieval character, there being only a nebulous State Council comprising the more important Rases under whom are district governors and village chiefs.

### Army

All the Shoans are soldiers and disdain any other occupation. Standing army is a nucleus and consists in the main of paid garrisons of the provinces amounting to about 100,000, increased in war to about 300,000 by calling out the chiefs and their retainers.

### Commerce and Industries

Chief industries are agricultural, but very undeveloped. Cotton and coffee grow wild, and would do well if properly cultivated; also sugar-canes, date palms, and vines. Hides and skins, wheat, millet, barley, and tobacco are also produced, but exports are insignificant.

Arms and ammunition, provisions, liquors, certain textiles, sugar, and petroleum are imported. Trade (1920): exports to Great Britain about £9,000; imports, about £82,000.

### Communications

One railway from Jibuti (Gulf of Aden) to Addis Abbaba and a few miles of road round Addis Abbaba; mere tracks throughout rest of the empire. Telegraph and telephone lines connect the capital with Jibuti and Harrar and other towns.

### Chief Towns

Only town in European sense of the word is Harrar (about 50,000). Addis Abbaba, capital of Abyssinia, and of kingdom of Shoa, covering eight to nine square miles, consists merely of villages gathered round the imperial palace (40,000-50,000). Axum, ecclesiastical capital, (5,000); Adoa, capital of Tigré (5,000); Gondar, capital of Amhara (3,000); Ankober (2,000).

### Money

Currency is still old Maria Theresa dollar, worth about two shillings. New Menelek dollar, called talari, of same value has been put into circulation, but is not accepted in many places. Two sizes of bars of salt, and cartridges, are also used everywhere as money.

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THOUGH BORN AND BRED AS FIGHTERS, THE AFGHANS MAKE BUT POORLY DISCIPLINED SOLDIERS

A company of Afghan infantry of the Ameer's regular forces on parade after its return to Kabul from a punitive expedition against rebels in another province. The men stand on parade with a slackness that would horrify a European soldier, and their equipment is equally casual: some with boots and some without them, and no attempt at uniform while every rifle is of obsolete pattern. Daring and brilliant in attack, the Afghan soldier is quickly discouraged in defeat

*Photo, P. O Crawford*

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# Afghanistan

## I. A Race of Fighters & Their Highland Home

By Sir Thomas Holdich, K.C.M.G., K.C.I.E.

Author of "The Gates of India"

AFGHANISTAN, as the name implies, is the country of the Afghan. But who is the Afghan? Of all the many representatives of both European and Asiatic nationalities past and present who have adapted themselves to the infinitely varied conditions of climate and environment which are included within the borders of Afghanistan, none appear to call themselves Afghan.

The origin of the name is Persian, and the meaning of it in its archaic form is probably "highlander, or "man of the hills" (like Kohistani or Barohi), and is not significant of national origin in any way whatever. If we regard the Afghans as constituting a nation, the superficial nationality is not more of a patchwork than that of many European nations; but the separate contributions from East and West, as well as representatives of prehistoric peoples who can render no account of their coming, keep themselves distinct and apart in Afghanistan.

There is an old-world tenacity about the distinction of their genealogical claims that admits of no general fusion or amalgamation such as has created the republics of the Western world. They are a divided people, ready to recognise the necessity of submission to the "force majèure," which insists on inter-tribal harmony, and always prepared, after much violent discussion, to combine in support of the ruling authority against a common enemy; but they are nevertheless opportunists to a man. There are certain idiosyncrasies common to them all, imported in some cases from a higher civilisation in the past, adopted in others from the sheer necessity of conforming to the demands of the faith of Islam; and there are certain customs—such, for instance, as blood feuds and reprisals—which are usually family concerns, and these will be found also more or less common to them all, but varying very greatly in intensity and determination in different tribes.

There is a rough form of chivalry inculcated by Mahomedan precept, and a great show of hospitality, which is sometimes real enough, but it is well to know the exact limits of both. An Afghan chief will pledge himself to safeguard a stranger as far as his authority goes, and so far he is to be trusted absolutely to redeem his promise: but that will not prevent collusion with a neighbouring chief, to the detriment of the unfortunate stranger, when the limits of his authority have been overstepped.

Personally, I have never known a chief fail in his promise of protection and assistance where it

HAZARA SEPOY AND HIS SON
The Hazaras are a fine Mongolian race of the little-known northern hills of Afghanistan
*Photo. V. S. Manley*



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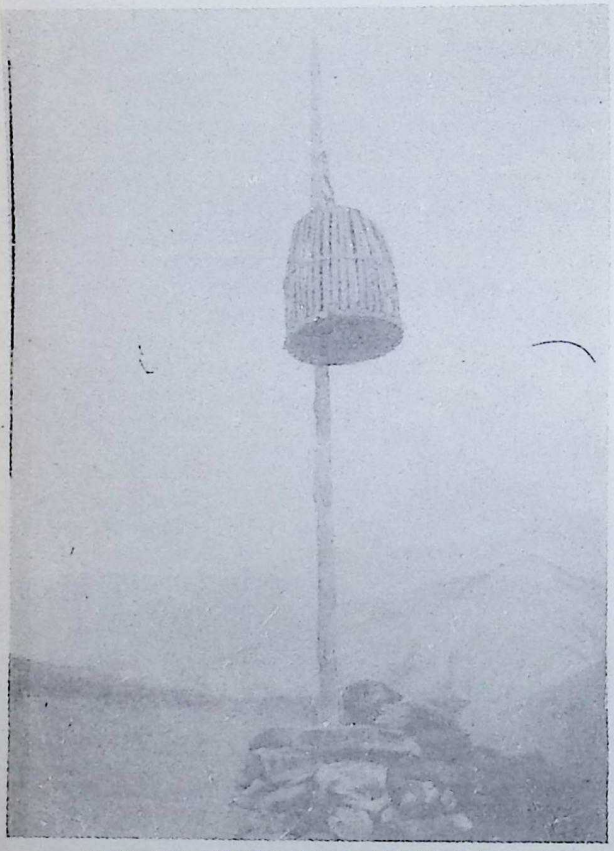
has been formally or officially given, and when he holds position and authority sufficient to guarantee its fulfilment; but he will occasionally undertake more than he can really answer for, and trust to luck to enable him to be as good as his word. Then follow such lamentable incidents as the massacre of Cavagnari and his escort.

In their political relationship with each other, when civil war arises over questions of succession or administration, the Afghan chief can be cruel and faithless, revengeful and unscrupulous, to a degree which proves him to be true to the unredeemed type of primitive savage. When all goes well he is a courteous and dignified ruler, and, as lord of the castle and estates, quite as much concerned with the welfare of his slaves and dependents as any feudal chief of the Middle Ages.

Such, in short, are the general characteristics of a people who must always be considered as quite distinct from the inhabitants of those frontier hills which intervene between Afghanistan and India, some of whom (as the Mohmands) claim Afghan affinity, and some (as the Afridis and those pestilent tribesmen the Wazirs) are of an origin so ancient that it is difficult to trace. There is a liability to confusion in the public mind between the Afghan and the North-West Frontier tribesman. With the latter we have nothing to do in this article on Afghanistan, but it should be remembered that these "independent" tribes have never been conquered either by the Afghan or by any of his predecessors, and that they are generally of an origin infinitely older than the modern Afghan, independence having been their inviolate birthright through all the ages.



CAGE OF DEATH IN A LONELY PASS

If one could peer through the bars of this cage there would be seen a little rubbish on the floor of it. That rubbish was once a man caught thieving in the Lataband Pass from Afghanistan into Bokhara. He was placed in this iron cage at the top of the pole and left to die of hunger. These man-cages are a favourite Afghan method of dealing with criminals

*Photo, P. O. Crawford*

Having dealt with the Afghan community as a whole, and pointed out a few common characteristics, it will be well to discriminate between the various races which together give the Afghans a recognised nationality, and to account for their presence in the country as far as may be without touching on their history. Here we have to face the problem of environment, which, apart from separate origin, has so shaped



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AFGHAN GUARDS TAILORED BY THE OLD CLOTHES MAN

These two guardians of the Ameer's law on the Jelalabad road are clothed in the secondhand uniforms which are largely imported into Afghanistan and with which most of the army is equipped. The Ameer's authority is absolute, but his subjects are respecters of no law but force

*Photo, P. O. Crawford*



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AN AGED PATHAN WANDERER OVER THE HILLS OF AFGHANISTAN

This old Pathan is a fine example of the Afghan type with semi-Hebraic features. In his tattered mantle and with his stout staff he wanders about the rugged passes between India and his native land picking up the meagrest living by the wayside. In India the term Pathan is applied indifferently to all the Afghans, whose proper collective name is Pushtun—i.e., "Highlanders."

*Photo, Holmes & Co., Peshawar*



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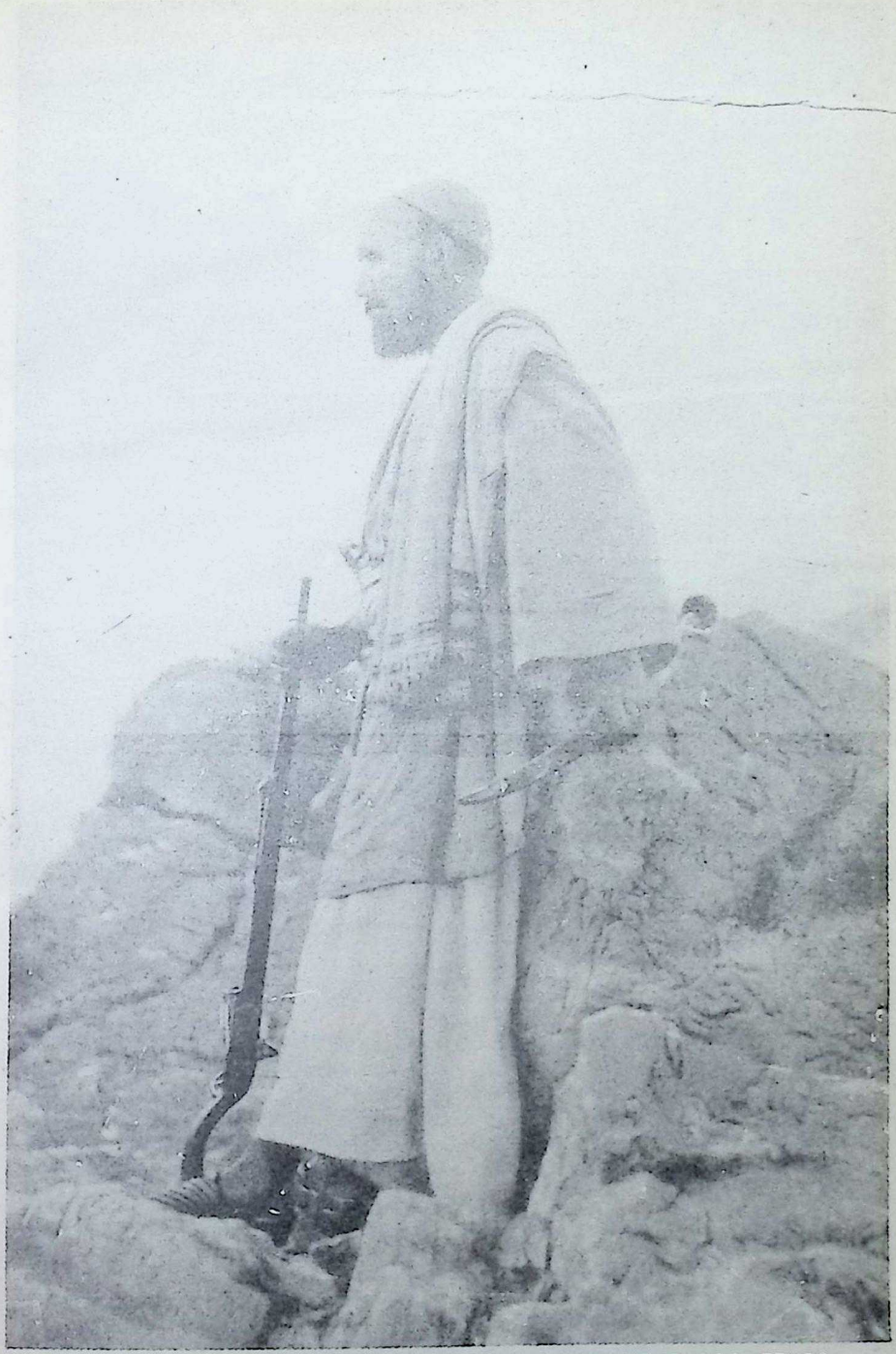

AFRIDI WATCHER OF THE HILLS IN A LAND OF BLOOD FEUDS

The Afridis, who live in and about the great Khyber and Kohat Passes between Afghanistan and India, are a powerful and independent Pathan tribe who have been the cause of many of India's "little wars." Treacherous and ferocious, they learn from youth to distrust all men, even their nearest relations. The Afridi always has his musket ready for use in an ambush

*Photo, Holmes & Co., Peshawar*



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THE DEFT-FINGERED CRAFTSMEN OF KANDAHAR

Before the devout Mahomedan answers the call to prayer he must observe certain ceremonial ablutions. This coppersmith of Kandahar is engaged on the manufacture of lotas, copper vessels used for this purpose, which also take the place of the household crockery of Western civilization. He has made the fine tray seen hanging on the pole

*Photo, V. S. Manley*

and moulded the character of these races as to render them not merely distinct and aloof from each other, but, to a certain extent, actually hostile. This, after all, is a geographical problem, and requires a consideration of the natural features of the country.

Briefly, Afghanistan extends from the Oxus and the artificial boundary connecting that river at Charjui with the Persian frontier on the north, to Baluchistan on the south, and from the Persian frontier to the hilly borderland of India which shelters the independent frontier tribes to which we have just alluded on the east. It is a vast upland country, rising to Himalayan altitudes in the north, gradually shelving southwards towards the deserts of Baluchistan, never approaching sea-level, but always within sight of the everlasting hills. These extend in long, trailing offshoots from the great central divide of the Hindu Kush, rising sharp and aggressive in comparatively narrow ridges as they trend south-westward, but massed in mighty form and irregular structure as they buttress that divide on the north, leaving but scanty opportunity for a width of well irrigated and fertile plain between their foothills and the Oxus.



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AN AFGHAN COPPERSMITH FINISHING AN ORNATE LOTA

The coppersmith is seen here completing a lota by tinning it. It is provided with a spout so that the water may be poured over the hands to meet Mahomed's prohibition against the use of still water. These Kandahar craftsmen produce fine, artistic work with the aid of only a few simple tools. The name lota is derived from the sacred lotus flower

*Photo, V S. Manley*

It is difficult for the traveller in Afghanistan to realise how much of that great plateau land is mountainous and unprofitable. Quite two-thirds of its area, from the Oxus southwards, must be reckoned as mountainous; but the valleys of the main rivers are wide and spacious, and the Oxus, the Kabul, the Helmund (especially the lower reaches of that river), and the Har-i-Rud (the river of Herat), all flow through plains rich with cultivation, where irrigation is carried out with a perfection of ingenuity which says much, indeed, for the unscientific "rule of thumb" methods of Afghan engineering. Some rivers (the Kabul and the Har-i-Rud, for instance), with many of the minor streams, are exhausted altogether in the dry season, the whole volume of the river being distributed amongst the fields. The Karez system of conducting water from the nullah beds in the foothills by underground tunnels, till it reaches the surface, is common in the south.

Northern Afghanistan appears in the spring months of the year to be a green expanse of verdure graced by an abundance of fruit blossom and streaked with byways passing along the banks of canals, the air being filled everywhere with the sweetness of the



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SHOPPING PARTY OF BALUCHIS FROM THE BOLAN PASS ENGAGED IN BARGAIN-HUNTING

These Marri Baluchis are natives of the Bolan Pass and for a time caused considerable trouble to the British until they were finally subdued, after an arduous campaign. Nomads, they spend the summer months in their native hills, but with the advent of winter they penetrate to the warmer plains of India. Here they are seen purchasing in a Quetta shop secondhand uniforms and clothing such as the majority of Afghans furnish themselves with

*Photo V S Manley*

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CURIOSITY IN KABUL: CROWD IN AFGHANISTAN'S CAPITAL GREATLY INTERESTED IN THE CAMERA

The clothing of the Afghans seen above is typical of the crude garments worn by the lower classes. Shabby and unkempt, the civilians offer a marked contrast to the military with their ornate though ill-fitting uniforms. The Afghan is a fine horseman, and two cavalry officers are to be seen on the right. Although not too particular as to their personal cleanliness, they lavish great care over the grooming of their horses, of which they are very proud.



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scented willow. Through the soft haze of early summer the hills appear in dim outline, and the faint indication of shadow-flecked villages climbing their sides recall visions of Southern Europe.

### Scenes of Enchanting Beauty

The valley of the Logar (the chief affluent of the Kabul River), the valley of Kohistan, to the north of the city, and the Chardeh plains, to the west, are all of them visions of loveliness in summer, and hardly less beautiful when sheeted with ice and snow in winter. All this northern region in Afghanistan partakes more or less of the scenic beauty which we usually associate with Kashmir. Within the folds of the Hindu Kush there are valleys of indescribable beauty, and the rough and broken plains of Kohistan, from Charikar (where the Ghorband River of the Hindu Kush breaks through the hills) to Kabul, are specially attractive, with picturesque villages half hidden in the greenery of abundant orchards or climbing up the broken banks and cliffs that overshadow mountain streams.

The Kabul River, which, historically and geographically, is the most important river in Afghanistan, from its birthplace beyond Kabul city to the deep cliff-bound reaches of its passage into the plains of India, has a widespread basin, which includes much of the wildest mountain regions of the Indian trans-frontier. The long river affluents from the Hindu Kush, on the north (notably the Kunar or river of Chitral), and the Panjkova all traverse regions which have been unexplored by Europeans since the days when Alexander forced passages across them on his way to India by a route which has long since been superseded by the now well-known high road connecting Peshawar with Kabul.

### In Unknown Kafiristan

Of the tribes of the Kabul basin, which existed three centuries B.C., but little trace remains, the most remarkable

GRAVE AND REVEREND SEIGNIORS OF KABUL

The Afghan, like other Eastern peoples, is wont to conduct the affairs of his country on lines which would not be greatly appreciated in Western circles. Such Government officials as these are not averse from making their term of office one of financial benefit to themselves



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ON SECRET SERVICE: AFGHAN BEGGAR SPIES IN AN INDIAN BAZAAR

The East is overrun with plots and political double-dealing. The wandering mendicants and beggars who haunt the bazaars figure largely in the maze of intrigues. These ragged figures with their begging-bowls, which they thrust before passers-by, glean much valuable information in their wanderings, and are always prepared to sell it to the highest bidder in their native land

*Photo. V. S. Manley*

exception being that offered by the Kafirs of Kafiristan, who occupy a great part of this region. These strange people are found under different tribal designations on both sides the Hindu Kush, from south of Chitral to the slopes of the Badakshan spurs, reaching north of the Hindu Kush towards the Oxus. But few Europeans have met them, and the Afghans themselves are content to leave their indescribably wild and rugged mountain fortresses alone, although Kafiristan is an integral part of Afghanistan. Undoubtedly the Kafirs—at least, in the southern valleys near Chitral—are modern representatives of those Nyseans who claimed to be compatriots of the Greeks, and who welcomed Alexander with truly Bacchic festivity. Their city Nysa they claimed to have been founded by their leader Dionysos, in prehistoric times.

The classical legend is to the effect that Dionysos, or Bacchus, sprang from the thigh (Greek, *meros*) of Jupiter, and therefore the Nyseans claimed that the mountain on the slopes of which Nysa was built was called Meros. But the full story of Pelasgic or Greek influence in Afghanistan has yet to be told.

North of Kafiristan, extending to the Oxus, lies the province of Badakshan,



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SHREDS AND PATCHES MAKE PICTURESQUE AFGHANS

turdy young hillmen, despite their tattered clothing, are well shod and capable ... distances. Unlike the upper classes, who are greatly addicted to debauchery, these people are noted for their sobriety. Capable of sustaining great hardships and privations, they are for the most part treacherous, cruel, and deeply suspicious of foreigners

*Photo, Holmes & Co., Peshawar*



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BEAUTY OF WOMANKIND IN A LAND OF BLOODSHED

The women of Afghanistan are of distinctly prepossessing appearance. Their fine features of Hebraic cast are set off by their love for bejewelled nose and finger rings, head and other ornaments. Tall and of sallow complexion, they present a striking picture, which is, however, rarely seen by "unbelievers" owing to their rigid seclusion. Nevertheless, amorous intrigue is common among them

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the Greek kingdom of Baktria. Beneath the foundations of its capital city (Balkh) lies the material evidence which may yet support that city in its claim to be the mother of all cities, older than Nineveh, the oldest city in the world, with historical connections with ancient Assyria and more modern Persia which would render its history one of entrancing interest and romance.

### Turkish Races in Afghanistan

Beyond Kafiristan and Badakshan Afghanistan reaches out a long thin arm, called Wakkan, to embrace the Oxus sources (there are many of them), and a part of the Pamirs, ultimately touching the Chinese frontier. It is a curious extension into country occupied by Kirghiz nomads and a people of ancient Persian extraction, and its geographical weakness is only justified by political exigency. The Indian Government were the authors of it.

Next to the Kabul, the Oxus river (as much Afghan as Russian) is the most important of the waterways. After passing the Badakshan defiles it flows in a broad and almost placid stream to Charjui, from which point it ceases to define the Afghan frontier. The plains of the Oxus (to the south of the river) here include some of the most valuable and productive areas in Afghan-Turkistan, and in the regions round about Balkh and Tashkurghan are still to be found evidences of a system of irrigation rivalling that of Babylon. Here are settled the best of the Turkish races in Afghanistan, for the Turkman of the Oxus plains is as good with the spade as with the spear, and his raiding proclivities have lately been much modified by his success as an agriculturist.

### Where None but the Fit Survive

Unlike the restless tribes of the Indian frontier, those of the northern Afghan frontier are content to develop their own resources in peace. They have nothing whatever in common with the races to the south of the central divide.

Other people of Turkish origin there are indeed to the south, and they are well enough known on the Indian frontier as Ghilzai (or Khilji). These are the people who annually migrate in numbers to the plains of India, and who carry on most of the caravan traffic of Afghanistan. They are a fine fighting race, and owing to their drastic eugenic laws, which allow none but the fit to survive, are a people of most remarkably well-developed physique. The Ghilzai tribes occupy the rolling plains of Central Afghanistan from Ghazni to the British frontier.

The districts occupied by the Ghilzais are the lowlands of the plateau bordered by the highlands of the Helmund basin. These highlands are very little known. They are of great altitude and are said to be inexpressibly bleak and dreary. Such as they are, they form the home of another race of people—the Mongolian Hazaras. They are a hardy, hard-working tribal community, making excellent sappers or engineers for road-making and public works generally, being absolutely Mongolian and having nothing to do with either Turks or Tajiks.

### Most Powerful Mongols of the East

The roughness of their environment has given them hard constitutions and a fine physique. They are the most powerful Mongols, physically, that are to be found in the East. Withal they are hospitable and friendly and far more to be trusted than the generality of the Afghan races. Genghiz Khan, the great Central Asian destroyer, is said to be responsible for their presence in Afghanistan, and he has certainly left the trace of the Mongol behind him even as far south as Southern Baluchistan; but the history of the Hazara is still a matter of obscurity.

Thus we find in Northern and Central Afghanistan, overlying, and in great part displacing, the original stock of ancient Khorasan, three or four quite distinct races, now amalgamated and co-ordinated under a feudal system of government (the very antithesis of Bolshevism), of which the administrative head belongs to yet another



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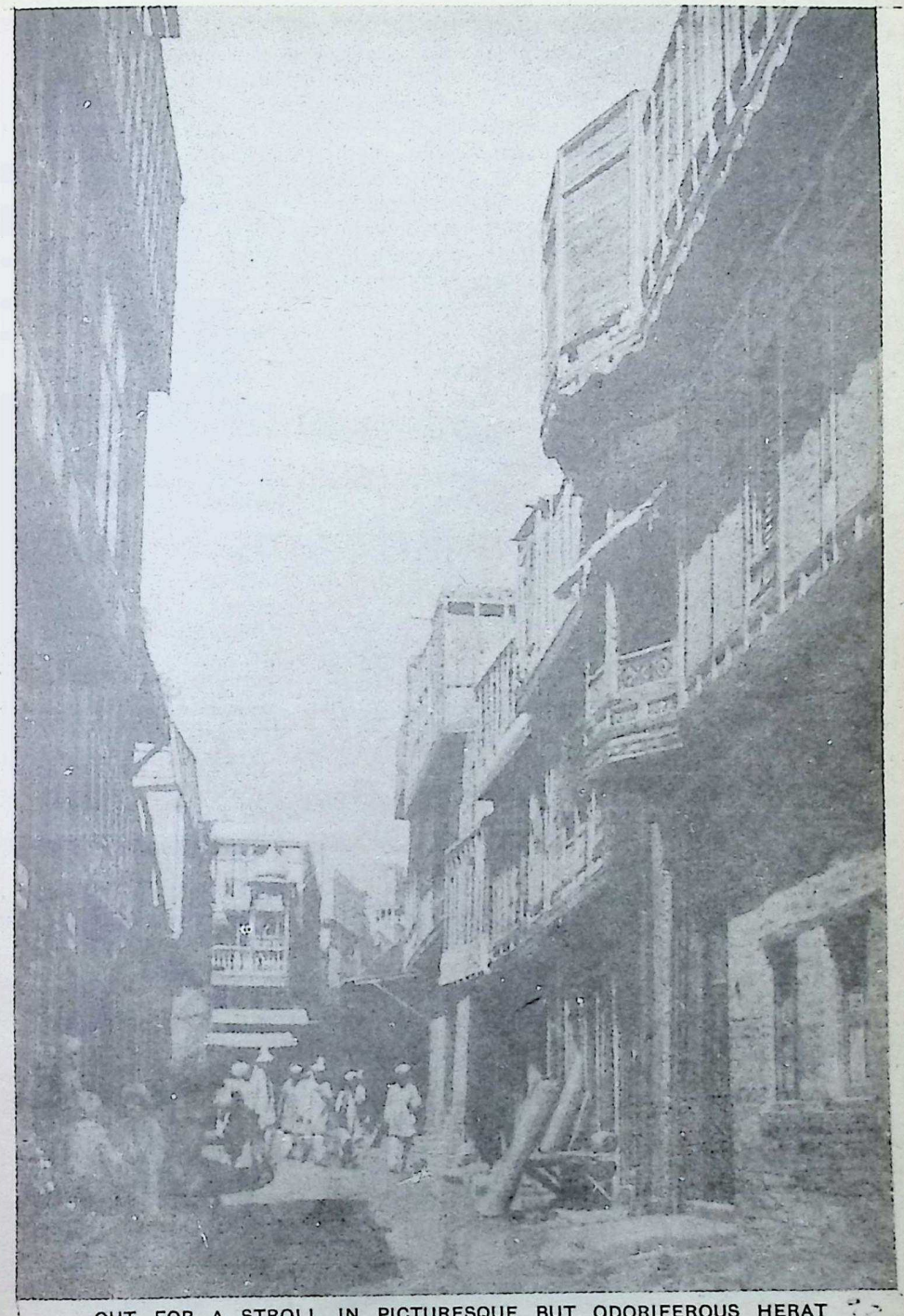

OUT FOR A STROLL IN PICTURESQUE BUT ODORIFEROUS HERAT

This unique photograph of a narrow street in Herat was taken by Sirdar Ikbal Ali Shah, an Afghan nobleman who holds an appointment at Edinburgh University. Rough and lacking in drainage and with tall, overshadowing, close-shuttered houses, the street is typical of an Afghanistan town. Owing to strong native prejudices such intimate photographs of Afghan life are rarely seen



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race, the most remarkable of them all. And this race is as distinctive in appearance and in character as the Turk or the Mongol.

The ruling race of Durani Afghan (divided into many clans) is, according to its own traditions, Hebraic. To look at (and to deal with) the Durani is a Hebrew of the Hebrews, a true son of Israel. Tracing his genealogy back to Kish, the father of Saul, he fiercely maintains that his progenitors were brought into Afghanistan from the far west (from Roum), and that after long years of suppression he has at length made good. Officially he hates the Jew, as did the Israelite of old, but practically it seemed to me that the Jews were well enough treated in Afghanistan, only they were not numerous. There is much to be said for his claim, but it cannot be said here. The very name of his capital city—Kabul—is suggestive, and in spite of his profession of faith as a strict Sunni Mahomedan, there are undoubted traces of Hebrew ritual in some of his religious observances.

We have to remember that the great highways for trade between East and West, which have been closed for five centuries by the Turkish occupation of Eastern Europe, were intermittently open for at least thirty centuries before that obstruction to the channels of trade took place.

It is not surprising, therefore, that we should find in all parts of Afghanistan, from the Pamirs to Persia, wherever they have not been displaced by later alien immigration, relics of that ancient Aryan stock that have never been driven out of the country altogether and never destroyed, nor that an archaic form of Persian—i.e., Pushtu—should be the fundamental language of the country. The Tajiks of the extreme north, the Kohistanis about Kabul, the innumerable tribes and clans of the southern and western plains, all seem to belong to this original Aryan race.

AN AFGHAN SPORT

A Sikh in the Khyber Pass with nis falcon, which provides one of the few means of sport open to hill-dwellers

Herat and Kandahar, which cities with Kabul are the principal commercial centres of Afghanistan, are, in fact, very Persian in type.

There is little to be said for the beauty of South-Western Afghanistan, where the hills give place to wide sterile plains and occasional sandy desert, streaked with rugged hills. The lower reaches of the Helmund River, including the great bend northward, must at one time have been bordered with a fair width of cultivation, some of which is still maintained by irrigation. There are to be seen the stark relics of cities of the old Kaiani kingdom, so withered and wilted by the wind-driven sand waves that all



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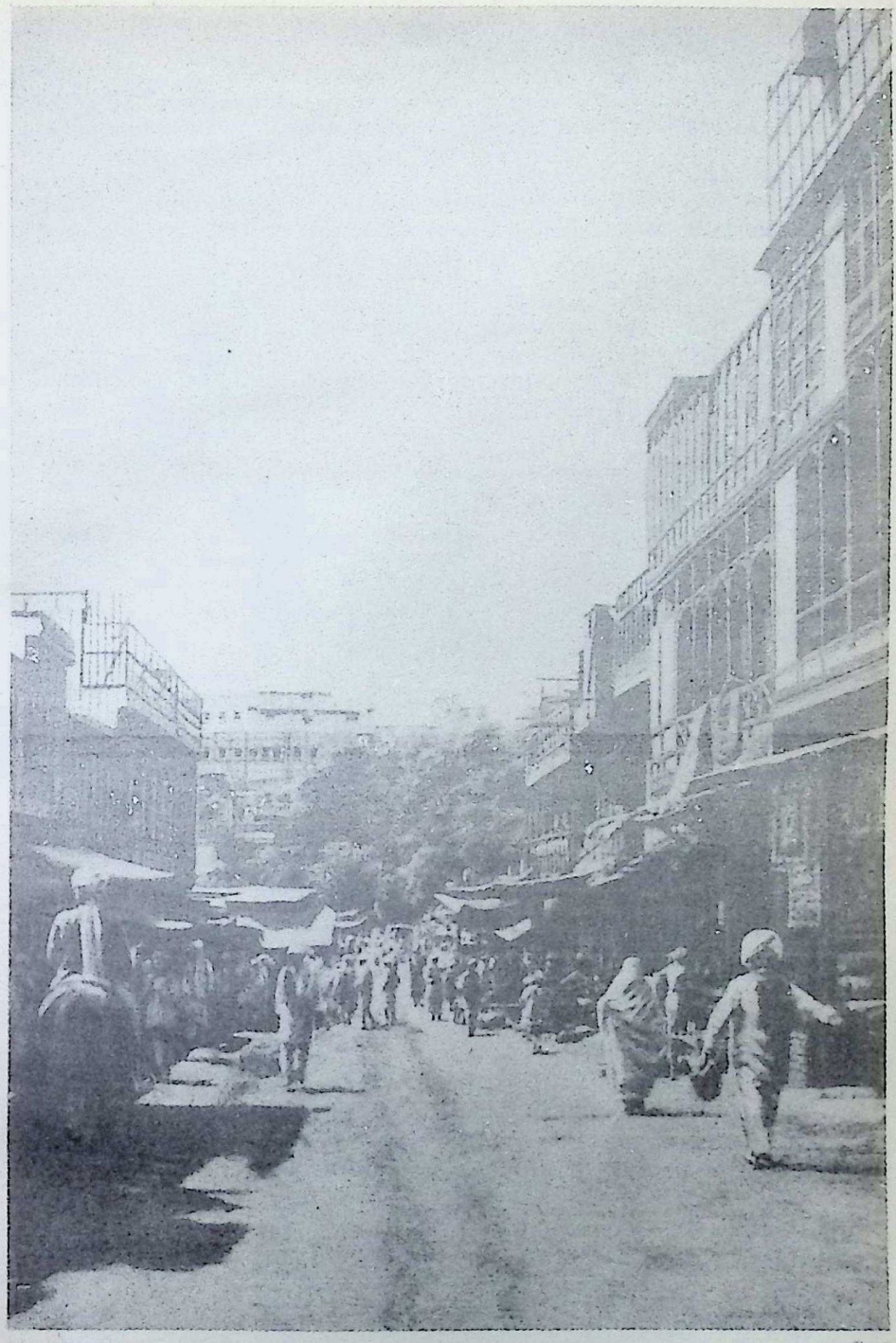

A BUSY STREET IN GHAZNI, ONCE THE CAPITAL OF AN EMPIRE

Another photo by Sirdar Ikbal Ali Shah showing the everyday life in a main street of Ghazni, a town 7,000 feet above the sea, once the capital of a great Afghan empire. Closely-veiled women, turbanned Afghans of all ranks, horsemen and carts, mingle together in the rough and steep street leading to the bazaars where the Afghan conducts his buying and selling



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angles have been rounded off, and they stand as groups of rounded columns in the midst of the sand wilderness.

The valley of Herat itself, which has been much belauded for its wealth of cultivation and picturesque beauty, is indeed most attractive, but it is narrow and the cultivable area is much restricted. It is, however, famous for its fruit. The melons of Herat have been rightly famed ever since the first of the Turk Emperors of India (the Emperor Babar) wrote his appreciation of them in his inimitable diary.

Fruit is, perhaps, the chief of those productions of Afghanistan which make its trade with India worthy of mention. Grapes abound in the fruit-growing districts—i.e., Herat, Kandahar, Kohistan and Afghan Turkistan; but beyond the fruit there is little of indigenous manufacture or growth to make a trade. The caravans of the north, and those that pass by Kandahar to Quetta, carry the traffic of Central Asia from beyond the Oxus to the Indian markets at Quetta and Peshawar through Afghanistan. They pick up little on the way. It is curious that in such a wide extent of mountain country there should be no mineral wealth of any significance whatever.

One cannot pass from the consideration of Afghanistan as a nationality without reference to its important political relationship with India. Afghanistan would indeed attract but little attention in England were it not that it plays a useful part in safeguarding British Indian frontiers. The long stretch of the Hindu Kush system, which is the geographical backbone of Afghanistan, may be regarded as the backbone of India's defence, for across its broad and many folded back are the only opportunities for an advance from High Asia Indiawards. Afghanistan has indeed ever been regarded as the geographical and political buffer between High Asia and India, but past history has shown us that it is a buffer with certain physically weak points in it, which have been made ample use of by countless generations of invaders. It has, therefore, always been an essential feature in the foreign policy of the Indian Government that an independent Afghanistan should be maintained as a friendly ally, and that these weak spots should be closely watched.

The routes to India which have been most utilised

MERCHANT OF KABUL

Shrewd business men, many of these traders amass large fortunes. As they claim to be of Jewish descent, their success is perhaps explained



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MARKSMEN OF MERIT: AFRIDI WARRIORS IN FIGHTING KIT

Although armed with rifles of an obsolete pattern these men have repeatedly proved themselves excellent marksmen. Stationed behind crags and boulders on the hillside, their accurate shooting causes great havoc to an unprepared foe. Owing to their extensive knowledge of the mountains they excel in every type of guerrilla warfare

*Photo. Burke Lahore*

for purposes of invasion, or of migratory tribal irruption, are those which, passing the Hindu Kush by one or two only of its many gateways, converge in the first instance on Kabul, whence there are several more or less open ways to India, of which the best known are those of the Khyber and the Kurram, which, passing through the frontier hills, lead straight into the Indus valley.

When Ghazni was the capital city, in later times, a central route—that of the Gomul—was made free use of for intermittent raids into India, which sometimes reached far southward into the Indus valley: but the southern routes—i.e., those that passed from Herat via Kandahar, within reach of the Persian border—were never utilised until the sixteenth century, when the great Persian robber, Nadir Shah, followed them into India.

In modern days it is these routes, skirting the eastern borders of Persia, on which military attention is chiefly fixed. The northern routes—i.e., those of the Hindu Kush—might easily be rendered impracticable by methods with which the last great war (which taught us so much about mountain defence) has made us familiar. Nor are the central routes open to any force that has not the complete command of Kandahar and Kabul.

But the southern routes, via Kandahar and Quetta, are certainly open to a comparatively *small* offensive force, acting with rapidity and vigour until called upon to knock at the gates of Quetta. It would, however, get no farther.



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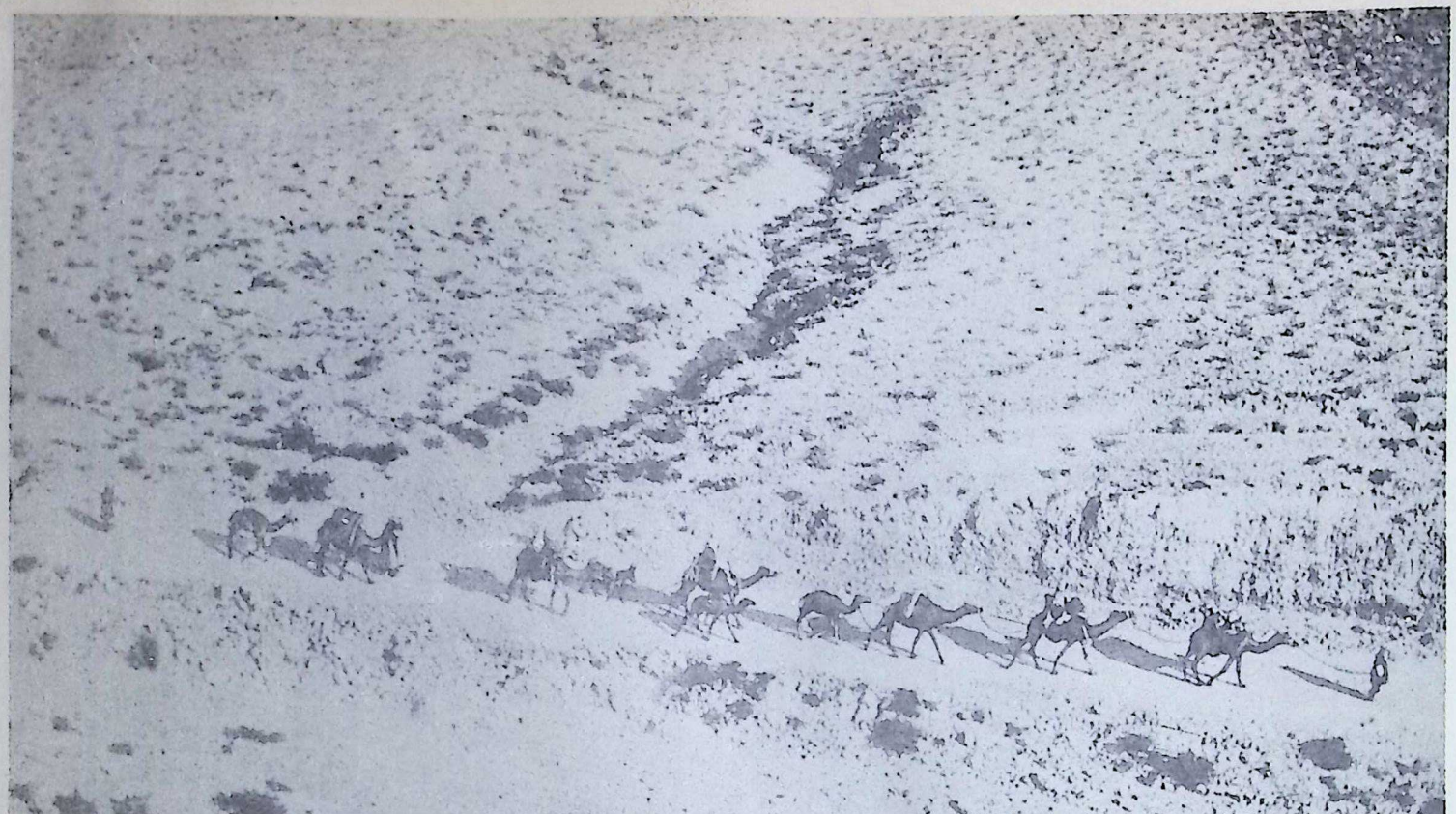

A GATE TO INDIA: CAVALCADE OF CAMELS TRAVERSING THE ROUGH AND WINDING ROUTE OF THE BOLAN PASS

One of the main links between Afghanistan and the outer world, the grim Bolan Pass winds its tortuous way among the most arid hills. To keep this great artery between Afghanistan and India open and safe from raiding tribesmen, Britain has devoted untold labour and many lives. More eloquent than any descriptive pen, the camera here tells why Afghanistan's barrier of bare hills keeps it a secluded land

Photo, V. S. Manley



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# Afghanistan

## II. The Story of the Gates to India

By R. W. Frazer, LL.B.

Author of "British India"

FROM the tenth century until the first half of the eighteenth century Afghanistan formed the principal highway of the Moslem invasion of India, and had no separate corporate existence. Nadir, Shah of Persia, made himself master of Herat and Kandahar in 1739, and then advancing into India hastened the fall of the Mogul Empire. On Nadir's assassination in 1747, Ahmed Khan, a chieftain of the Durani clan, gained the support of local chieftains and laid the foundations of the kingdom of Afghanistan. At his death, after a rule of twenty-six years, his sway extended from Peshawar to Herat, and from Kashmir to Sindh, practically all North-West India.

He was succeeded by his son Timur who died in 1793, leaving twenty-three sons to contend among themselves for the support of the Afghan chieftains in efforts to gain the Ameership of Afghanistan and the throne of Kabul. From out of this fratricidal chaos Shah Shuja, by the aid of his minister, Fatteh Khan, succeeded in assuming control of the kingdom left by his father.

### Treachery and Murder

The Peace of Tilsit in 1807 between Napoleon and the Tsar Alexander aroused misgivings in England as to a French and Russian advance towards the East and an invasion of India through Persia and Afghanistan. Envoys were accordingly sent in 1809 to conclude defensive alliances with Persia at Teheran, and Afghanistan at Peshawar.

The alliance with Afghanistan collapsed in 1818, when the treacherous murder of the minister, Fatteh Khan, led to the dethronement of Shah Shuja, and assumption of the Ameership by Dost Mohammed, son of Fatteh Khan.

Shah Shuja sought refuge at Peshawar, over which Ranjit Singh, the ruler of Punjab, had assumed suzerainty in 1823, and had afterwards, in 1834, annexed during an effort of Shah Shuja to regain Kandahar by the aid of Sikh soldiers. The dread of Russia's approach towards India became pronounced in 1837, when Persia laid siege to Herat, a siege only raised on a threat of war. In the same year a Russian officer, Captain Viktewich, was received at Kabul by Dost Mohammed, who would have preferred to be friendly with England on the one condition of the restoration of Peshawar to Afghanistan.

In order to establish what was termed the independence and integrity of Afghanistan, it was finally decided, towards the close of 1838, by the Governor-General, Lord Auckland, that Shah Shuja should be reinstated as Ameer at Kabul, and Dost Mohammed deposed. An army of some 14,000 soldiers invaded Afghanistan, Dost Mohammed fled to Bokhara, and Shah Shuja was enthroned as an ally and friend of England, with 10,000 British troops to support him.

### A Tale of Disaster

Three years later serious trouble broke out. The British Envoy-elect, Sir Alexander Burnes, was slain in November, 1841, and his successor, Sir William Macnaghten, having been murdered in December on the slopes of the Siya Sang hills, the garrison at Kabul, of over 4,000 fighting men and 12,000 camp followers, were compelled to withdraw from their cantonments.

Of all the troops who fought for their lives in their retreat through the snow-clad mountain passes, only one Englishman, Dr. Brydon, reached Jalalabad, half-way between Kabul and Peshawar, where Sir Robert Sale lay entrenched. A few sepoys and camp followers alone among the natives found their way back to India, there to spread abroad the tale of disaster that had befallen the British army amid the passes of Khurd Kabul.

It was not until October, 1842, that the British flag was again flying over the city of Kabul, an army of retribution having relieved General Sale at Jalalabad and General Nott, who had held out at Kandahar. Kabul was given over to flames, and its great bazaar destroyed.

Dost Mohammed, who had surrendered in 1840, and had remained a prisoner in India, was again led back to Afghanistan as its acknowledged ruler, Shah Shuja having in the meantime been ignominiously slain by his own people.

The future of Afghanistan was by proclamation of October, 1842, declared to rest in the hands of its own people, who were to establish their own independent government, while the Indus and rivers of the Punjab were to be the future defences of India. The border tribes of Afghanistan and mountain passes were to be "placed between the British army and an enemy approaching



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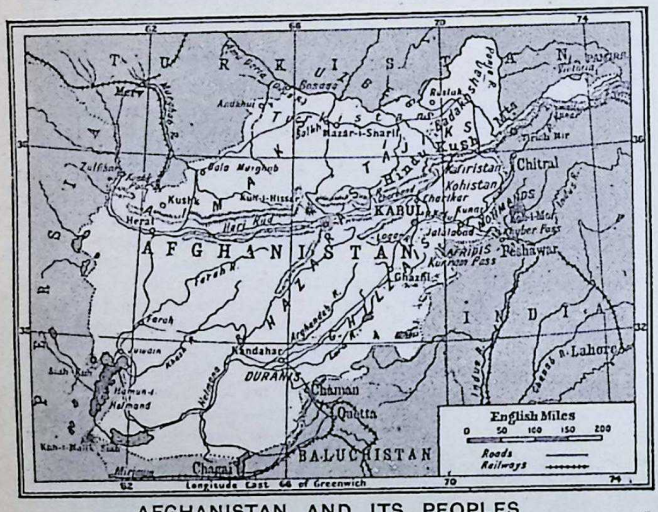
from the west, if, indeed, such an enemy there can be."

On the death of Dost Mohammed, in 1863, Afghanistan drifted into civil war and towards anarchy, the succession of his son, Shere Ali, being disputed by his brothers. It was not until 1868 that Shere Ali succeeded in establishing himself at Kabul as acknowledged ruler, and in the following year visited Lord Mayo at Ambala, in hopes of securing a treaty of alliance. Lord Mayo promised him "moral support" and assistance with money and guns, and gave him an assurance that Russia would acknowledge the Oxus as the northern boundary of Afghanistan. This assurance was confirmed in 1873, when the northern boundaries were determined, and Russia declared that Afghanistan lay outside her sphere of influence in that part of Asia




AFGHANISTAN AND ITS PEOPLES

The perplexity of Shere Ali for the safety of his dominions was not lessened when, in 1876, the British advance to a permanent position at Quetta seemed to him to indicate a future advance on Kandahar and Herat. Shere Ali deemed it prudent to receive the Russian General Stolietoff at Kabul, and at the same time refused to receive a British envoy, or to allow one to enter his dominions, the result being that war against Afghanistan was declared in November, 1878.

On the approach of a British army Shere Ali abandoned Kabul, only to die the following year at Balkh. His son, Yakub Khan, was installed, and by the Treaty of Gandamak a British envoy was received at Kabul to oversee the future external policy of Afghanistan. Sir Louis Cavagnari and a doomed band of followers took up their abode in the Residency at Kabul, and there they remained for five weeks before they met their deaths at the hands of a city rabble and the treacherous soldiers of the Ameer. The result was inevitable. Within a few weeks Sir Frederick Roberts, who had taken a force of little over 5,000 through the Kurram Pass, was in possession of Kabul, and Yakub Khan had abdicated.

During the ensuing winter the British forces held the mud wall defences of the cantonments against the almost overwhelming forces of their swarming enemies. In July of 1880, Ab-dur-Rahman Khan, a grandson of Dost Mohammed, was proclaimed Ameer. But only a few days later a brigade, under General Burrows, was disastrously defeated at Maiwand, near Kandahar. The famous march of General Roberts, who, with a command of 10,000 troops, including fewer than 3,000 Europeans, covered 303 miles from Kabul to Kandahar in twenty days, was followed by the overthrow of the Afghan army, a victory which afterwards gained for Sir Frederick Roberts the title of Lord Roberts of Kandahar.

Efforts to define the frontier of Afghanistan towards the west were complicated by the seizure by Russia, in 1885, of the outlying post of Panjdeh, and by subsequent negotiations obtaining the southern valleys towards Herat, so that she has now a railway station at Kushk, 70 miles from Herat.

In order to guard the passes which lead across the Hindu Kush to the Pamirs and Central Asia, the frontier State of Chitral was occupied by British troops, and in 1895 it was decided that a military force and a resident Political Agent should be located there.

The year 1901 was signalised by the death of the Ameer Ab-dur-Rahman Khan, the succession of his son, Habibullah Khan, and the inauguration by Lord Curzon of a new scheme for the defence of India. The Trans-Indus district, including Bannu, Peshawar, Kohat, and Dera Ismail Khan, was separated from the Punjab as a new North-West Frontier Province under the charge of an Agent to the Governor-General, and a Chief Commissioner.

The Agencies of Chitral, Dir, and Swat, and of Khyber and Kurram valley, and



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of the tribal country including North and South Waziristan were also placed under his charge. The policy of substituting tribal levies for regular troops along the frontier advanced posts was carried into effect by placing the Samana Rifles in some of the Samana Posts, and the Kurram Rifles in the Kurram.

The experiment of imposing a blockade instead of undertaking a costly expedition was tried against the raiding Mahsud Waziris, but it was not until a series of punitive expeditions had been carried into the Mahsud country that this tribe paid the fines inflicted for raids and outrages on British territories and subjects and restored the rifles they had stolen or captured.

It was, however, found that during the Mahsud campaign the newly-formed local militia deserted, taking with them their rifles, ammunition, and the military knowledge they had gained under British officers, with the result that the Mahsuds were able to attack our hastily summoned troops under strict military discipline, armed with British rifles, and acquainted with the most advanced military tactics.

In 1920 it was therefore found necessary to occupy the Mahsud country and surround it by a quadrilateral road suited for the movement of regular troops.

Any such enclosure of the entire frontier tribal country would be impossible. Aid must be sought in future from an extended use of aeroplanes and airships, armoured-cars suited for mountainous tracks, and improved communications along the frontier.

The insecurity of the ruler of Afghanistan may be judged from the fact that the Ameer Habibullah Khan was assassinated in February, 1919, whereon his brother, Nasrullah, seized the throne, only to be ousted on March 4th by Amanullah Khan, the third son of Habibullah Khan.

His accession was followed, in May, by the crossing of the Indian frontier by Afghan troops and opening of hostilities, which continued until June, when the Ameer asked for an honourable peace, which was signed in August.

Conversations took place at Kabul during 1921 between a British Mission and the Ameer, with a view to forming ties of friendship. Though Turkish and Bolshevist influences caused the conversations to be prolonged, a treaty of friendship was signed at Kabul on November 22. It agreed that Russian consulates should not be allowed in certain areas, reaffirmed Afghanistan's complete independence, and restored the privilege of importing munitions through India.

## AFGHANISTAN: FACTS AND FIGURES

### The Country

The Independent State of Afghanistan is an Asiatic country lying between India, Persia, and Turkistan, consisting of eight provinces, or districts, of Kabul, Herat, Kandahar, Afghan Turkistan, with Badakshan, Kafiristan, Kohistan, and Wakkan.

Area about 245,000 miles. Population about 6,380,500, of whom about 2,200,000 are the ruling Duranis and the Ghilzais. Other races are Hazaras, Aimaks, Uzbegs, and Tajiks.

### Government

Practically an absolute monarchy under an hereditary Ameer. Provinces are under governors (hakim), each possessing his own army. Three grades of nobles or chiefs: sirdars (hereditary), khans, and mullahs (Mahomedan priests or teachers). Justice is in the hands of subordinate officials in criminal cases, and judges (kazim) in civil cases, the Koran being the legal code. Bribery, spoliation, and embezzlement occur frequently.

### Army

Regular forces of the Ameer are said to be about 98,000 men (including about 20,000 mounted men and 400 guns), supplemented by levies in the provinces. Afghanistan's military strength lies principally in the rugged formation of the country, its easily controlled mountain passes, and the unlimited aptitude of the natives for every form of guerilla warfare. They are well supplied with rifles and ammunition imported through Persia and now through India

### Commerce and Industries

In spite of the mountainous and arid state of much of the country, there are many fertile plains and valleys, producing two harvests a year in most parts. Wheat, barley, peas, rice, millet, and maize are most important crops; the many fruits grown are in great abundance and are an important item of food both fresh and dried. Dried fruits are largely exported.

An unusual variety of fat-tailed sheep, the tails being of enormous weight and size, occurs in Afghanistan. It forms the principal native meat food, and its tail provides a substitute for butter, while the wool affords the largest export item. Silks, felts, carpets, camel and goat hair articles, and sheep-skin coats are principal industries.

Trade statistics 1919-1920: Exports to India, £1,975,000; imports from India, £1,607,000. Exports and imports, Bokhara, said to be about 4,000,000 roubles.

### Communications

No railways, and only roads over Khyber and Bolan Passes to Kabul and Kandahar, respectively, are fit for light wheeled traffic. All merchandise is carried by camels or ponies on ancient trade routes. No navigable rivers.

### Chief Towns

Kabul, the capital (about 150,000), Kandahar (31,500), Herat (20,000), Ghazni (10,000), Jalalabad (5,000).

### Money

The Kabul rupee, worth about 8d. at normal exchange rate, is standard currency; taxes and other payments are frequently made in kind. Rupees, three other silver coins, and two copper coins are minted at Kabul. Since 1920 local currency notes, face value from 1 to 100 rupees, have also been in use.



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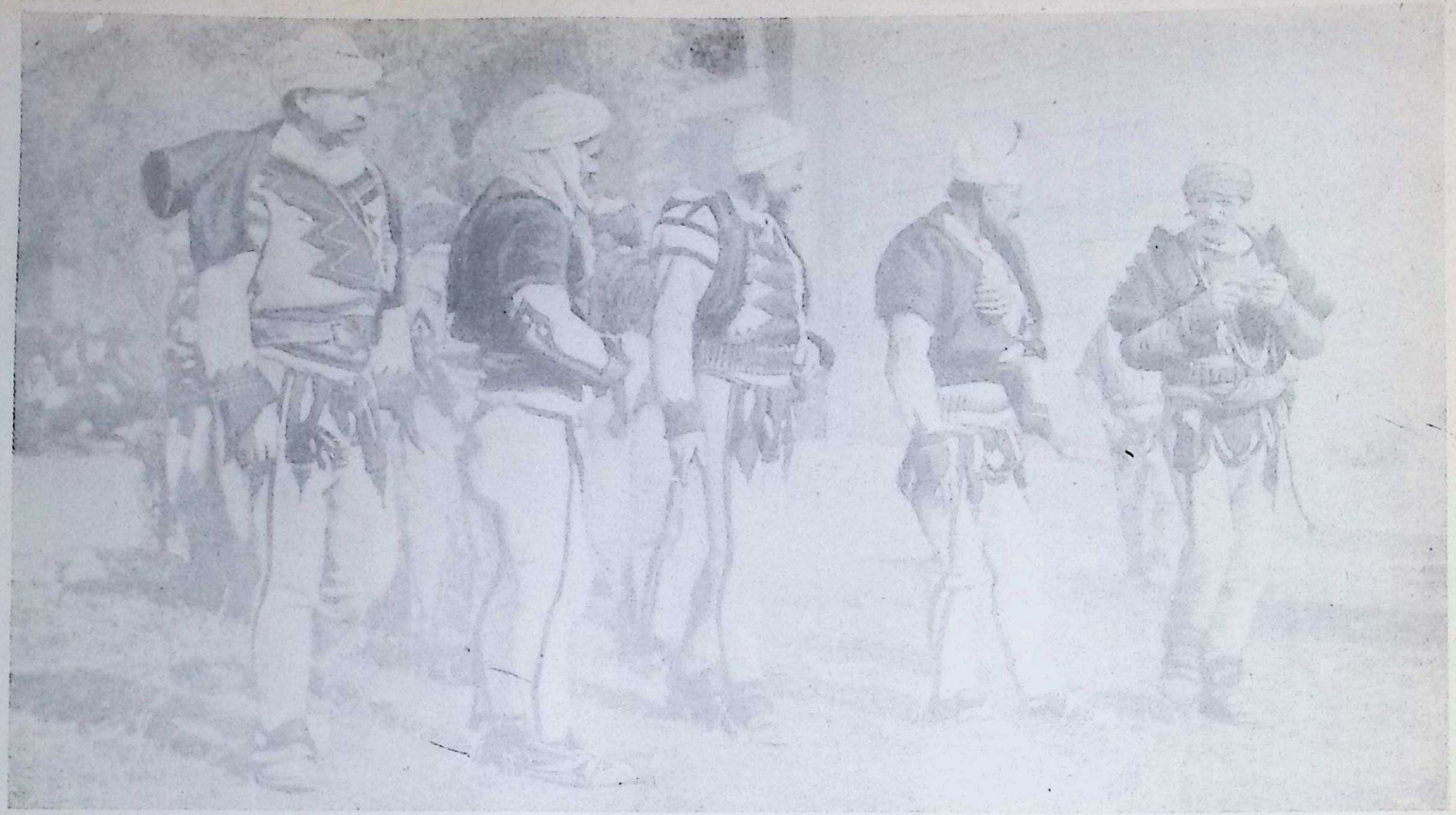

STURDY MIRDITE MOUNTAINEERS FROM NORTHERN ALBANIA IN HOLIDAY ATTIRE

The physical characteristics of the Albanians vary like their national costumes according to district and clan. The Ghegs and Mirdites of Northern Albania are tall, well-built men, of dignified demeanour and extreme courage ; under the Moslem rule, the sultans of Turkey esteemed them among their bravest soldiers. Intern dissensions resulting in fierce family feuds are frequent, and a great part of the grown-up life of the Albanian seems to be spent in either pursuing or evading a ven·

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# Albania

## I. Oldest and Quaintest of Balkan Peoples

By M. Edith Durham

Author of "High Albania"

THROUGHOUT the western half of the Balkan peninsula—in Bosnia, Serbia, Montenegro, and Albania—the remains of a very early people are found in the prehistoric graves. They worked bronze skilfully and were among the earliest in Europe to work and use iron. Their origin is lost in the past.

About 600 B.C. they were invaded and probably largely influenced by the Celts, from the north. From this Celto-Illyrian stock the modern Albanian descends.

He is thus the oldest inhabitant of the Balkan peninsula, and the fact that he has survived the successive invasion and rule of the Romans, Bulgars, Serbs, and Turks, and remained Albanian, sufficiently proves his tenacious sense of nationality. No conqueror has succeeded in absorbing him. Consequently, among the Albanians we still find traces of some of the earliest European customs.

Like the Scottish Highlanders, the Albanians were a tribal people. The tribes at an early date formed two groups, under separate princes. These groups we can still trace in the Ghegs of the north and the Tosks of the south. They are one and the same people, speaking the same Albanian tongue. The Ghegs, however, live in a far more rugged land, and in the natural fortresses of the mountains have retained some older usages than the Tosks of the south.

In the northern mountains the tribal system still holds its own, and in spite of oppressors and invaders the tribesmen have ruled themselves by ancient unwritten law and customs, handed down from a remote period and administered by the elders of the tribe in solemn conclave.

COUNTRY GIRL IN SUNDAY BEST

The Northern Albanian has further shown his tenacity of purpose by the way large numbers of the tribesmen have remained faithful to the Roman Catholic Church. Albania was Christianised at a very early date. Scutari was a bishopric of the Patriarchate of Rome several centuries before the pagan Serbs and Bulgars were converted, and in spite of pressure brought to bear on them during the time that North Albania fell under Serb dominion in the Middle Ages, the North Albanians are among the very few of the Balkan



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INDEPENDENT FIGHTING-MEN OF SOUTHERN ALBANIA

These Christian and Moslem bordermen of Northern Epirus are the Ulstermen of Albania. A hundred years ago they were fighting the Turk, and recently they rose against Albania and won a promise of Home Rule. The race consists of 120,000 Christians and 80,000 Moslems, and they are divided, according to creed, on the question of uniting with Greece

peoples who consistently refused to join the Eastern Orthodox Church.

Each tribe has its patron saint and before the war, when the peasants were still well-to-do, they feasted this day magnificently, keeping "open house" to all neighbour co-religionists who crowded the small church to overflowing, knelt outside it in long lines, and when the service was over ate sheep, roasted whole on long spits, until they could eat no more. The close-fitting white national dress of the men; braided heavily in black, their scarlet sashes and silver chains, the quaint black dresses of the women, their gay handkerchiefs and ornaments, made a picture that is unforgettable.

War has swept these lands and has left the starving population desolate, pillaged in turn by Montenegrin, Serb, Bulgar, and Austrian. But if given a chance by their predacious neighbours the natural pluck and industry of the Albanian give reason to hope that in time he will rebuild his burnt villages and again raise big flocks on the rich mountain pastures; again crowd the bazaar of Scutari with livestock, cheese, and poultry, and have hides for export, and sumach to tan and dye them.

The townsman throughout Albania leads a very different life from his pastoral compatriot. He is usually a skilled craftsman and works industriously. Almost all the fine gold embroidery of the Balkans is Albanian work. The gorgeous Court dress of Montenegro was the creation of Albanian tailors. Most of the silversmiths of the Balkans, too, are Albanian or of Albanian descent. And, curiously enough, many of the designs still made by them resemble ornaments found in



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PRESERVERS OF ORDER IN OLD VENDETTA VILLAGE

To the folk of Alessio this group of armed policemen represents the end of things. The Malsia highlanders, living above the Adriatic village and its harbour, are accustomed to shoot at sight, and have enough feuds to last for generations. Considerably fewer than half of them die in bed. The lot of the new policemen may not be a happy one

*Photo, H. Charles Woods*

the prehistoric graves, so that both the skill and the pattern seem to be inherited from the ancient Illyrian.

In every town hand-weaving is extensively practised. Silk and cotton and woollen goods, often of beautiful and complicated design, are produced. As is usual in many Eastern lands, the town houses, as a rule, stand in their own garden or courtyard, which is surrounded by a high wall. The inhabitants live simply enough. There is little furniture, no stuffy hangings, whitewashed walls often re-whitened, a boarded floor often washed, and a gay carpet. The Albanian can set an example of cleanliness to many others.

Churches and mosques are both to be found in the larger towns. After the Turks had conquered Albania at the end of the fifteenth century, the Albanians for years prayed the help of Christian Europe, and especially of Venice. None came, and in the eighteenth century Islam began to spread in Albania as in other Balkan lands. But the Albanian put race before religion, and both Christian and Moslem united to struggle against the Turks for independence. Nor is the Moslem Albanian fanatical. He often belongs to the very liberal Dervish sect of the Bektashis. Before the plundering of Albania during the recent wars, it was a pleasant sight to see the reverend Baba of a Bektashi monastery, with his great white cap and his silver earring, standing at the door distributing bread and alms to poor wayfarers.

Mixed marriages of Christian and Moslem took place in spite of the orders of the priests, and members of both



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PAGEANTRY AND POLITICS IN THE FESTIVAL OF OUR LADY OF SCUTARI

The strongest mountain tribes of Northern Albania have been faithful to the Latin Church through ages of persecution by Serb, Bulgar, and Ottoman. Remembering their wrongs, they hate most the Serb, Montenegrin, and Bulgar, who are all members of the Eastern Church. Their picturesque open-air processions on religious occasions are now like flaunts in the face of the Serb and his Scutari supporters

*Photo M. Edith Durham*

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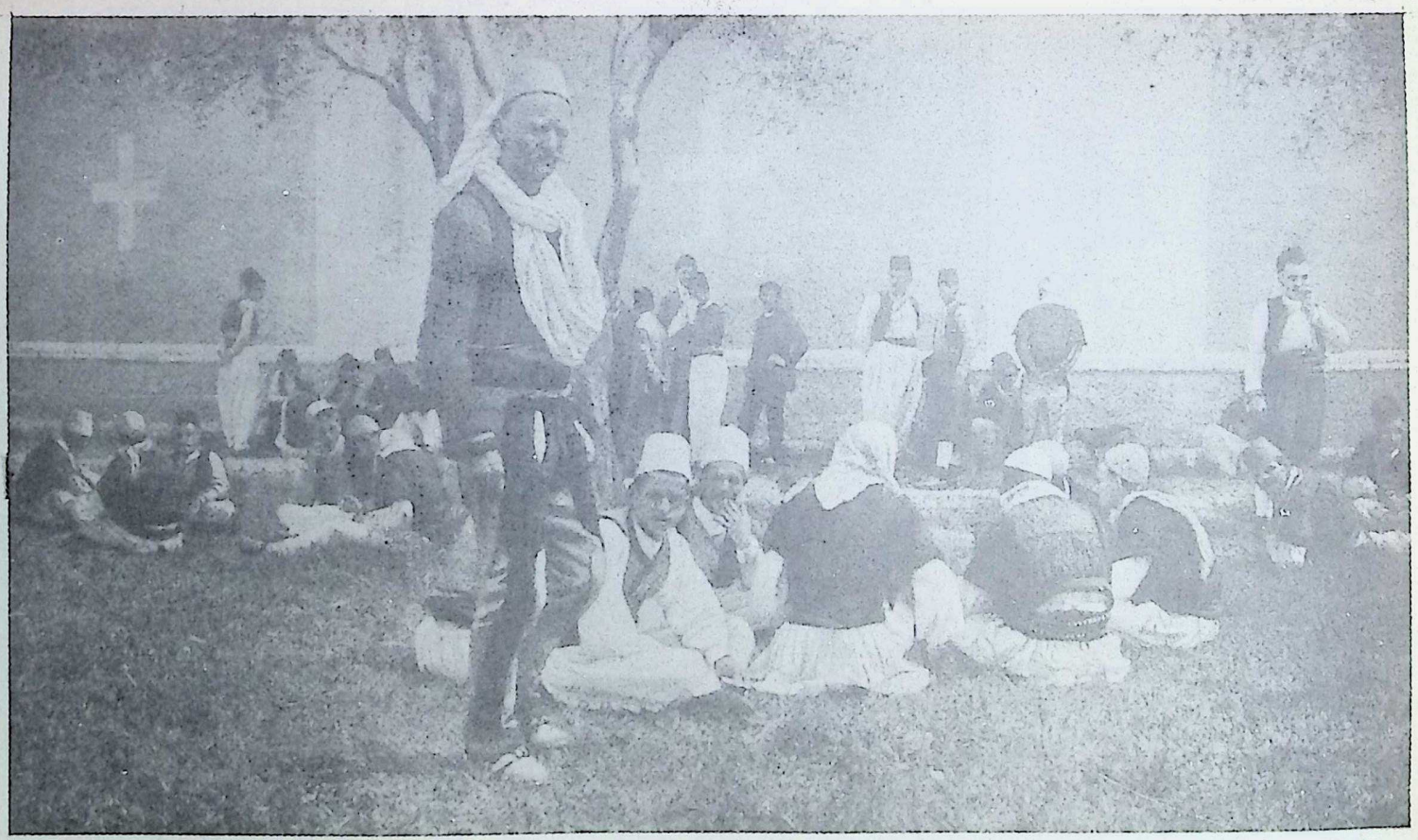

MEETING OF TOWNSMEN AND HIGHLANDERS OF THE WARLIKE LATIN CHURCH OUTSIDE SCUTARI CATHEDRAL

Much had the Mirdite mountaineers and their town kinsmen to discuss together in the precincts of their great cathedral at Scutari. Their fate hung in the bala at the Council of the League of Nations, and their town was at the mercy of the Serbian forces of the hostile Eastern Church. They were well advised to remain passive and trust in the Council. Though Christians, many of them wear the fez, others a skull cap and some a scarf twisted round head and neck

*Photo M. Edith Durham*

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THREE TROUSERED BEAUTIES OF SCUTARI

In Scutari town, where Moslem and Christian Albanians mingle, all townswomen wear large, loose, Turkish trousers of silk or cloth. Silken also are their long-sleeved chemises, over which are embroidered boleros, with a huge many-coloured sash. Outdoors, all hide their faces in robes that fall from head to knee and serve the purpose of the Moslem veil

religions can sometimes be found in one family. Very many of the tribes are mixed, and Christian and Moslem have the same national usages.

Old-world beliefs still lurk among the country folk. The fear of spells, magic, and the baleful evil eye haunts many a one. "Ore," or spirits which flash like fire at night, are said to stop the traveller on his way, and the Shtriga, or witchwoman, can make herself small like a fly, crawl through the keyhole, and suck her victim's blood. Perhaps the malaria-carrying mosquito is the origin of this belief. Folklore has usually some solid basis.

Though higher education is lacking, yet hereditary lore, handed down through generations, fills many gaps. There are peasants in Albania who can work cures of certain diseases and of simple disorders, and there may be met with native surgeons who are very skilful. They can perform operations, and they understand antiseptic treatment. Indeed, this seems to have been practised in Albania before it was known in England. Wounds were treated with raki instead of being washed with water as far back as any memory or record goes. A clever peasant surgeon will even mend a broken skull by replacing the bone by portions of ground shell.

Evil spirits are most active in March, and then mothers tie garlic round their



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HANDSOME GIRLS OF THE NEW ROMANY STRAIN

They have nothing in common with gipsies of Hindu origin, being descendants of Rumanians who settled on the Pindus range, and were broken and driven into a wandering way of life. This picturesque, new Romany folk is hard-working, and families generally pick up so good a living in the mountains and valleys of Albania that few care to return to Rumania

*Photo. Underwood & Underwood*

children's necks to protect them. Mother has many other things to do also. She has to make the coarse maize bread, and bake it on the hearth under an iron cover upon which the hot wood-ash is piled. She saves the wood-ash carefully and uses it in place of soap with which to wash the clothes, which come out beautifully clean. The maize is ground in primitive little water-mills with wooden turbine wheels, built over every torrent. Mother also weaves the thick woollen stuff and takes it to the fulling mill where two heavy wooden mallets, worked by water-power, pound and beat it into a thick felt. And she plaits the black braid with which to trim it. The fire on the hearth seldom goes out. It is banked up at night. When the last male of a house dies, the women extinguish the fire as sign of mourning.

Rivers in some places are still crossed on inflated sheep skins or in big dug-out tree trunks.

Such has been country life. The reason it has been so primitive is because, under Turkish rule the Albanians could only obtain any education by great difficulty and often risk.

The Albanian language, as spoken from the plains of Kossovo to the Gulf



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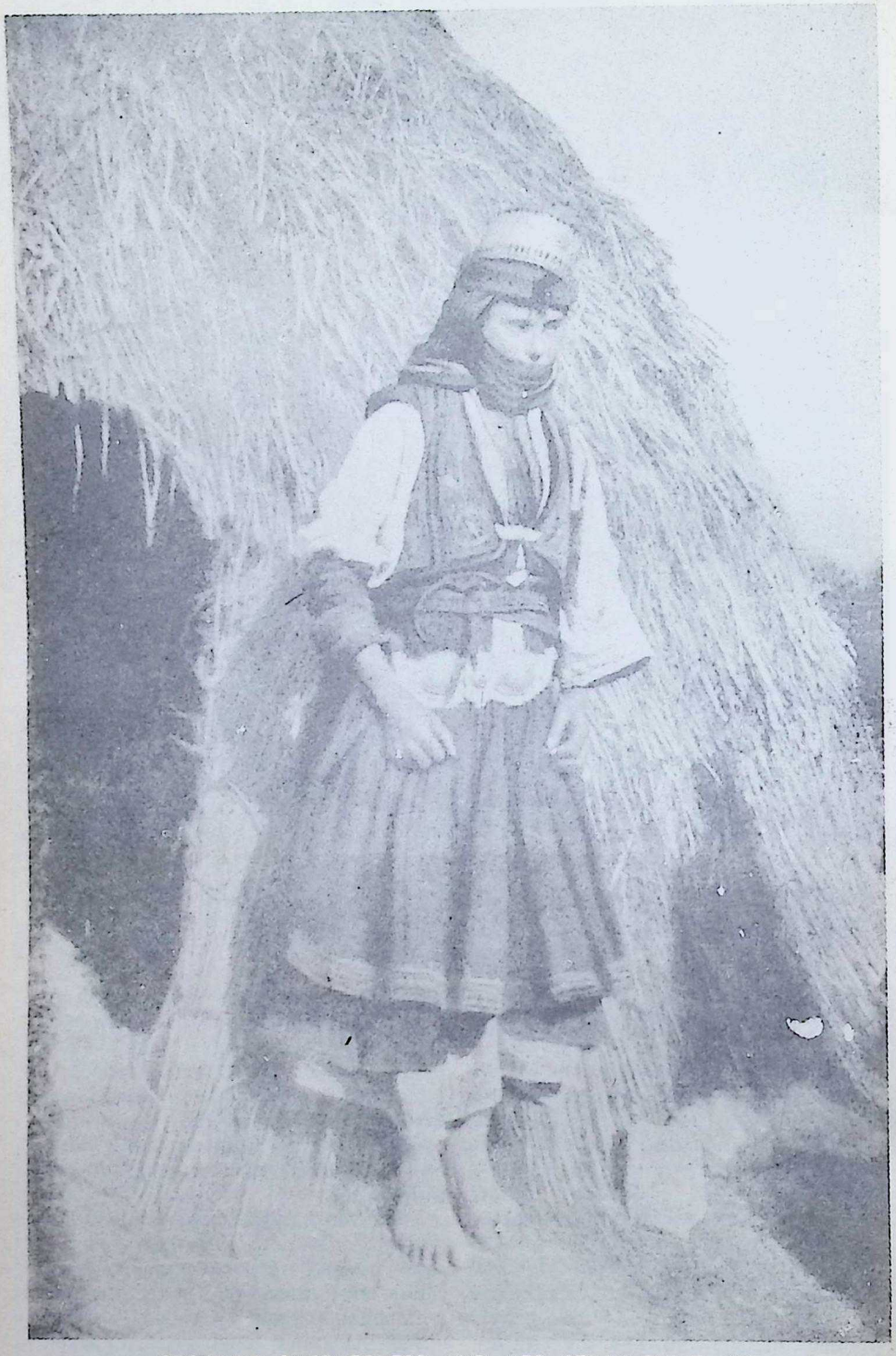

CROWNED SHEPHERDESS AND HER STRAW-BUILT COT

. is already earning money, as her silver crown and belt jewelry show, but she has yet to cover her toque with silver coins. By her quaint face wrapping she seems a Moslem girl, but perhap she is a Christian, and can explain it as a defence against evil spirits. In any case, she can s be purchased for marriage by one of her tribesmen in the hills above Valona



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EPIROTE GIRLS OF THE DISPUTED SOUTHERN HIGHLANDS

They come from the old Doric stock of Northern Epirus, and, in spite of their fine Albanian costume, they speak Greek and want to make their land Greek. Their race, still living round the ruins of Dodona, produced, under Pyrrhus, the last great fighting-men of old Greece; and, under Byron, the first fine fighting-men of new Greece

of Arta, has puzzled philologists. It is neither Greek nor Slav. It has a rather complicated Aryan grammar, and has as its bedrock, doubtless, the tongue of the ancient Illyrian, the speech of Alexander the Great's Macedonian. For Strabo, writing in the first century A.D., tells us that both peoples spoke the same language. To this language the Albanian, whether Christian or Moslem, clings with an affection and tenacity which has something of the heroic.

In vain have Serb, Greek, and Turk tried to destroy it. Serb and Montenegrin have annexed thousands of Albanians and never permitted them to have a school or print a paper in their own tongue. The Christian Albanians of the south belong to the Eastern



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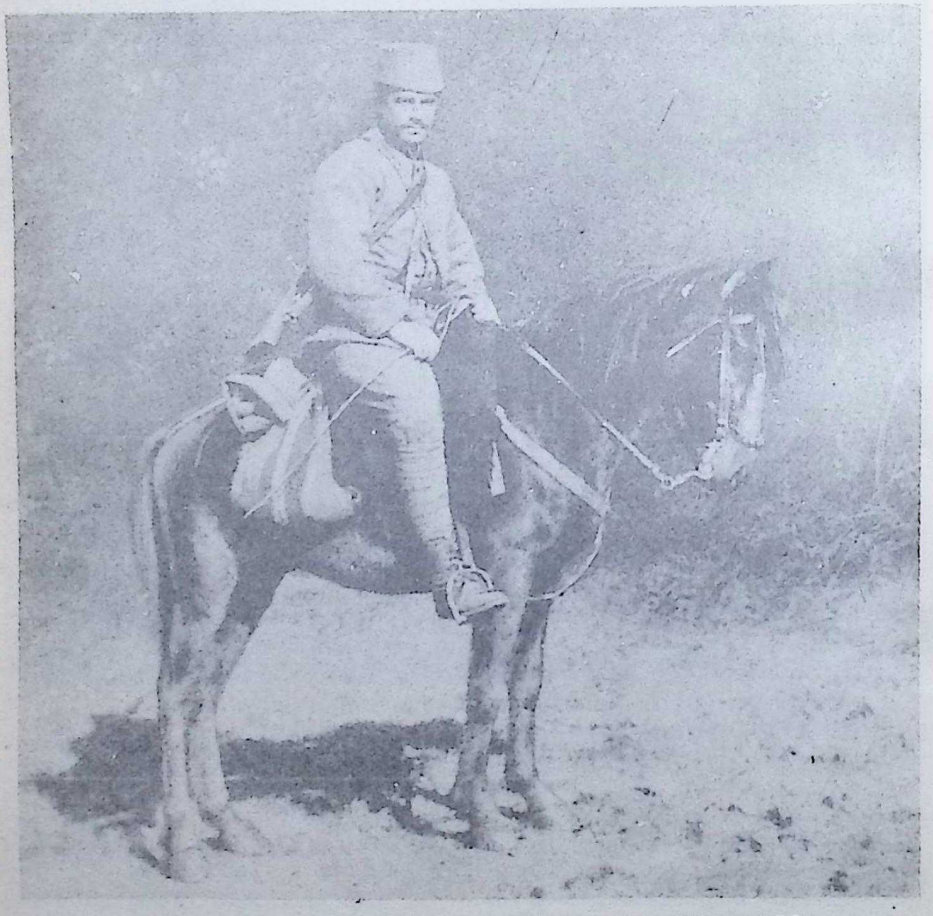
TOSKS ON THE WAY TO FRATERNISE WITH GHEGS

The Tosks, or southern clansmen, are distinguished by the fez from Greek Albanians, and by the fustinella, or pleated kilt, from the trousered northerner. Roadless highlands have separated the Tosks of the south and the Ghegs of the north of Albania for ages



NEW BLACK WATCH OF THE OLDEST OF HIGHLANDS

The southern tribes, broken by Moslems, were reduced to feudal state under strong-handed lords. When their chiefs were not warring, order prevailed, but some of the best fighting-men now form a kind of Black Watch, like that which maintained order in Scottish Highlands

*Photo, H. Charles Woods*



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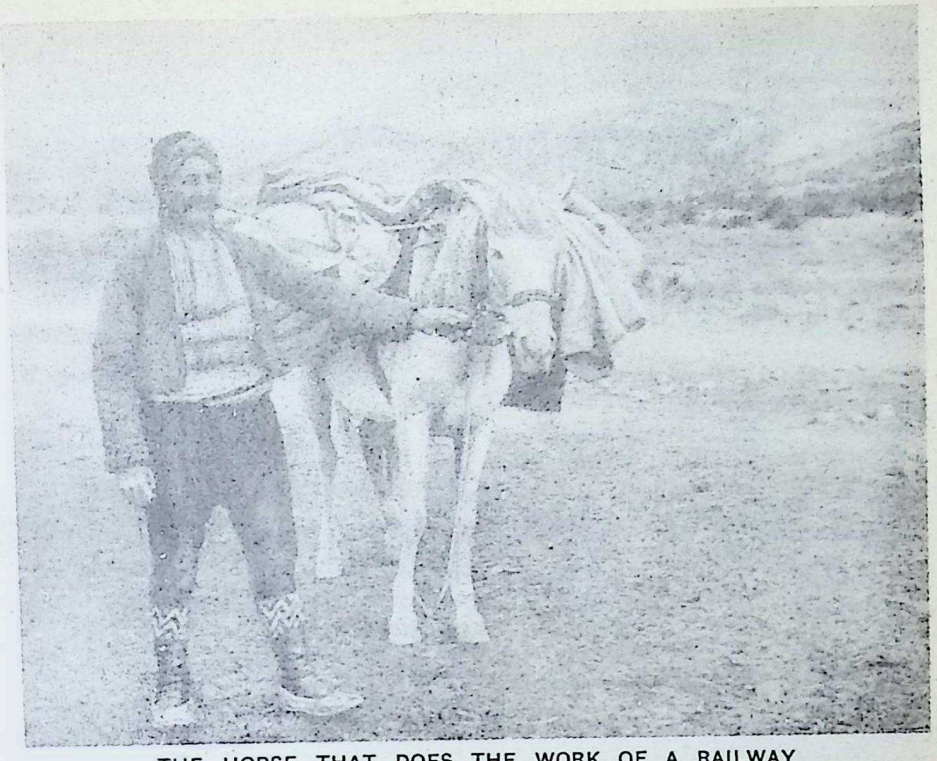
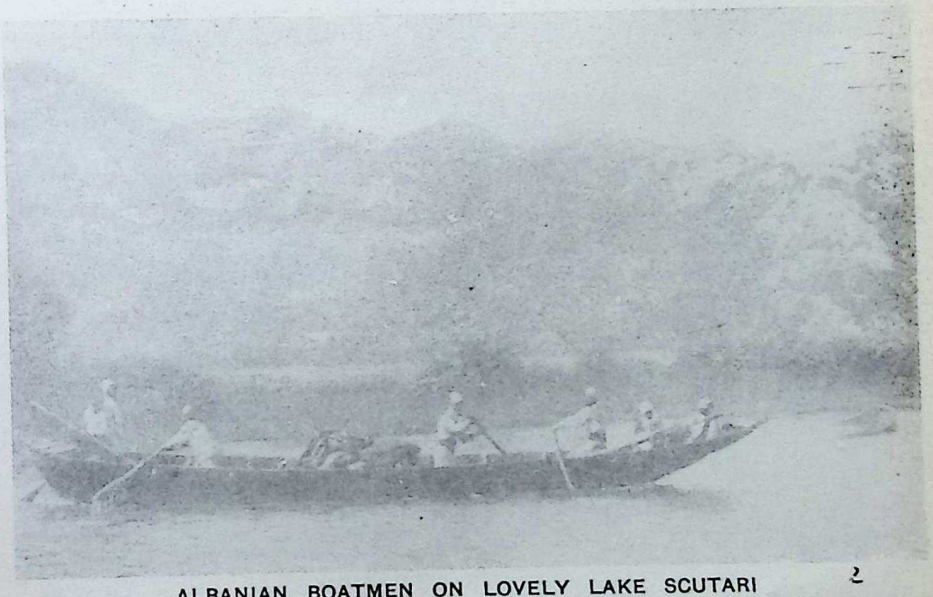


THE HORSE THAT DOES THE WORK OF A RAILWAY

Being a confused mass of mountains, torn by flooding torrents, Albania is a land in which nearly everything is conveyed on the back of a pack-horse. As the highlander likes something on which he can ride to battle as well as to market, he contemns the mule and worships the horse

*Photo. H. Charles Woods*



ALBANIAN BOATMEN ON LOVELY LAKE SCUTARI

Lying between the Albanian highlands and Montenegrin mountains, the great lake of Scutari has lost its Turkish, Clyde-built war fleet which was the funniest naval show on earth. There remain only its natural beauty, perhaps unequalled in Europe, and its pirate-like boatmen, in seatless boats

*Photo, Gregorius Brown*



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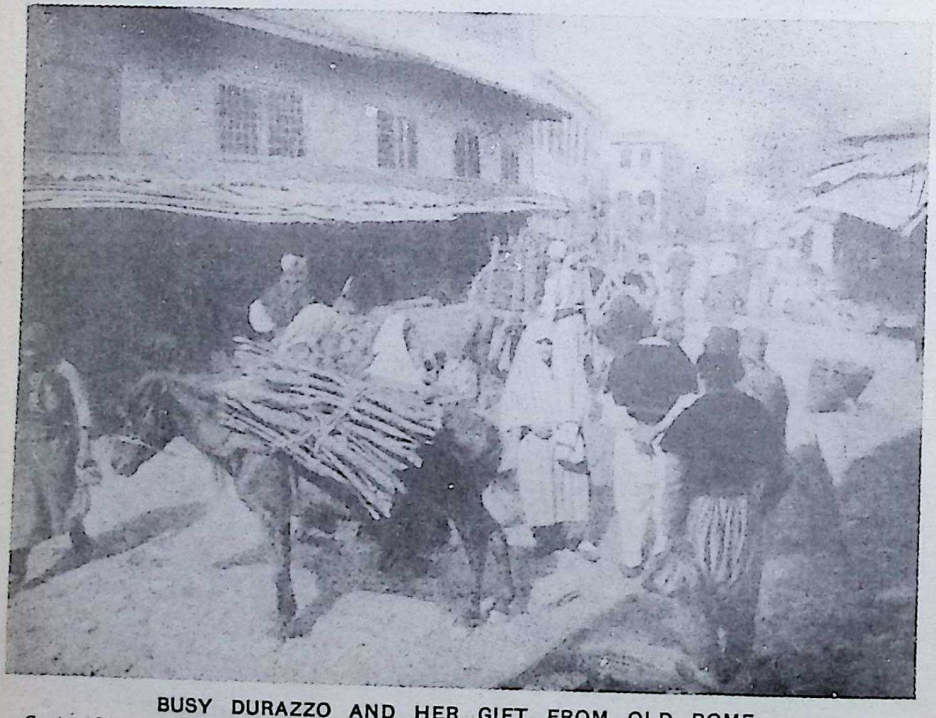
Orthodox Church, and here a Greek bishop once even excommunicated the Albanian language, and priests taught that it was useless to pray in Albanian, as Christ does not understand it.

The Turk punished with fifteen years' imprisonment anyone who taught the forbidden language or printed it, but the indomitable Albanian printed his books abroad and smuggled them in with difficulty and danger. He took advantage, too, of foreign aid. Italy and Austria, both intent on annexing Albania, started rival schools in the north, for propaganda purposes, with which the Turks dared not interfere. The Albanian learned—and remained Albanian. When he could afford it, he finished his education in Vienna or Paris. Many students were trained at Robert College by the Americans.

There have been martyrs to the national cause. But at length it has triumphed. The Albanian people have at last been granted independence in a part of the lands once theirs. Since the early part of 1920 they have been free to elect their own government and to reconstruct the land which, since 1914, has been overrun by seven armies. All Europe is reconstructing. Few lands with such slender resources have done more in the time to show a passionate desire to learn and to develop on national lines.

In two years no fewer than 528 schools have been opened. The towns have been cleaned up. Small hospitals have been opened. The post carries letters safely through the land. A smart gendarmerie has been organized. Public safety is ensured, and order reigns everywhere. Those of us who knew the land in Turkish days rub our eyes and can scarce believe them.

If enthusiasm were enough there could be no doubt of Albania's future. The will and the enthusiasm are there. The question is, what are Albania's resources? Her first and most pressing need is



BUSY DURAZZO AND HER GIFT FROM OLD ROME

Captured by the Austrians and taken from them by the Italians, the little Albanian port of Durazzo, with its picturesque medley of Moslems and Christians, is the key to the highlands. From it still runs the great Roman highway to the East, by Elbassan and Ochrida, tapping the bridle path trade of both northern and southern highlanders



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THE OPEN, SPIKED OX-WAGGON OF THE MOUNTAINS

In the roadless highlands of Northern Albania these huge-wheeled ox-trollies are the farmer's alternative to the pack-horse. Outside a few large towns they were, until lately, the only form of carriage. The huge wheels and boardless, massive framework survive on tracks on which no ordinary cart could live for long. The stakes are useful in hay-carrying

*Photo Gregorius Brown*

to have her frontiers recognized by the Powers, and so guaranteed that the country may be spared the constant drain and expense of defending them.

That done, Albania has much that can be developed. All the plain land, and much of the lower slopes of the hills, is highly fertile, and even with the present primitive implements and methods of cultivation, corn, maize, tobacco, the vine, and the olive flourish, as well as every kind of fruit and vegetable. Any capital sunk in draining the water-logged land at the mouths of the chief rivers would soon repay itself by increasing the arable land, and would also destroy the malaria which is bred in swamps. The mountain pastures are excellently adapted for sheep, goats, and cattle. But the thousands of beasts looted by the enemy need replacing. The breeding of a race of little horses, very good mountain climbers, with a dash of the Arab in them, was formerly one of Albania's assets. Here, again, war has deplenished the stock.

The mineral wealth of the land is not at present well investigated. There are copper and lignite near Scutari and Koritza. Asphalt has for many years been mined at Selenitza, near Valona, and petroleum is reported in the same district. Silk, linen, and hemp are grown and manufactured in small quantities for local use. Scutari has a small export of caviare and dried fish.

Lastly, Albania has her magnificent mountain scenery as beautiful as any in Europe, and as yet unexploited, and awaiting the traveller who does not mind roughing it a bit and finds a pleasure in the unbeaten track. There are mountains to be climbed known as yet only to the herdsman. There are trout in the mountain streams, snipe and woodcock in the marshes, and wild boar in the forests. The Albanian Alps only need to be known to become one of the "playgrounds of Europe."



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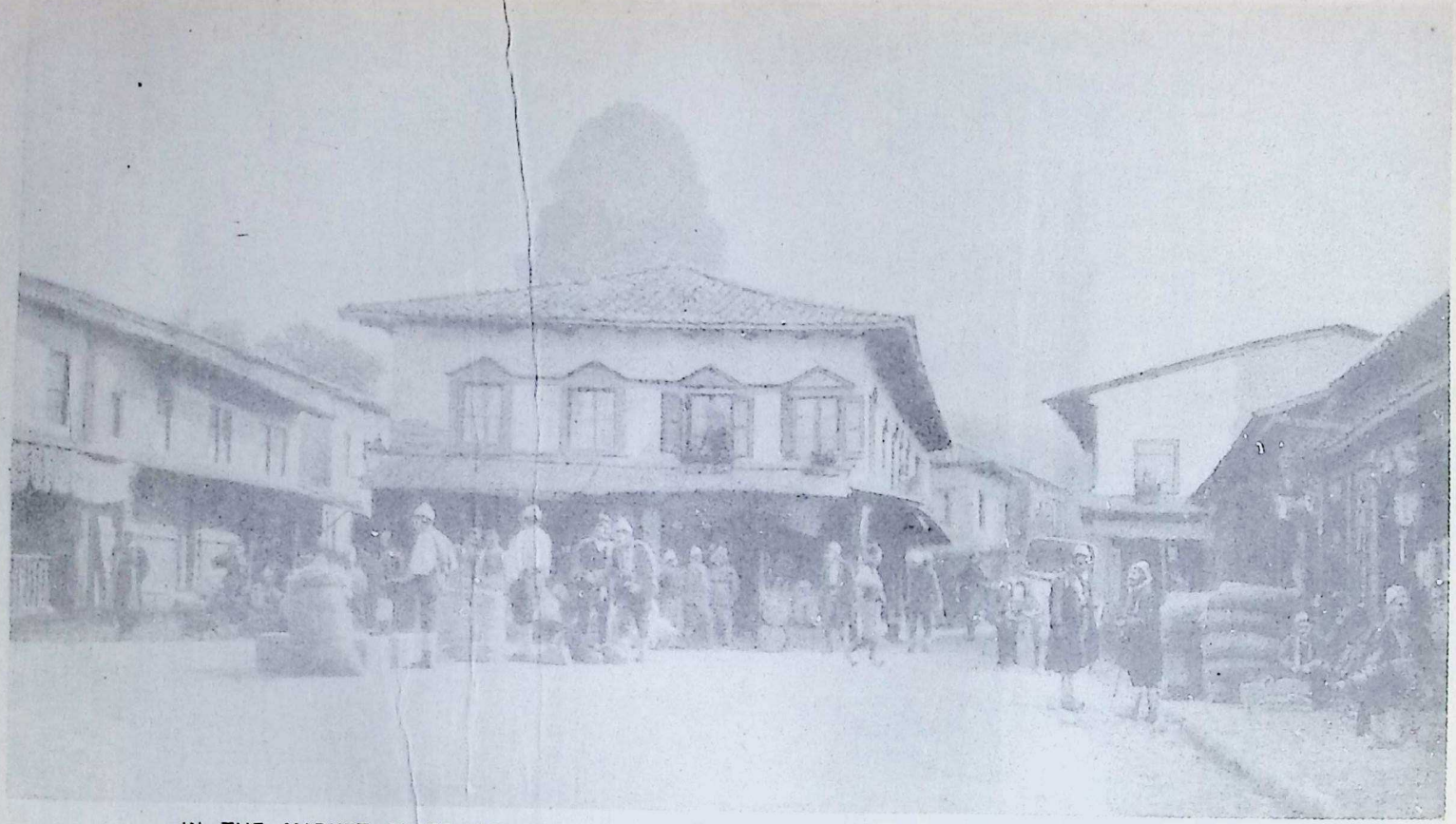

IN THE MARKET PLACE OF VALONA, THE OLD-WORLD ALBANIAN CITY OF ITALIAN DESIRE

Valona is a quiet market town for a pastoral branch of the southern highlanders, who are rich in olive oil, maize, and cotton. But Valona has a magnificent isle-guarded harbour and is the nearest to Italy of Albanian seaports. Properly equipped, it can close the Adriatic to all commerce, so the Italians would like to keep it

*Photo M Edith Durham*

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# Albania

## II. Growth of the Foundling State of Europe

By H. T. Montague Bell

Editor of "The Near East"

DESCENDANTS of the first Aryan immigrants, and of the Illyrians, Thracians, or Epirotes of classical times, the Albanians are the most ancient race in South-Eastern Europe. The same well-marked division which partitioned the country in early days between the kingdoms of Illyria and Molossia is to be found to-day in the River Shkumb (the route of the *Via Egnatia*, the great Roman artery between East and West), dividing the two main sections of the population.

But, in spite of differences among themselves of religion, dialect, and social institutions, the Albanians have always maintained a race—as distinct from a national—consciousness, and are clearly marked off from other races and nations of the Balkan Peninsula.

Their country has been overrun in turn by Celts, Romans, Goths, Serbs, Bulgars, Venetians (on the coast-line), and Turks, but the people have preserved through all the ages their individuality, their language, customs, and traditions.

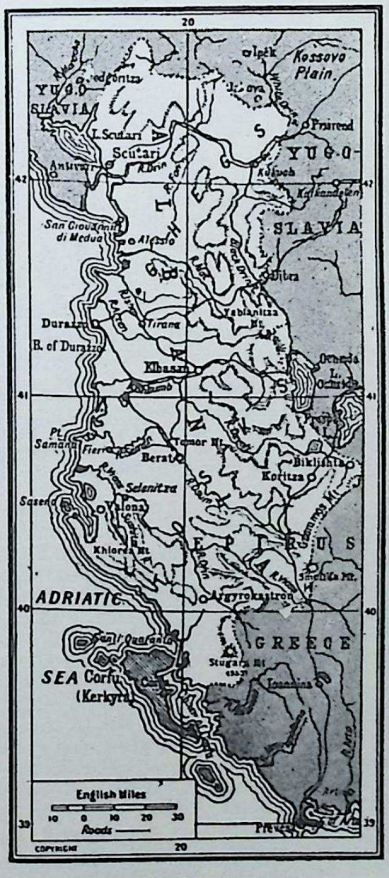
It is this negative racial tenacity in their mountain fastnesses rather than any positive contribution to history that invests the Albanians with importance to-day when the principle of nationality appears at last to be coming into its own.

Under the Roman Empire modern Albania was divided between the three provinces of Dalmatia, Macedonia, and Epirus. In the fourth century A.D., on the partition of that Empire, Albania was included in the Eastern or Byzantine Empire, the northern portion of the country falling within the province of Dyrrachium (Durazzo), and the southern in the province of Nicopolis.

For the next ten centuries Albanian history is for the most part a record of successive invasions. Following the Goths in the fourth and fifth centuries came the Slavs in the north and the Bulgars in the south. In the thirteenth and fourteenth centuries Sicilian kings of the House of Anjou held sway in Central Albania, but in 1331 Stephen Dushan incorporated the whole country in his great Serbian Empire.

The brief period of native rule that ensued both for Northern and Southern Albania was the prelude of the Turkish invasion early in the fifteenth century. The process of absorption by the Ottoman Empire was relieved by the heroic struggle of the northerners under George Castriotis (Skanderbeg). Taken at an early age to Constantinople as a hostage for his father John Castriota, the Lord of Croia, George Castriotis had gained the favour of Sultan Murad II. and commanded a Turkish army in Asia Minor when only eighteen years old. In 1443 he was sent at the head of another Turkish army against the King of Hungary, but on being defeated withdrew to Albania, took possession of his native Croia, and was proclaimed Chief of the League of the Albanian Peoples. For more than twenty years he proved victorious over the Turks in a number of campaigns.

The year after the Sultan Mohammed II. had abandoned the attempt to conquer Albania, Skanderbeg died, bequeathing his realm to the Venetian Republic as the only




ALBANIA



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authority available that could hope to withstand the Turk. Twelve years later the conquest of Albania by the Turks was complete, with the exception of the most mountainous districts and the Venetian possessions of Durazzo, Antivari, and Dulcigno.

But although Turkish supremacy was established over the country, the degree of administrative control exercised was slight. Rivalry between the different clans was encouraged with a view to keeping Albania as a whole weak. In course of time this policy defeated its purpose by allowing individual chiefs to concentrate power in their own hands.

In 1760 Bushat Pasha of Scutari started an hereditary pashalik that survived until 1830; and about the same time Ali of Tepelen made himself Bey of his native place; he was subsequently appointed Pasha of Janina, and for the next thirty-four years maintained an independent existence with some measure of European prominence. His aggressions made him master over Southern Albania, Epirus, and Thessaly, and ultimately brought him into conflict with the Turks.

Ali Pasha's tyrannous rule not only broke up the old feudal system of tribal chiefs in Central and Southern Albania, but it also sowed the first seeds of a national consciousness in Albania, owing to the number of Albanian troops that he raised to fight in his latter years against the Turk. This consciousness, however, remained quiescent among the Albanians until the national aspirations of their Balkan neighbours threatened encroachments more to be dreaded than the nominal suzerainty of the Turk.

By the Treaty of Berlin (1878) the punishment meted out to Turkey involved the surrender of two Albanian towns to Montenegro. An Albanian League was formed to resist the cession of territory, and for more than a year made good their cause in the field. A compromise was effected in 1880 at the intervention of Great Britain; the towns in dispute remained Albanian, and an Albanian coast town was handed over to Montenegro in their stead.

The League was forcibly suppressed by Turkey, only to be revived the next year in order to resist the transfer to Greece of certain Albanian territory in the south. From that date until 1908, the year of the Young Turk movement, Albanian history was concerned with domestic feuds rather than international affairs.

The Young Turkish programme was enthusiastically received by both the Moslem and the Christian inhabitants of Albania, but disillusionment soon followed when the Young Turks made a start on the Albanians with their policy of Turkification. For three years, 1909 to 1912, Northern Albania was in revolt. Central and Southern Albania remained quiet, and were able to gauge the trend of the Young Turks' policy when their newly established national schools were suppressed. Early in 1912 the rebellion

THE UMBRELLA OF CIVILIZATION ENTERS THE HIGHLANDS

In the background is the custom-house of Valona; in the foreground are the umbrellas of Italy; upon Tosk highlanders are strange coats and parts of seamen's foul-weather dress. These are results of Italy's use of Valona as a naval station. The needs of her sailors made the best market that Tosk ever grew rich on



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in the north broke out again on a more organized scale—the Albanians occupied Uskub and threatened Salonika.

The Turkish Government, finding itself compelled to surrender to their demands, promised autonomy. A Central Albanian Committee, sitting mainly at Elbasan and Koritza, was formed, and declaring its neutrality in the Balkan War appealed to the Powers for the recognition of Albania's independence. On November 28th, 1912, a congress of Albanian notables at Valona proclaimed the independence of Albania, with Ismail Kemal Bey as President. On December 20th the Powers, during Balkan-Turkish peace negotiations, recognized autonomous Albania.

With the resumption of hostilities, however, in February, 1913, the Greek forces captured Janina, and when the Treaty of London was signed on May 30th, 1913, the question of the settlement of Albania was reserved for the future decision of the Powers. A commission was sent out to fix the boundaries of the new State.

### A Six Months' Ruler from Germany

The question of a ruler of the new Albania was settled by the Powers in favour of Prince William of Wied, who landed at Durazzo on March 7th, 1914; but in six months he had not been able to go beyond that town, and he fled the country on September 4th as a result of the Great War. His brief rule was marked by a struggle between Albanians and Greeks in the south for the possession of Koritza, and clan fighting between Essad Pasha and Ismail Kemal Bey, rival members of the Albanian Government.

On entering the war on the Allied side, Italy established a claim to Albania, and while the Austrians were in possession of the north, her troops, based on Valona, occupied the south. But difficulties with the Albanians, and the far-sightedness of a new Ministry in Rome, prompted Italy to conclude a treaty with the Tirana Government, which recognized the complete independence of Albania, while acknowledging the special interests of Italy in the country.

### New Possibilities of National Growth

In December, 1920, Albania was admitted as a member of the League of Nations. Trouble with the Serbians on her northern frontier, and with the Greeks in the south, caused her to submit her differences with her neighbours to the Council of the League, and in August, 1921, it was announced that she was to be confirmed in her 1913 boundaries, with slight modifications in the north and north-east to meet the Serbian objections.

Until 1913 Albania had never been a single State, and the experiment of those days was too brief to allow any reliable opinion to be formed as to her capacity for self-government. The end of the Great War found her split up into no fewer than six different sections, but the national sense had been quickened, and given freedom from outside intrigue, the Albanians are confident that under the new order they will enjoy for the first time in their national history the advantages of an enlightened and progressive administration under electoral control.

## ALBANIA: FACTS AND FIGURES

### The Country

Independent State (native name Skypanie) of the Balkans on the Adriatic Sea lying between Yugo-Slavia (Kingdom of Serbs, Croats, and Slovenes) and Greece. Area about 11,000 square miles, and population, estimated on boundaries settled by League of Nations in 1921, about 850,000.

### Government

Albania is nominally a constitutional monarchy, the place of the sovereign being taken for the present by a Council of four Regents, representing the four religious divisions of the population. Orthodox Mahomedan, Bektashi (or Protestant) Mahomedan, Orthodox Christian, and Roman Catholic. The Regents, with the Cabinet, form a Superior Council of State, acting in an advisory capacity. The executive authority is vested in a Cabinet, under a Prime Minister, who is appointed by the Regents. Parliament consists of a single Chamber, the deputies being elected on the basis of one to 12,000 inhabitants on the double election system—i.e, through electoral colleges.

### Commerce and Industries

Much of the country is uncultivated, the greater part being mountainous and wild, except the very fertile districts, along the Adriatic coast and round Koritza, and also part of the central plateau. Tobacco, wool, and olive oil are chief products, flocks and herds providing main subsistence of the people.

No national currency.

### Communications

No railways and no roads in Central Albania. Military roads made by the Italians in the south, and also one in north, connecting Durazzo and Tirana with Alessio and Scutari. Boyana is only navigable river. Five seaports on Adriatic.

### Religion and Education

About one-third of population are Christian (Roman Catholic and Orthodox), and two-thirds Mahomedan. Education under Turks was severely restricted, but has been greatly enlarged since independence was proclaimed. Only one school, a Protestant girls' school at Koritza, opened in 1891, was able to keep open without interruption. Since 1912, no fewer than 528 schools have opened.

### Chief Towns

Provisional capital, Durazzo (5,000); Scutari (32,000); Elbasan (13,000); Tirana (12,000); Argyrokastron (12,000); Koritza (8,000); Valona (6,500).



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ARAB MARABOUT AND HIS OPEN AIR DESERT SCHOOL

By such simple schools as this, the Arab religious man, or Marabout, overcomes Berber heretics and Christian missionaries. His method is to take his pupils very young and train them to recite by heart the orthodox doctrines of Islam and important passages of the Koran. He treats worldly knowledge as vanity, and his success in making ignorant fanatics worries the French, who grant the rights of citizenship to natives over 25 who can read or write

*Photo, Donald McLeish*

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# Algeria

## I. The Dwellers in the Garden of Allah

By A. MacCallum Scott, M.A., M.P.

Author of "Barbary: The Romance of the Nearest East"

ALGIERS, say the Arabs, is like a diamond set in emeralds. The terraces of its white walls and flat roofs rise in a pyramid up the steep hillside, that looks eastward over the far-stretching bay to the distant violet and snowpatched peaks of the Djurdjura Mountains. It is embosomed in the vivid greenery of palms and orange and lemon groves, from the midst of which, like outlying pearls, peep the domes and Moorish arches of palaces and villas.

This is the sight that meets one approaching from the sea. A few fishing boats, dotted over the surface of the bay, with long, raking, lateen sails, recall vividly the swift hawk-like pirate craft which used to swoop out from this lair, and earned for Algiers the name of the Scourge of Christendom. But it is in Europe that one lands. The harbour itself, with its trim goods sheds and custom house, is of Europe.

The promenade, which runs like a high terrace above the harbour, with its long, regular façade of tall houses, is of the type that you may see in every capital in Europe. And from it the visitor drives over a well-paved street, along which electric cars are running, through a boulevard which might be Paris.

All around are ladies in Paris costumes and dapper business men. In the arcades on either side luxurious shops display a wealth of beautiful ware. In front of the cafés chairs and little marble tables invade the pavement, and comfortable citizens sit sipping their coffee. Surely France has conquered. This is not Africa, but New France.

But turn up one of the narrow passages that lead off this Parisian boulevard. Immediately we are in another world. It is as if we had been transported by enchantment to the Bagdad of Haroun al-Raschid of the "Arabian Nights." We are lost in the labyrinthine galleries of a human hive. The mystery, the glamour of the East surrounds us. Fantastic figures stream past, unheedingly jostling us, living their own lives, pursuing

PREPARED FOR THE SLAVE TRADE
Many a rich Moslem of Algeria dodges the law forbidding traffic in slaves by buying this kind of black girl, first for his harem, and then, as she grows old, for household work
*Photo, Colli*

Photo, Donald McLeish



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FAIR TYPE OF DESERT ENCHANTRESS

Being bred from negress captives by nomad Shawia mountaineers, the Ouled Naïl tribe often produces fine Berber-like offspring, such as this highly-prized beauty, decorated in Berber silver-work, golden coins, and many rich bracelets

*Photo, Crété*

their inscrutable occupations, oblivious of the call of Western civilization a hundred yards away.

Closely-veiled women, shrouded in spotless white, flit past like shadows. Others, less scrupulously veiled, loll about in doorways invitingly open. Arabs in turbans and robes of purple and fine linen stalk past with the stately stride their ancestors acquired in the Desert. Moors, with gorgeously embroidered waistcoats and voluminous trousers gathered at the ankle, long-ha: Jews, Kabyle workmen, Mozabite traders, Biskra water-carriers and scavengers, and broadly-smiling negroes of all shades complete the throng.

The houses in the native quarter of Algiers are built on a steep hillside, and seem to rise on each other's shoulders, not in regular terraces, but huddled in accordance with all the irregularities of the site. The tiny passages between them mount the hillside like flights of stairs. They are quite impervious to horse or even mule traffic, but strings of little donkeys, laden with panniers, clamber nimbly up them. The houses overhang perilously on either side, the upper storeys being supported by long buttressing beams springing out at a sharp angle from the wall.

The shops of the native quarter have little in common with the magnificent emporiums in the French quarter. They are mere booths. Under the Turks it was dangerous for any trader to show signs of prosperity, and the air of secrecy and mystery which broods over the town is due to the instinct to conceal wealth and worldly possessions.

A vast business may be conducted from a dark little cave, which seems a mere hole in the wall. The shopkeepers are a race of troglodytes. At the tailor's there is no room for trying on a garment in the shop. The customer stands out in the middle of the street, and the vendor, with many



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A DANGEROUS BEAUTY IN SULLEN MOOD

She has stood, until weary of attracting attention, by a wall in Biskra, this geisha of the Sahara, with her hard-won dowry of gold and silver adorning her person. She can sing Arab love-songs, play flute, hautboy, and zither, and dance more seductively than girls of any other tribe. Her skill in making cigarettes and coffee is famous, and all her charms and accomplishments are for hire

*Photo, Crédé*



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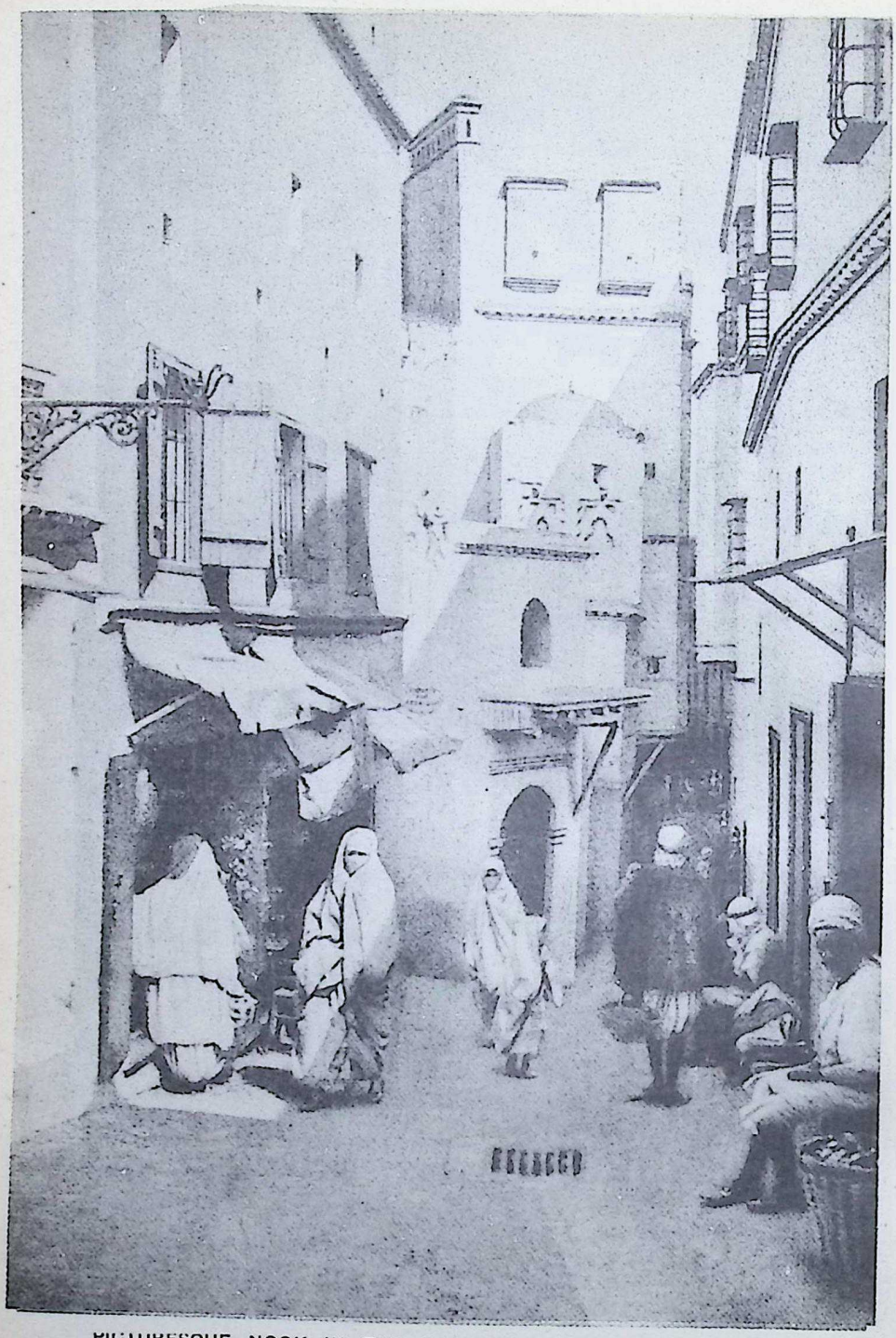

PICTURESQUE NOOK IN THE STREET OF THE ROYAL KASBAH

Above the white cascade of houses, mosques, and palaces, which is cliff-built Algiers, rises the Kasbah, the Moorish castle of the piratic old Deys. It is now a French barracks, but native life still centres, in a fine play of colour framed and dappled with white, by the old seat of power which serves as a grim reminder of the days when warfare and strife reigned supreme

*Photo, Crête*



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WOMEN OF THE HAREM SHOPPING IN CLIMBING ALGIERS 125

Many Moslem ladies are famous for the perfection of their figures. Centuries of successful piracy enabled the leading Algerians to capture or purchase tens of thousands of European and Georgian girls of beauty, but in their outdoor dress, designed to conceal all their charms, the belles of Algiers resemble white toads standing on their hind feet

*Photo, Crtlt*

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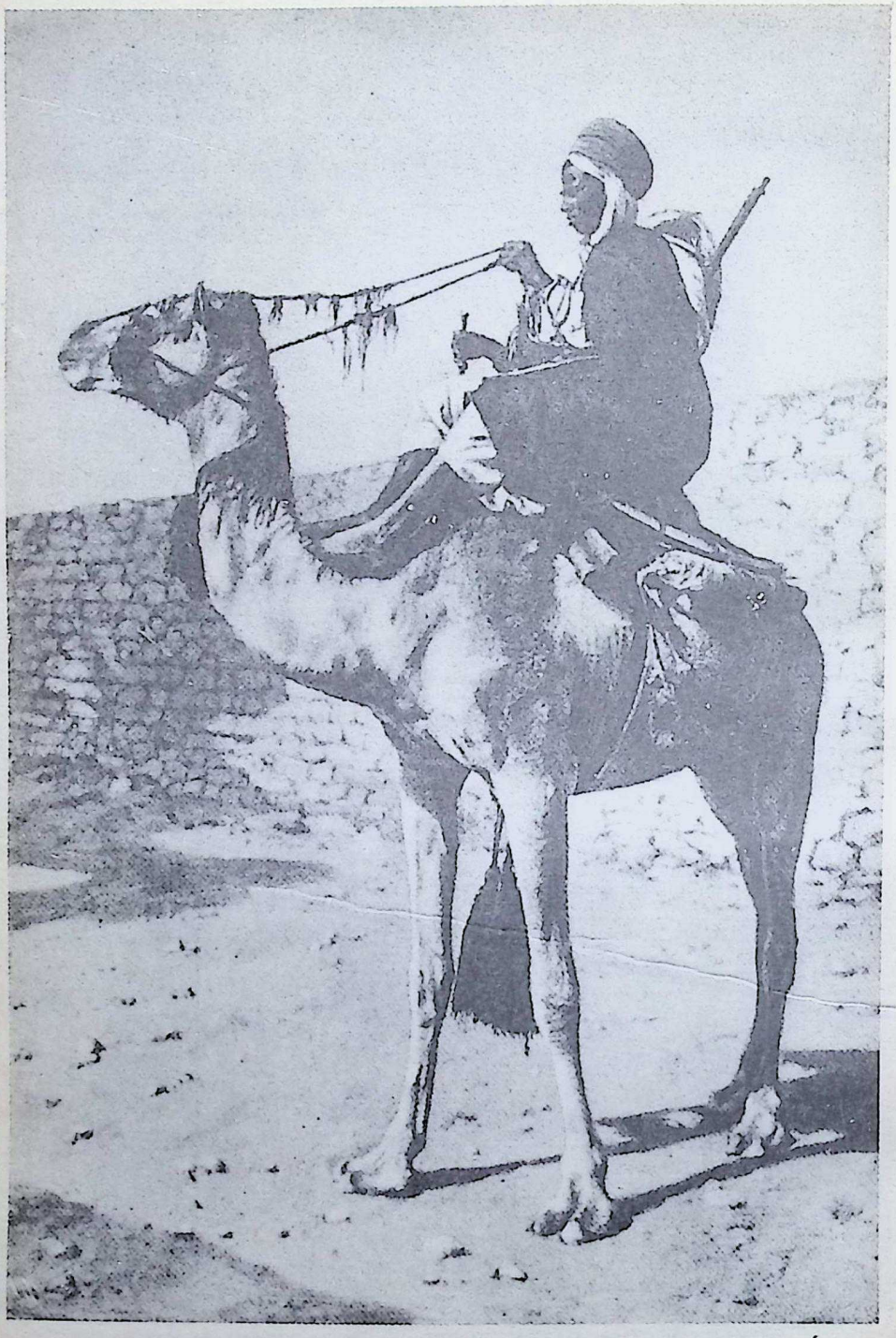

HALF-BREED SPAHI CAVALRYMAN OF THE SAHARA

As the coastland sharpshooters of Algeria could not stand the fighting life in the southern Desert a camel corps was formed of the Berber-negro stock of the Desert oases. Born and bred between the furnace sun and oven-hot sand, these men who were in the old days coloured serfs of the white slave-raiding Tuaregs have mastered their old masters



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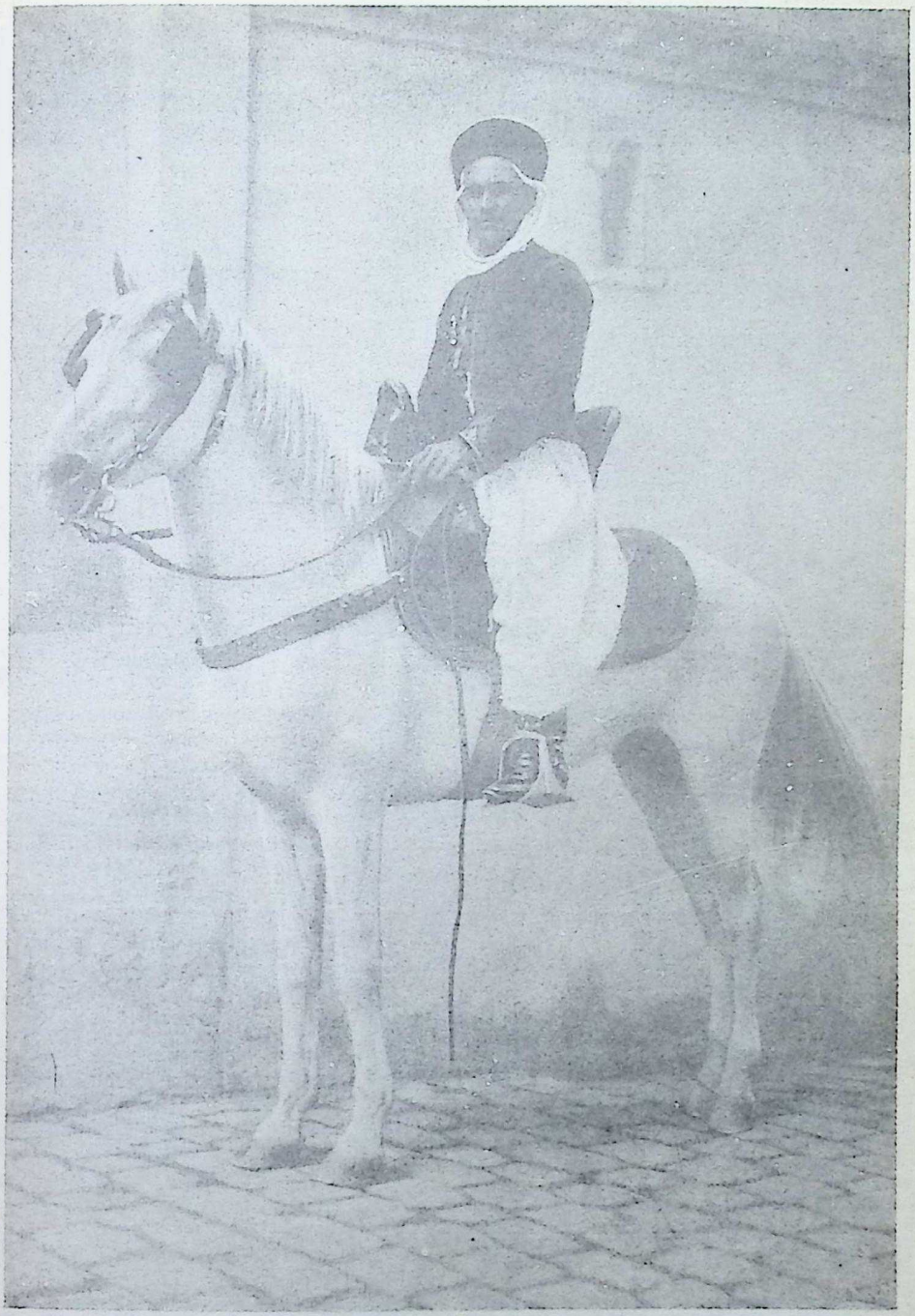

ONE OF THE BEST AND MOST FEARLESS HORSEMEN IN THE WORLD

When the white-skinned Berber of the Desert, with a face of the European kind, is turned into a loyal Spahi cavalryman it is hard to find a better soldier. Over his own sands, on a mount of his choosing, he can outride or wear down even the Arab. With men of this sort, his famous Numidian cavalry, Hannibal broke the Roman legions in the Punic Wars

*Photo, Donald McLeish*



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28 DANCING SIRENS OF THE OULED NAÏL
Born in the Ziban oases, south of Biskra, these girls wander from Tripoli to Tangier, and gaining, by dancing and love affairs, gold coins enough to make a breast-plate, they return and marry, in high honour, their own tribesmen
*Photo T. C. Hyam*

exclamations of admiration, fits it on, giving it a pat here and a tug there. The neighbours join in with hints and suggestions, and the traffic is held up till the bargain is completed. Allah did not make hurry!

The barber and the dentist and the professional letter-writer pursue their avocations on the pavement. At the entrance of many of the caves sits the craftsman plying his hereditary craft—stitching, cobbling, soldering tin, or mending musical instruments. The air is heavy with the indescribable odour of the East—a compound of spices, aromatics, cookery, and dust-heaps.

The native coffee-house, café maure, is merely a bare room with a few benches about it, and a stove at the end. The frequenters squat on the benches or on the floor, or on straw mats out on the cobble stones in front of it. The coffee is thick and black and sweet as syrup, and they sip it from little cups, with long intervals for contemplation. Some are intent on games of cards, dominoes, or chess.

Up on the wider space, near the Kasbah, the citadel and palace of the former Deys of Algiers, there is a small market square, where fruit and cast-off clothing are displayed. Here may be seen one of the oldest and most familiar sights of the East. In a corner a large group are gathered round an aged, half-blind Arab storyteller or orator, who sits cross-legged and tells his tale with great unction and dramatic effect.

The prosperous merchant drops his newspaper and squats down in the circle. What is it that holds the audience in such rapt attention? Does he tell of the days of the Christian slaves? Is it doctrine or politics, or history, or mere idle and amusing tales? Do the Thousand and One Nights thus live again? The



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ALGERIA: A BEJEWELLED BEAUTY OF THE KABYLES

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To face page 72

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OULED NAÏL BEGINNING HER STRANGE DANCE OF PASSION

Shameless and attractive, and as learned in all the arts of love as Cleopatra, the dancing-girl from the Sahara will perform in the open street, in the pasha's harem, or in the native café. This dancer is beginning her career, and is only about thirteen years of age, for she wears few golden coins

*Photo, Crêt!*

natives are largely illiterate, and this is their newspaper, their political pamphlet, their novel. So the ancient memories and traditions of the race are kept alive.

The Moorish houses are singularly non-European. They offer nothing but blank, precipitous, and sometimes overhanging walls to the gaze of the passer-by. There is no external decoration. There are no windows, only a few narrow grated loopholes. The door is the door of a fortress or a prison. And, indeed, these houses of mystery are both prison and fortress, a prison to the veiled women, and a fortress against European influence. It is only the back of the house that we see from without; the decorative façade is all turned within. Like a shell, it is rough without, but within are all the exquisite rainbow tints of mother-of-pearl.

In the centre of all is a square court, paved with marble or tiles, with a fountain rippling continuously, and perhaps an orange tree, the dark green of the foliage lit up by golden globes. Right round the court runs an arcade of Moorish arches, supported by delicate pillars. From this the public rooms and offices open. An upper gallery similarly arcaded, and with a wooden balustrade of intricate



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THE SUGARY LURE OF THE MOORISH COFFEE TAVERN

Founded in its present form by Moorish fugitives from Spain, the coffee tavern has spread from Algiers to the Sahara. It attracts and holds loafers of all classes, usually remarkable by their obesity Over a charcoal fire the coffee decoction is thrice whipped off the boil and sugared into a thickish syrup

*Photo, Donald McLeish*



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arabesque pattern, also runs right round the square. From it open the private apartments. The walls, where visible, are generally encrusted with lustrous and brilliantly-coloured tiles.

As the houses rise in terraces up the steep hillside, each flat roof affords a view of the harbour and the bay, and the more distant prospect of the Mediterranean or the Djurdjura Mountains. There is no busy street scene to view, for the tortuous alleys burrow, like tunnels or galleries in an ants' nest, far below the overhanging roofs. Here is the woman's realm. Here is all the world they know. From here they listen to the distant hum of traffic and watch the great ships come and go in a world that is beyond their ken.

TAR-BRUSHES THAT BLACKEN OLD BARBARY

This young negro mother and her piccaninny are weapons of destiny. Negress slaves in the harem have changed the former governing Arab stock into weak-minded blackamoors. The pure-blooded Arab is becoming increasingly scarce in Algeria

*Photo, Crété*

In Turkish times the roofs were strictly reserved for the women. They took the air here, they enjoyed the freshness of the evening breeze, they climbed over the parapets, and passing from roof to roof visited their female friends. The system lent itself to intrigue, for nothing was easier than for the bold lover to disguise himself in female attire and to thread his way through the maze of roofs, under the guidance of some old hag bribed by mistress and lover alike.

Many a time he found the adventure as perilous as Leander found the crossing of the Hellespont. The traditional literature of the people is full of romantic stories of such adventures of the kind so well known to Western readers through the "Arabian Nights" tales. Moreover, this custom throws a somewhat interesting light upon the Bible story of David and Bathsheba.

The veil and all that it implies with regard to the seclusion of women is one of the most powerful of social institutions, and it is one of the most formidable barriers between the two races in North Africa. It is not merely an incidental custom or freak of fashion, like a fez or a bowler hat.

It is the symbol of a whole system of social life and ethics, utterly alien to us. It is futile to measure it by our European standards and to dismiss it as a badge of sex inferiority and the degradation of family life; even



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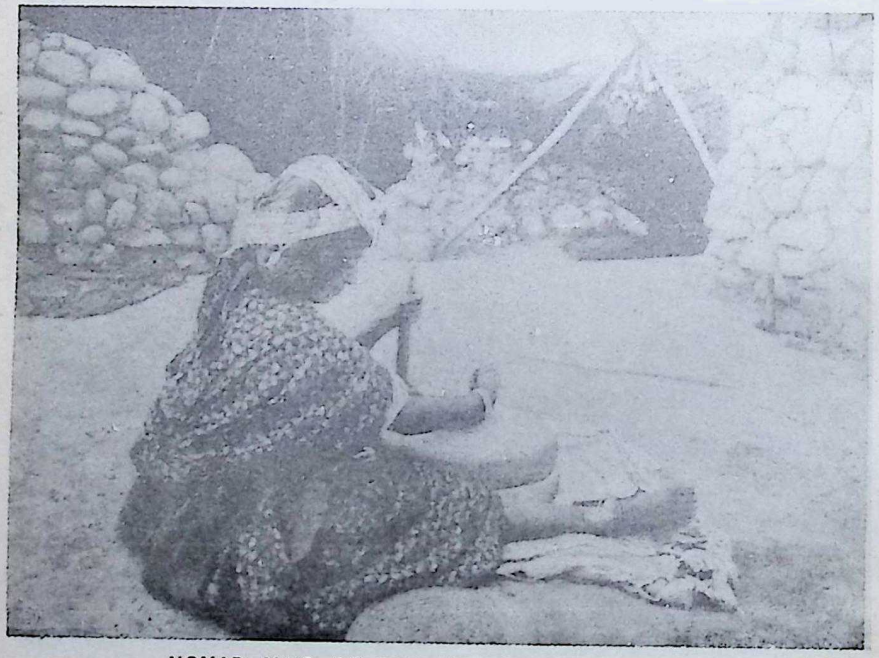
MISTRESSES IN ALL ARTS OF FASCINATING MEN

Mulatto girls of the Ouled Naïls are works of art. Their hair and eyebrows are dyed blue-black. Their carmine lips and red nails are, like their picturesque coifs and rich and varied jewelry, additions to the tar-brush tint of skin. The cigarette is but an item in their sophisticated charms



NOMAD MAID OF THE MILL PREPARING COUSCOUS

She pours the barley through a hole in the upper stone, which she turns by means of the stick. The grain is cooked with mutton, honey, and a variety of things to form the national dish, couscous

*Photos, A. Bougault*



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so, an Arab might talk about our social customs, if they were to be measured by his standards.

Just as Japan has its Yoshiwara, the resort of the geishas, so Algiers has its Kattaroudjie. An even more remarkable street of this character exists in the Desert town of Biskra, the street of the Ouled Naïls. The Ouled Naïls are a tribe in the Aurès Mountains, whose women are the hereditary geisha of the Desert. They come down to the towns to earn their dowry and return to resume the veil, and settle down to married life in their mountain homes.

In this quarter may be seen the Moorish dances, the more exotic danse du ventre, and the so-called Andalusian fandango. This latter orgy, as the name indicates, is more in accordance with European conceptions, a dance of mænads and corybantes, a display of violent motion and tossing limbs. The others are as alien as the camel, the cactus, and the palm tree. They are full of the subtle seduction of the East. They are like an opium eater's dream. The difference is that between drugs and wine.

Most alien to our ears of all the sounds of Algiers is the native music. Throughout Europe music is an international language. It makes its direct appeal to the emotions independently of all differences of language race, custom, and religion. But here in Africa even the music is in a different idiom. It is something more primitive than the immemorial civilizations of Asia which still hold North Africa in their grip—something that springs out of the savage black heart of Africa itself, beyond the Desert.

The basis of this weird music would seem to be the tom-tom, or African drum. The range of stringed or flute music is limited to a few notes, which are repeated over and over again. In our ears this music is almost the negation of music—

TROUSERED JEWESS OF ALGIERS

The women of the richest race in French Africa are famous for their voluptuous figures. Made up in harem fashion, with gay Persian-like trousers, fly-flappers, quaint puttees, painted eyebrows and lips, they reek of heavy scents



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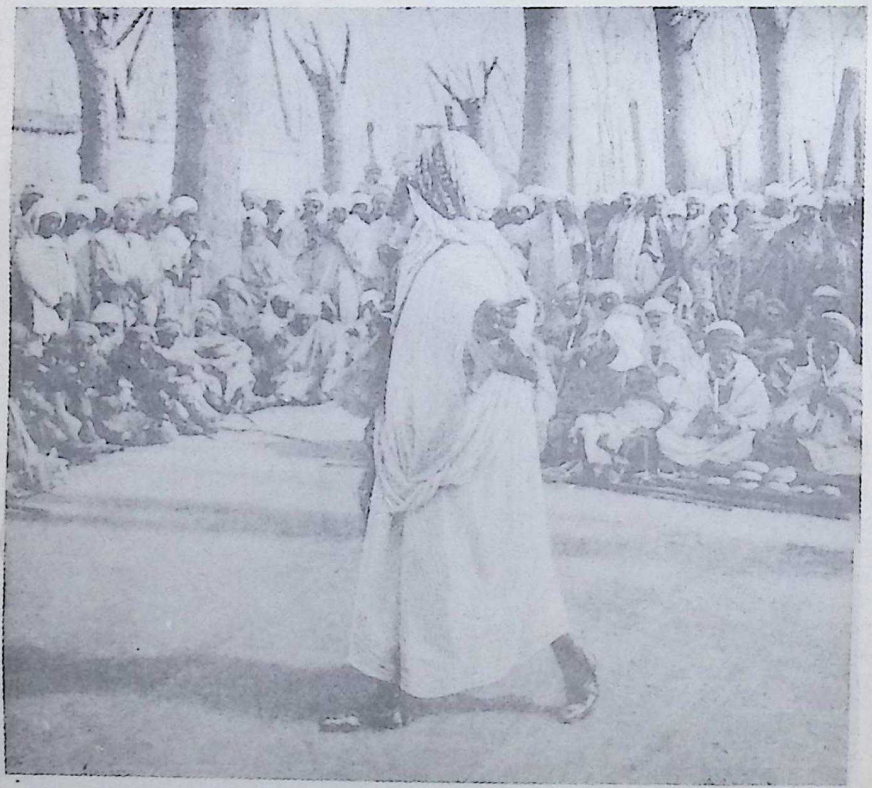
dull, uninteresting, crude, monotonous. In fact, it is not tonic, but rhythmic. But it exercises a powerful spell upon the natives. Packed audiences will sit and listen in ecstasy to this thrumming and drumming. The atmosphere vibrates with the reiteration of rhythmic beat, and the listeners are swayed by some hypnotic influence.

Throughout Algiers the mosques are freely open to Christian visitors, provided they remove their shoes or pull over them the large slippers which are supplied in the vestibule. Within these sanctuaries of Allah one can still feel the living force of the great Prophet of the Desert, who established a religion which has more followers than Christianity to-day. Mahomet was a religious reformer. A fierce monotheism was the essence of his creed. He suppressed polytheism and idolatry, and the superstitious abominations which enslaved his people. He made his Desert tribe the rulers of a world as great as that of Rome, the masters of a civilization that preserved science and learning when the lamp of Rome was flickering.

The Church he founded is the greatest and most successful missionary church in pagan Africa to-day. Millions of men throughout the world still regard his lightest word as law And within the cloistered gloom of these Mahomedan temples even the northern Protestant, noting the austere simplicity of the mechanical



ALGERIAN ORATORY DRAWS A CROWD TO THE KASBAH SQUARE

The little market-place at the top of Algiers is the sounding-board of the native mind. Round it a crowd will rank itself to listen to such a dramatic speaker as this. News, old tales, or political speeches will usually hold an audience that is particularly eager because it is largely illiterate

*Photo. Mr. Henry Perrin*



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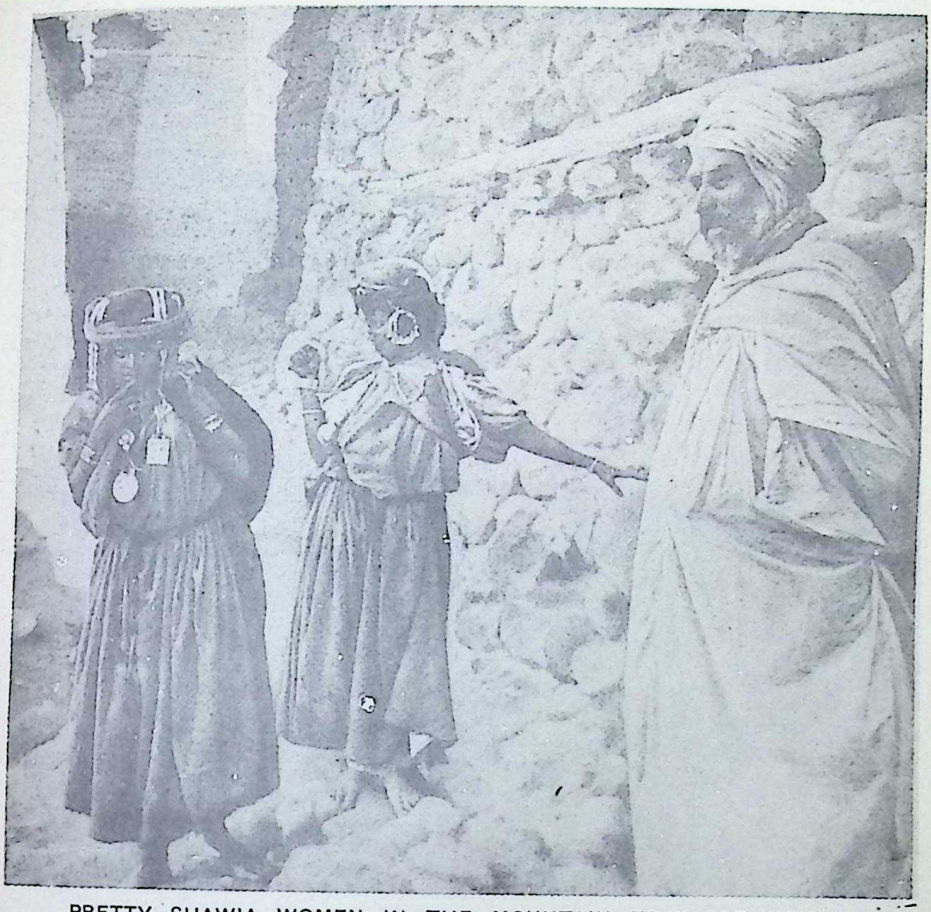

PRETTY SHAWIA WOMEN IN THE MOUNTAIN TOWN OF MENAA

Unveiled and jingling with jewelry as they walk, the fair-haired, blue-eyed Shawia women of the fighting Aurès villages darken their skin with pigment. They are proud, free, hardworking Berber beauties, who are saved by ancient pagan rights from the close restrictions of the ordinary Moslem harem. Here they are seen in working dress. Festive attire is a blaze of colour

aids to piety, cannot fail to be impressed by the air of intense adoration and worship which pervades the place.

Religion is the supreme expression of the difference between Europe and Africa. Mahomedanism has laid its spell over all the land. It completely obliterated the great African Church of Cyprian, Tertullian, and Augustine through which Christianity first became the religion of Europe. It inundated Spain, and its waves beat against the barrier of the Pyrenees, but it ebbed back to Africa again.

There it remains settled, supreme, unmoved in its empire over men's minds, though the sceptre of temporal power has slipped from its grasp. In the observance of religious rites the Mahomedan is surpassed by the professors of no other religious faith, and his religion colours his whole outlook upon life, his hopes and fears for the future, his social and domestic habits, his morality. The real distinction is this—that modern Christianity embodies the ethics of the temperate zone, while Mahomedanism embodies the ethics of the heat belt.

France has not been unduly tender with regard to Mahomedan susceptibilities. The civil rights of the natives are scrupulously safeguarded by legislation and administration. The people are free to worship in



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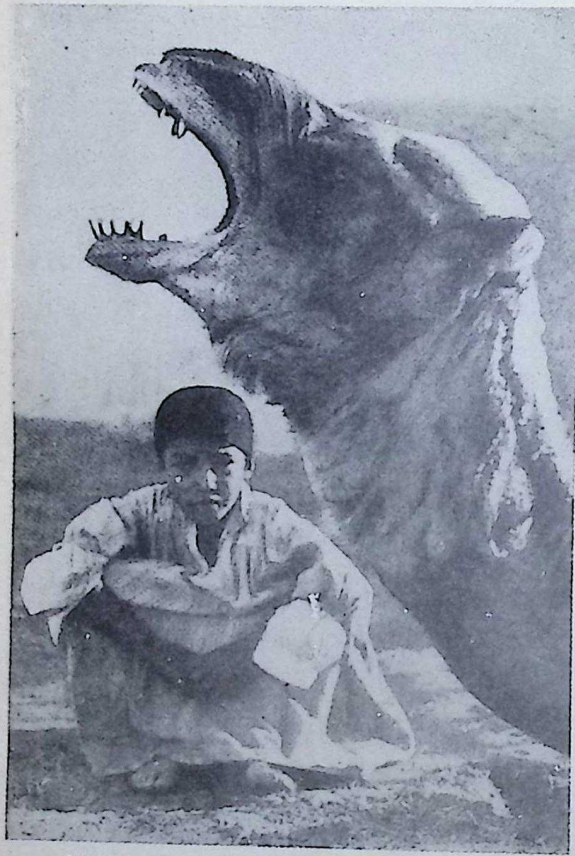
accordance with the tenets of their own faith, provided they do not interfere with the exercise of similar rights by others. But there must be no doubt as to who is master in civil affairs. The Republic which broke the power of the Church of Rome in France will not submit to any dictation or presumption on the part of the Church of Mahomet in Algeria. The fierce, conquering creed of Mahomet must learn to tolerate rivals and to restrain its aversion from the "dog of an unbeliever." The cathedral was formerly a mosque, and many other mosques have been diverted to secular uses. At a prominent view-point outside Algiers a cross has been erected with the inscription: "In hoc signo vinces."

But, so far, the Cross does not prevail. The Government of the Republic is not a religious institution, much less a proselytising one. A strict impartiality is all that can be expected from it. Great efforts have been made in missionary work, but they have produced little result. The greatest efforts were those made by Cardinal Lavigerie, the archbishop of Carthage, a man whose magnetic character and great energy entitle him to be ranked among the great figures in African history. Among his manifold labours he founded an order of priests, the White Fathers, consecrated to the work of the conversion of Africa. They received a special training and they went out into the Desert and penetrated remote parts of Central Africa dressed as Arabs and living the life of the natives.



CAMEL BOY AND HIS HUMPY DARLING

Lovingly does the Saharan speak of his "mehari." On this tall, fast-trotting dromedary the Tuareg boy will cover fifty miles. So shaped is he from childhood to his racing camel that he looks and feels awkward when dismounted

*Photo, Crété*

Their labours did much to end the slave trade, and during a great famine they rescued many children. The White Fathers still work and pray and sacrifice their lives to the conversion of Africa. But the seed they have sown has not yet grown and fructified. The spiritual dominion of Mahomedanism is absolute and unshaken.

The Great Atlas range runs along the edge of the Desert about two or three hundred miles from the Mediterranean. Along the coast, almost parallel to it, but converging to meet in Tunisia, runs the Little Atlas range.



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# ALGERIAN LIFE
## In Town & Desert

*Tribesman of the desert watching the approach of a caravan. His ornamented gun may not carry far, yet it is his supreme treasure*



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*The Arab beauties of the old ruling class in Algiers are seldom seen unveiled, except by their husbands, parents, and the women of the harem*



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*Her tambourine serves as collecting-box, as well as accompaniment to her dancing, in the Biskra cabaret, where she is the star attraction*

Photo, Crété



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40 *An Arab costermonger, looking as romantic as a robber sheikh, weighs out vegetables to a negress. His scales allow manipulation!*
Photo, Donald McLeish



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*This is the public way Saharan barbers shave a customer's head. Usually one tuft is left by which angels can haul him into Paradise*

Photo, Donald McLeish



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*Negro minstrel of Algeria strumming monotonous airs on his quaint guitar, while his face is a study in the art of mendicant pathos*

Photo, Crété



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*Berber mulatto of Northern Sahara. Since his tribe aided France against the white Berbers the mulatto has been pampered and proud*

Photo, Crété



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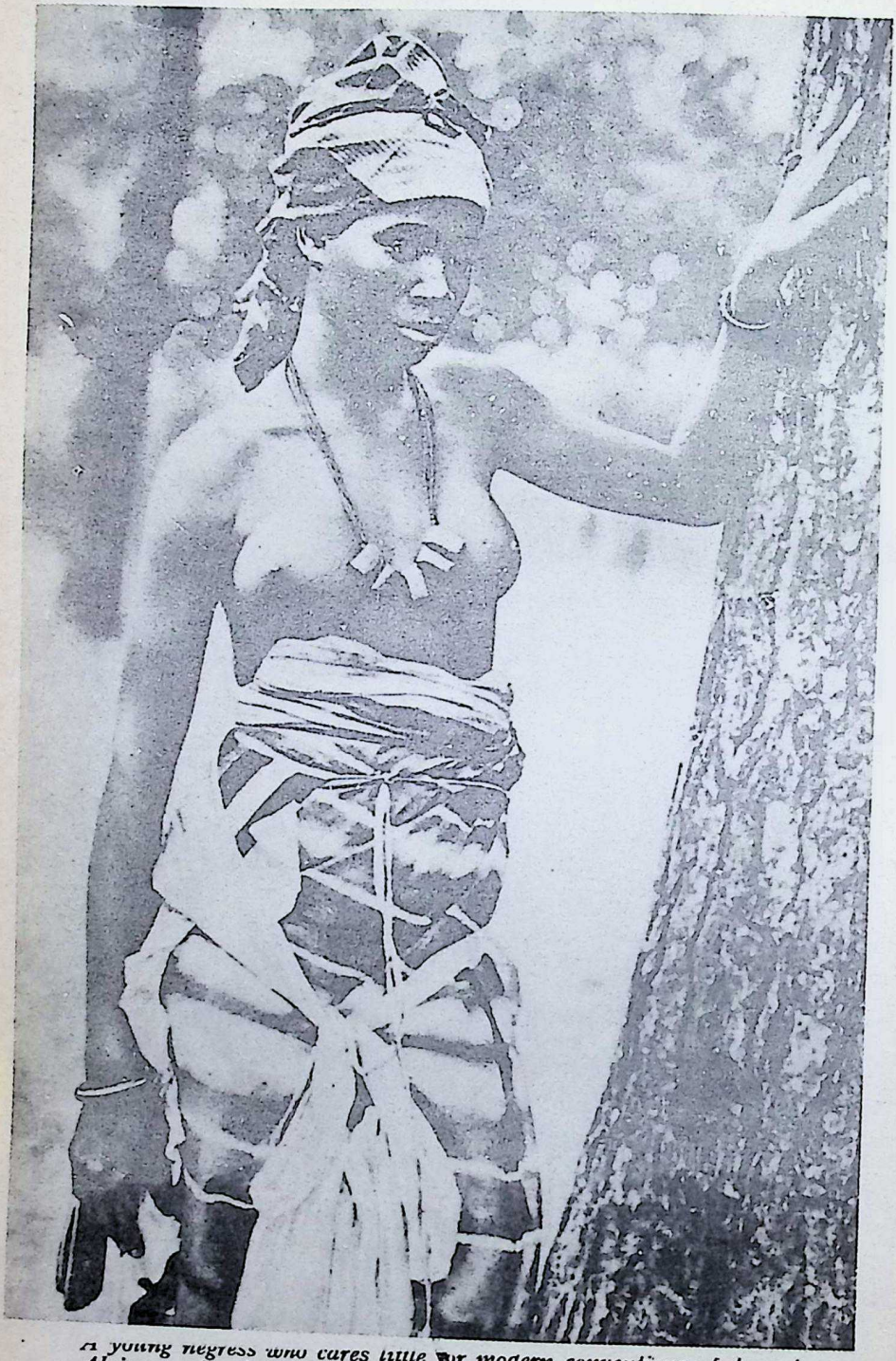

*A young negress who cares little for modern conventions of dress in Algiers. Amulets on her bosom are meant to protect her charms*

Photo, Crété



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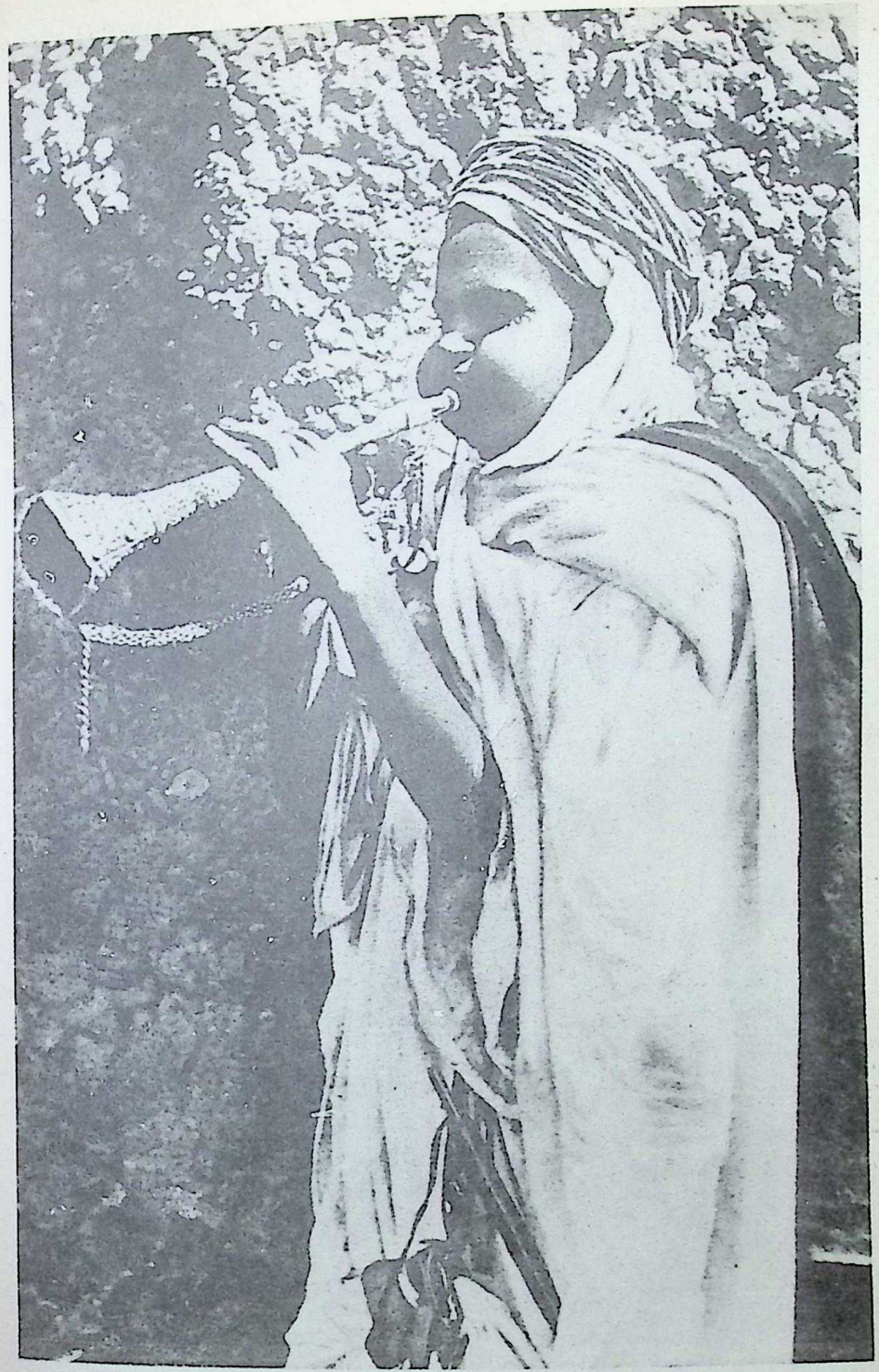

*Fortissimo! The Saharan negro's zest for noise rather than music: even a delicate reed instrument he blows like a trombone*

Photo, Crété



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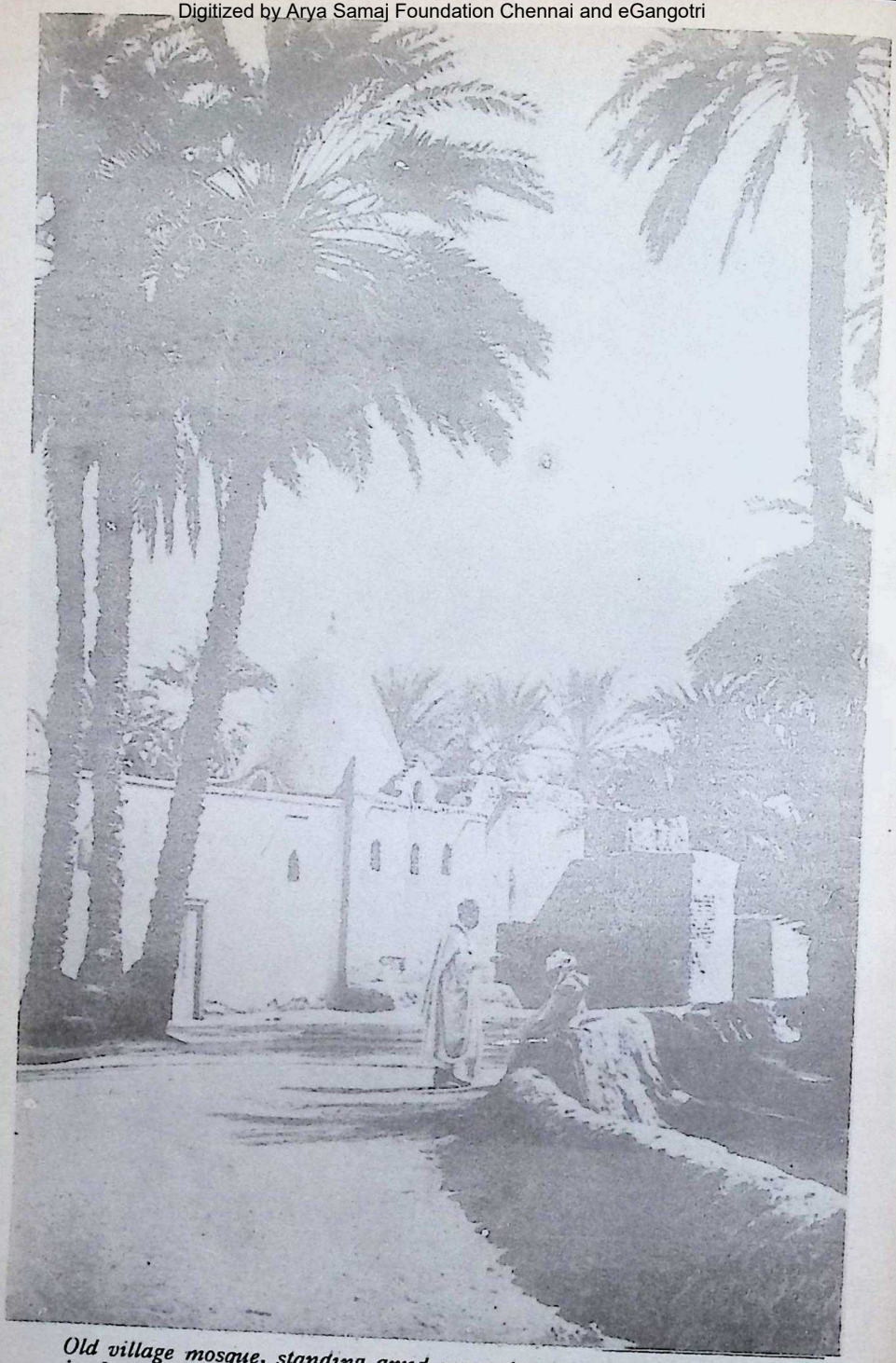

*Old village mosque, standing amid myriads of feathery date palms, in the lovely oasis of Biskra, now famous as the "Garden of Allah"*

Photo, Donald McLeish



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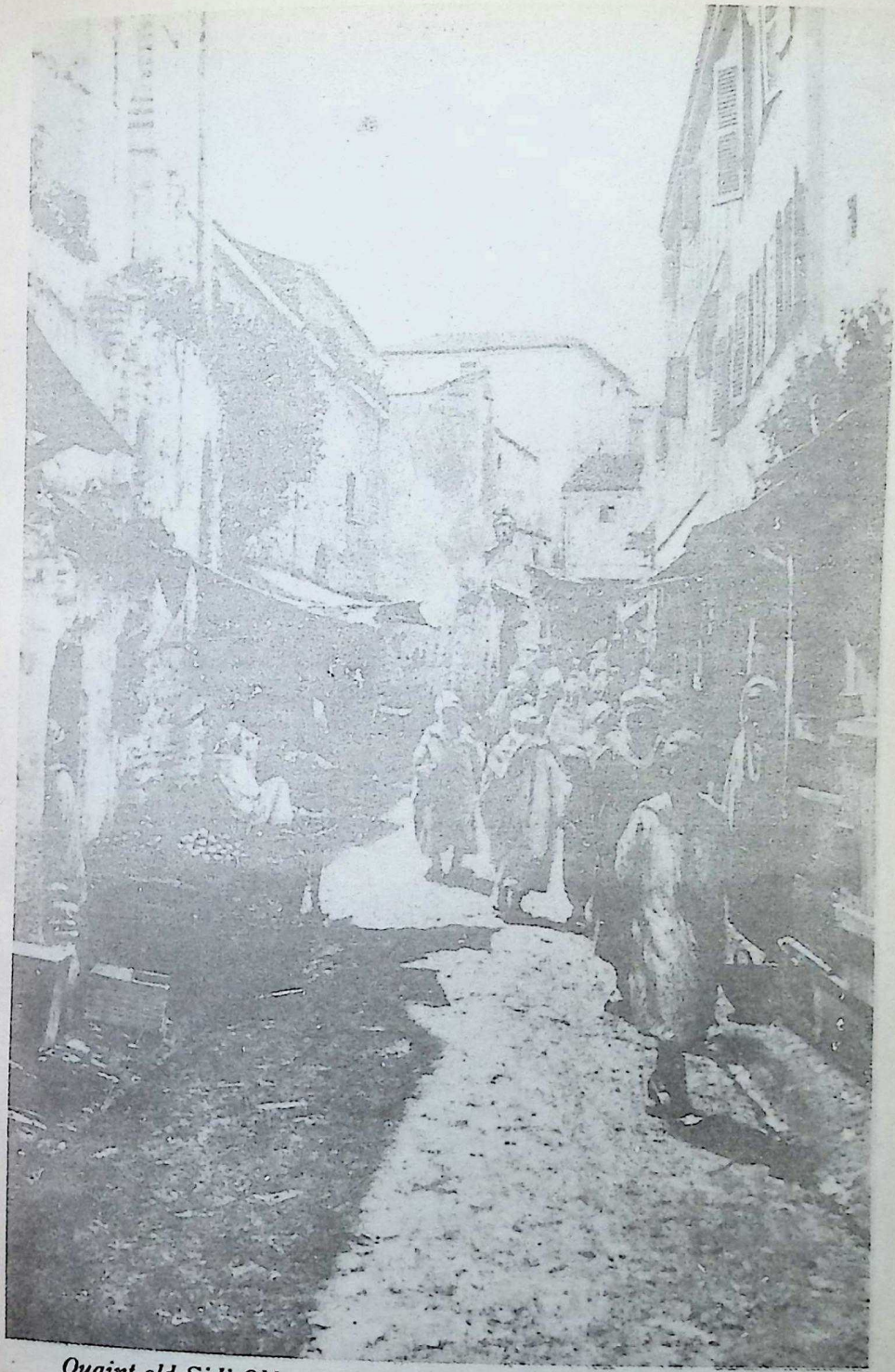

*Quaint old Sidi Okba street in Algiers, with its stream of dark faces and white burnouses, retains the exotic wild charm of bygone days*

Photo, Henry Perrin



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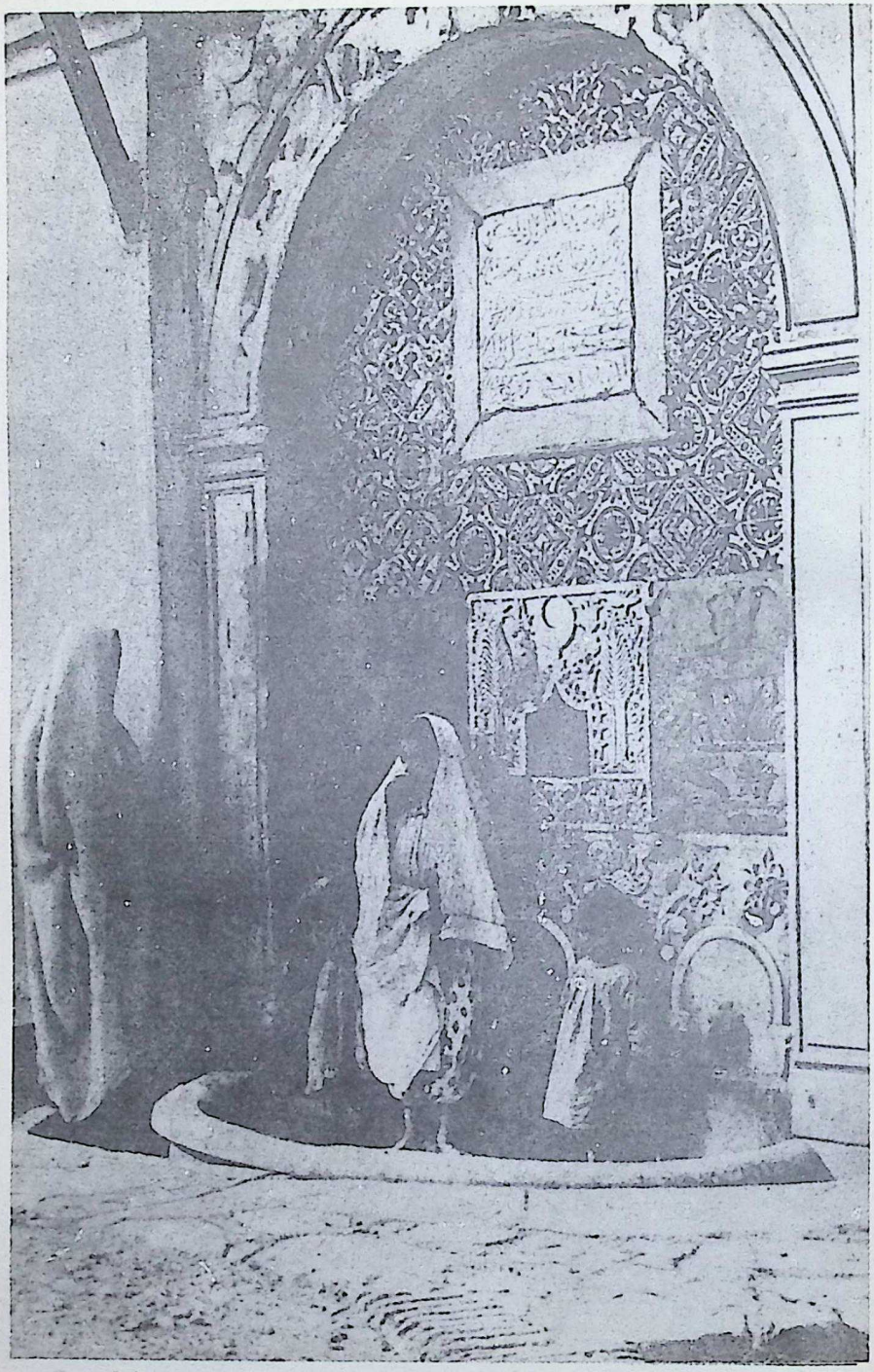

*Graceful group of natives by a fine, ancient fountain in Algiers. The barefooted girl, with baggy trousers, is a pretty town type*

Photo, Donald McLeish



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*Girls of a northern oasis, showing the effect of seventy years' French culture; and, in the taller, the lingering faith in fetish charm bags*

Photo, Crété



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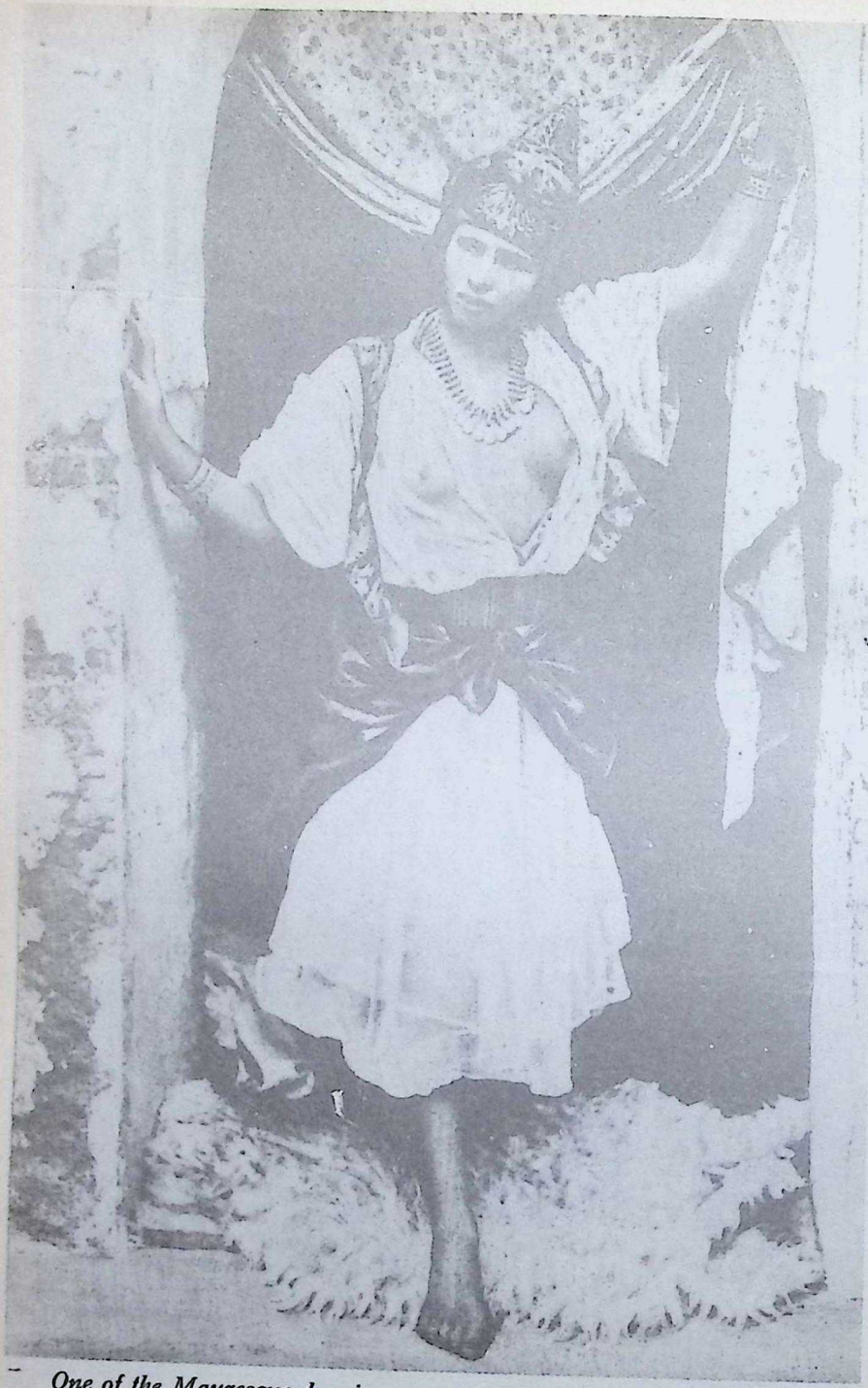

*One of the Mauresque dancing women in whose veins runs the blood of European women captured by Algerians in the old piratic days*
Photo, Crété

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*In her swaying camel litter, a desert beauty with barbaric ornaments keeps to the custom of the veil by carpet hangings—easily lifted!*

Photo, Crété



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*Like this jolly, swaggering negro, many of the blacks of Algeria are happy, self-satisfied fellows. There is no colour-line in Islam*

Photo, Crété



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MOUNTAIN RAMPARTS BETWEEN CIVILIZATION AND SAVAGERY

From its cedar-dappled flanks the huge, broad masses of the Aurès can be seen rising some 7,650 feet to the crest of the Chelia. On the near side it stands above lakes and tilled fields to which raiders cannot penetrate. On the farther side it pours its streams into the Touggourt wastes

The space between the Great and Little Atlas is occupied by a tableland some 2,000 or 3,000 feet high.

The higher peaks of the Great Atlas are within the region of perpetual snow, and the drainage from them feeds many rivers, some of which are lost in the Desert sands to the south, and others cut their way north through numerous gorges and valleys to the Mediterranean. The high plateau is swept by snowstorms in winter, and in summer bears large crops of alfa or esparto grass.

Besides Algiers there are a number of ports along the coast from which an extensive trade is done in the fruits of the Tell and the esparto grass from the high plateau. Oran, in the west, has a large Spanish element in the population. Bougie, Philippeville, and Bona are east of Algiers, on harbours which the Phœnicians first exploited.

Of all the inland towns the most remarkable is Constantine, which, under the name of Cirta, was the native capital of Numidia before the Romans came. It had its origin in a prehistoric rock fortress, and for moat it has the wild and romantic gorges, nearly 1,000 feet deep, of the River Rummel, which circles round it. No city in the world has a more picturesque and remarkable situation.

The southern territories of Algeria, which are under a separate administration, stretch far into the burning sands of the Sahara, and the railway has now been pushed beyond Biskra to the distant oasis of Touggourt. Contrary to expectation, the Desert sustains a considerable population. It is interspersed with oases, many of which contain great forests of date palms.

The chain of oases in the Oued Rirh, on the way to Touggourt, contains 600,000 date palms, and supports a population of 1,700. The wild Tuaregs have been tamed, and now have a greater interest in the date harvest than in plunder. The oases are occupied by numerous tribes of Berber, Arab, Jewish, and Negro origin, some of whom, like the Mozabites, are famed as traders all over the country.

The French people, as a race, have a marvellous capacity for the logical development of an idea, and nowhere



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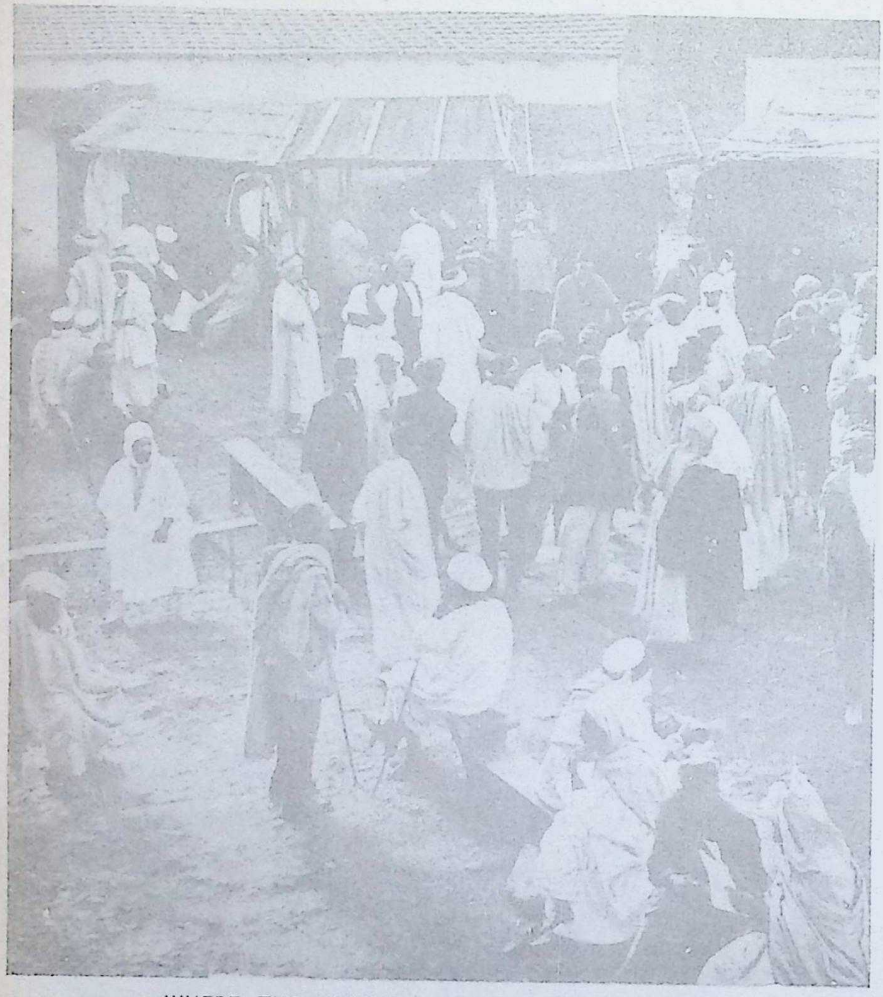

WHERE THE ALGERIAN MOOR IS BEST SUITED

In the clothiers' market in Algiers no man tries on a new garment in a shop. He walks out into the crowded centre of the market-place, and, after being fitted, takes the admiration and criticism of the public. Then follows a long dispute over the price, with the crowd as clamant chorus

*Photo. Donald McLeish*

is this trait more evident than in the manner in which they have dealt with Algeria. With conscious purpose they have set before themselves the Roman model. Their great military roads and railways which have opened up the country, their extensive irrigation works, their municipal development, their encouragement of agriculture by European colonisation, their great permanent military camps, their dealings with the native population, and their lavish extension of the rights of French citizenship, are Roman in intention. The modern Frenchman finds Paris in Algiers, just as the Roman found the Forum, the Market Place, the Theatre, the Temples, the Baths of Rome at Timgad on the slope of the Aurès Mountains.

Many races have mingled their blood in North Africa since the days of the Romans, but the indigenous native stock remains in essential respects the same. The Berbers speak the same language to-day as they spoke in the



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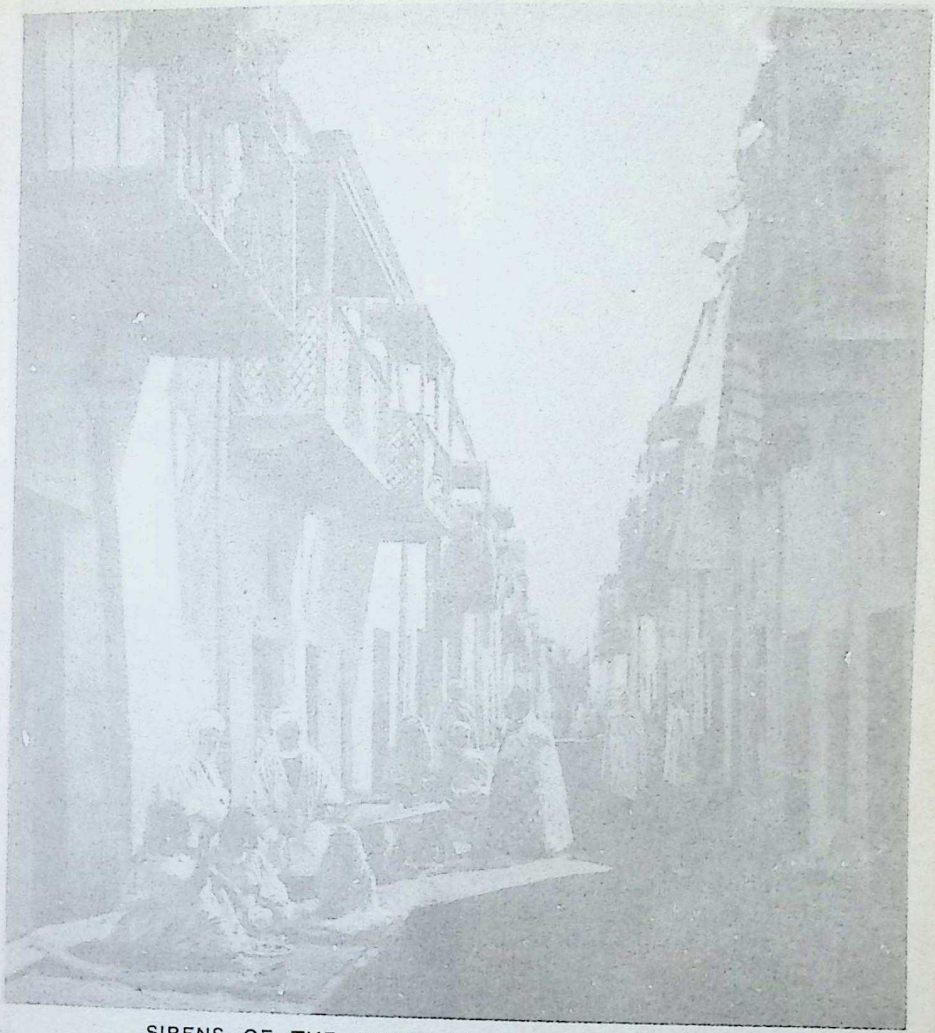

SIRENS OF THE SANDS IN BISKRA'S HOLY STREET

When their training is finished, the girls of the Ouled Naïl often make their first appearance in a Biskra alley, oddly named "Holy Street." Squatting on their dancing-carpets in the open air, or leaning from their balconies, they gaily await admirers of their arts and charms

*Photo, A. Bougault*

days of the Phœnicians and the Romans. The chief branches of this widespread race are the Kabyles and the Shawias, the highland tribes of the two great mountain ranges of Djurdjura and Aurès respectively.

In the gorges and valleys of these mountains they have preserved the purity of their race and language in a remarkable degree. Many of the Desert tribes are of Berber origin. As a race they have many European characteristics, and they are supposed to be a branch of that Iberian stock which once populated the northern shores of the Mediterranean, and even reached as far north as Britain. With the exception of those who have acquired the nomad habit from the Desert, they are an industrious agricultural and pastoral people.

The Phœnicians, the Romans, the Vandals came and passed, leaving hardly a racial trace. There were great numbers of them, but they were absorbed. The Asiatic races, the Arabs, and the Jews have preserved their



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NEW CLOTHES, OLD FASHIONS
This Biskra woman thinks that dress is civilization, but she wears the old grease, wool, and hair frame for her saffron-dyed face
*Photo, Donald McLeish*

type more persistently, but even the Arabs show signs of becoming merged in the indigenous stock. The so-called Moors, who inhabit the towns and the coast villages, and who carry on the trade and crafts of the country, are really a mixed race, showing the Arabs in process of absorption.

Religion has kept the Jews a separate and exclusive community, as it has done throughout Europe. A relic of slavery is the noticeable infusion of negro blood.

France has laboured to promote European colonisation by generous grants of land, and by scientific irrigation, railway development, and education. The soil is rich, the climate is sub-tropical. The elevation of the tableland gives it a European character, and in the Tell, the broad belt where the tableland breaks down to the coast, intersected by fertile valleys and plains, moisture is abundant, and vegetation luxuriant. Here

BABIES THEY LEAVE BEHIND THEM
Biskra's wealth of mulattoes is largely due to the Senegalese negroes of the garrison of the oasis town, whose temporary alliances completed the work of the old slave-hunters
*Photo, Donald McLeish*



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THE CHILD WHO IS FATHER TO A NATION IN THE MAKING

In the expanding oases-land south of Algeria this improving type of the young half-breed is being gently crammed with modern knowledge by French schoolmasters, while the fanatic marabouts try to keep him in Islam with Koran lore. He is the new mulatto; as he shapes so will a nation

*Photo, Donald McLeish*



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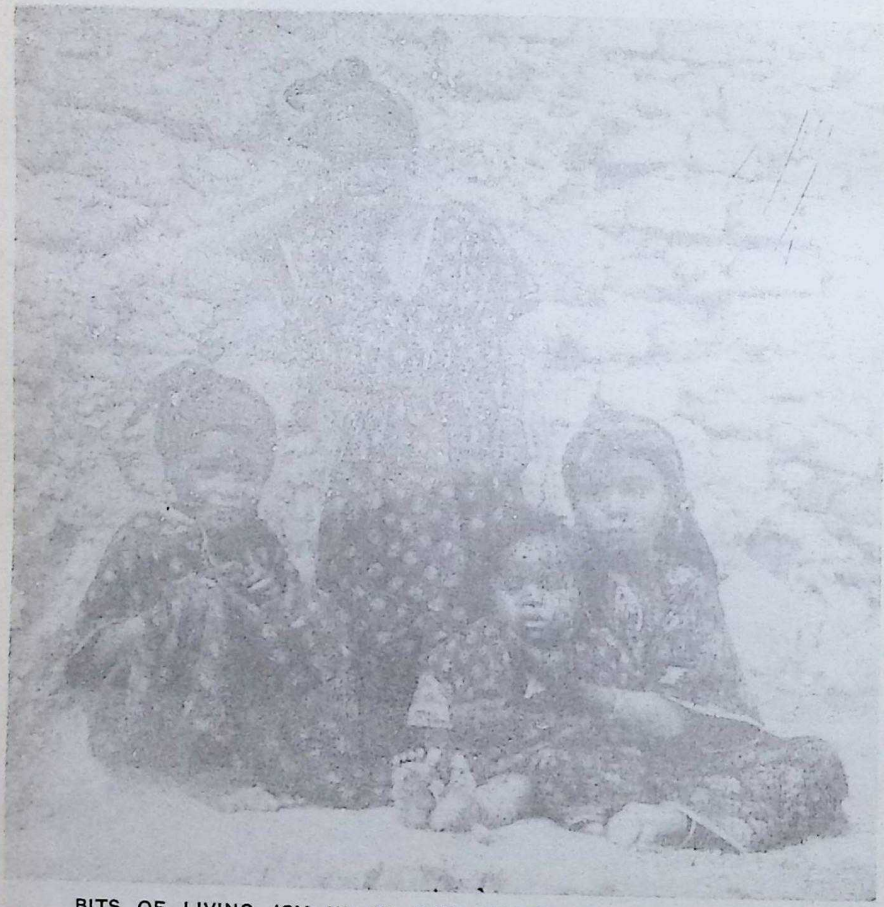
flourish the vine, the olive, the fig, the orange, the lemon, the almond, and the tobacco plant. Vineyards and groves extend on every side. On the wide alluvial plains of the Mitidja and the Chelif large crops of wheat, barley, and oats are raised.

Up on the tableland the soil lacks sufficient natural moisture, but responds readily to irrigation by artesian wells. The nomad dwellers on these high plains pasture great herds of cattle, sheep, horses, mules, and goats. Enormous quantities of esparto grass (alfa) are collected and exported for paper making.

The date palm grows luxuriantly all over the country, but its fruit ripens only in the Desert; not north of the thirty-third parallel of latitude. It stands, as the Arab proverb says, "with its feet in the water and its head in the fires of heaven." In the channels of the intermittent streams which flow down from the Atlas and lose themselves in the Desert, and in the oases which have been extended by irrigation, the palm spreads a perpetual canopy of grateful shade. Each tree produces from one to two hundred pounds of fruit in the season.



BITS OF LIVING JOY IN AN ARID WASTE OF DEAD SORROWS

These happy negro children of the oasis of Biskra are the best evidence of the humanising influence of France in Algeria. They are descendants of the miserable, diseased oasis slaves of the Tuareg tribesmen, who were marched like cattle from Timbuktu and then almost worked to death. The old place of doom is now gay with life in winter

*Photo, Donald McLeish*



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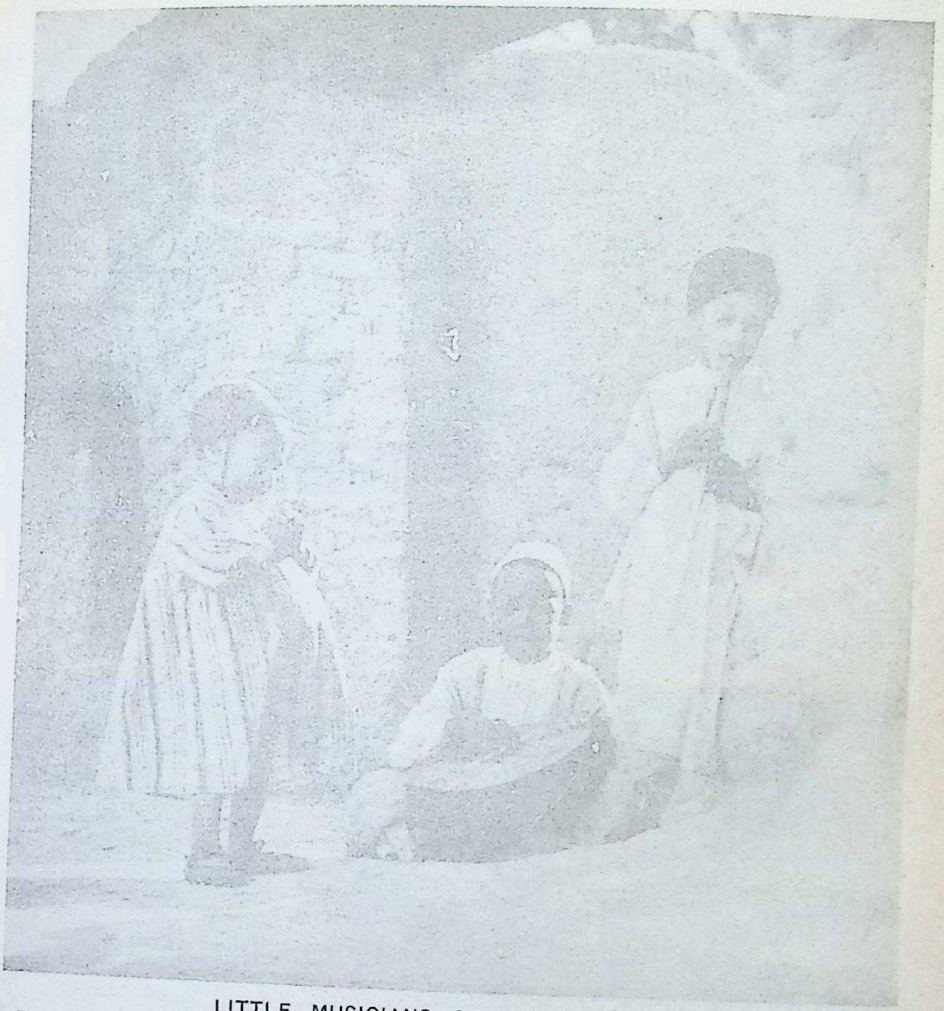

LITTLE MUSICIANS OF A GREAT OASIS

The fife of the Arab lad is made from a reed from an Atlas watercourse, and the tune goes wandering as it likes. The tambourine of the young negro is a sheepskin stretched over two wooden hoops; from it is beaten out a rhythm that doesn't agree with the fifing. The duet is symbolical of racial characteristics at Biskra

*Photo. Donald McLeish*

Without the palm, the Sahara would be uninhabitable. Its delicious, sweet, and nutritious fruit is a source of wealth to the Arabs, and the basis of a prosperous export trade.

In many respects this land is similar to Palestine, the land flowing with milk and honey. It has the same climate, the same fertile belt along the coast, the same mountainous interior, and the same Desert beyond.

Such is the Promised Land which France has laboured for nigh on a century to Europeanise. Her success, in all material respects, has been great, surpassing even that of Rome in her first century. The Pax Gallica has been established. The rich lands which had relapsed into wilderness have been reclaimed. Colonists have been settled. The natives have been given the rights of French citizenship.

And yet, as Gaston Boissier confesses in his inspiring book on "Roman Africa," spiritually Algeria remains obstinately alien to Europe. The



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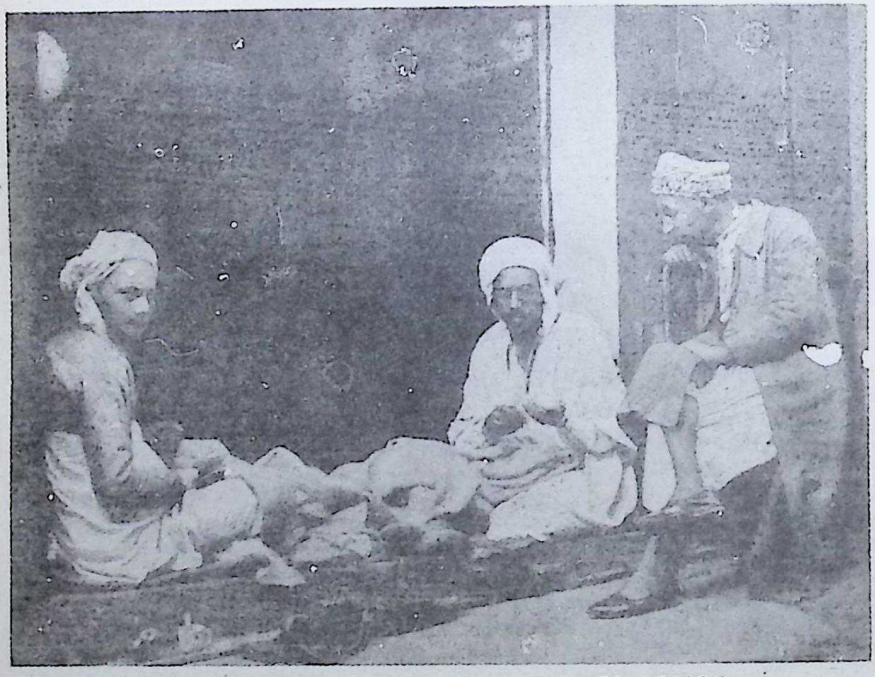
NEGRO MINSTRELSY IN ALL ITS PRIMITIVE CLEVERNESS

Out of the black heart of Africa comes the fierce element of strength in the weird music of old Barbary. With nothing but their four tom-toms, these negro drummers make a music of pure, pulsating rhythm charged with emotional effects that throb upon the nerves and sway the soul

*Photo Cr[illegible]*



THE SHOP CAVE IN THE WALL AND ITS REASON

By the tiniest of booths, these Algerian tailors are finishing a burnous, or long, white woollen cloak. Under the Turks, prosperity in shopkeepers was a crime; their descendants still squat at work by an open cave, however good their business, for this was the old way of avoiding confiscation

*Photo, Donald McLeish*



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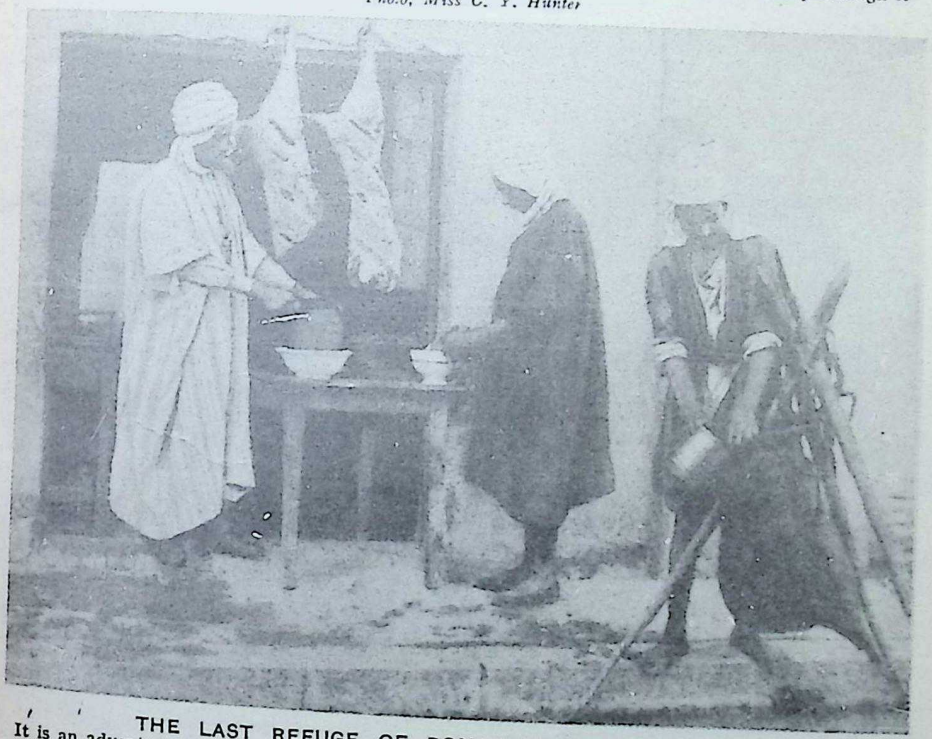
BY THE GOLDEN GATEWAY OF THE OLD SAHARAN PLUNDERERS

At Biskra, where these shepherds now peacefully tend their sheep, there is a break in the great rock wall of the Atlas. Through it Desert raiders used to pour, and through it from Roman days marched avenging forces. A source of gold it was also, when columns of slaves toiled wearily through it

*Photo, Miss C. Y. Hunter*



THE LAST REFUGE OF ROMAN ARTS OF COOKERY

It is an adventure to eat a meal in the spicy, smelly, native quarter. The Moorish cook is a remote descendant of the men who served Lucullus. His meat flavourings are sometimes fearful to a modern palate, but his pastry is good. The inflated skin standing in the gutter is his water supply

*Photo, Crété*



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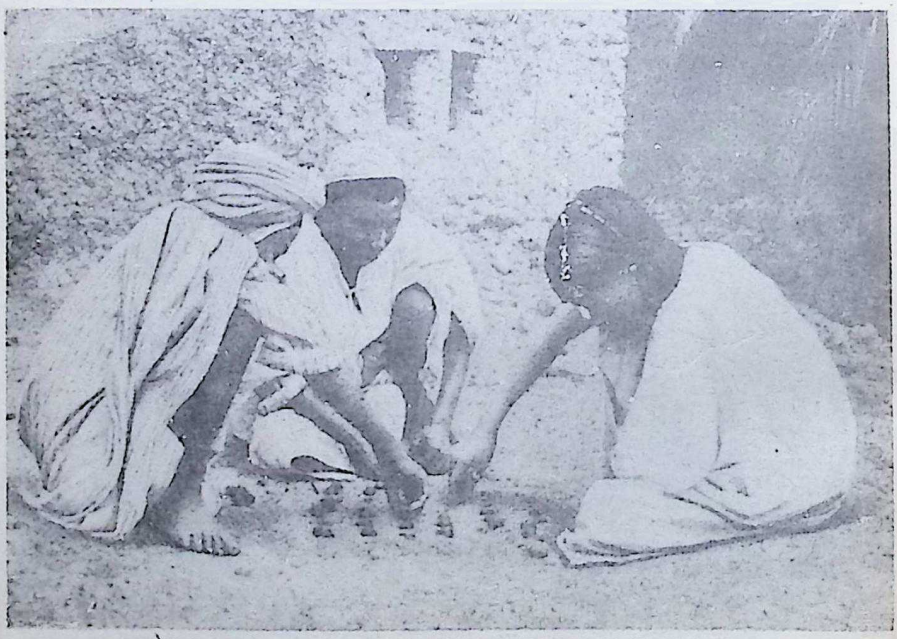
ONE BLACK FLUTE TO TWO BLACK TAMBOURINES AND A DRUM

The curious airs this flute-player can finger out of a few notes are not remarkable, but in the rhythms and cross-rhythms which the tambourine strummers and drummer weave as an accompaniment are strange, wild effects of which syncopated Negro-American melodies are but faint, poor echoes



THE WAY THEY PLAY DRAUGHTS IN THE SAHARA

Arab boys of the Desert love checkerboard games with all the zest of their Saracen forefathers, but boards of morocco leather and pieces of ivory are only for sheikhs. Even wood is so scarce in the Sahara that camel dung is used for fuel. So the young players draw their lines in the sand, and make their draughtsmen out of the fuel material

*Photos, Crédit*



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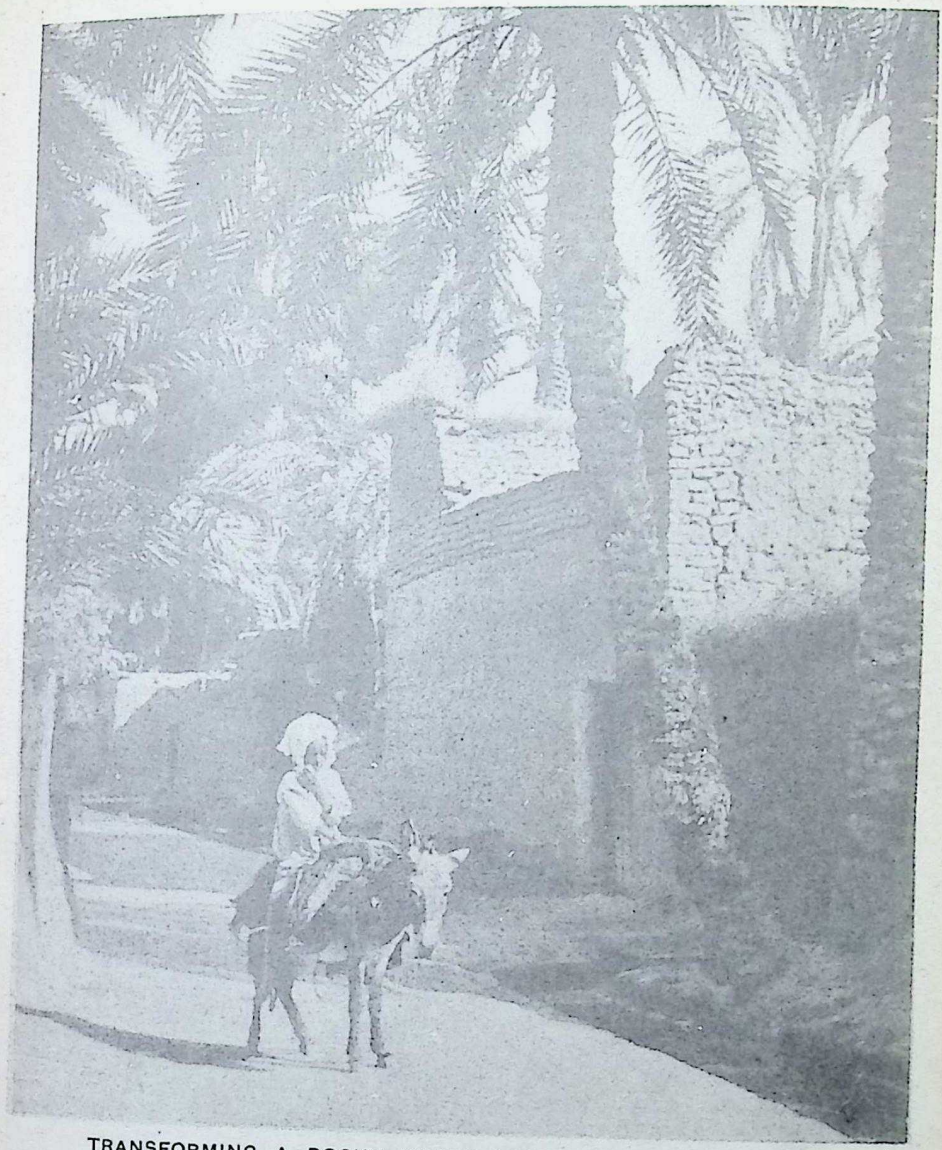

TRANSFORMING A ROCKY WASTE INTO A PALM-SHADED TOWN

When the French Army conquered Biskra it was a poor, mud-built hamlet set on the dry, stony fringe of the sands. Underground streams were found by digging, and now Biskra, with a quarter of a million date palms, lordly pleasure gardens, rich fields, railway, trams, cabs, and hotels like palaces, attracts the Sahara tripper from all parts of Europe

*Photo, Donald McLeish*

inhabitants have not been won over. There has been no fusion, no real union. The natives cherish their separate beliefs, customs, instincts, antipathies. At heart they are the mortal enemies of Europe. Indeed, so far as any movement is discernible, it is in the contrary direction. The European element in Algeria is becoming gradually Africanised. The African sun will not be denied. The streams of European colonisation are gradually absorbed into an African stock which is different from that of Europe in spirit, just as the snow-fed rivers from the Atlas sink into and are absorbed by the Desert sands.



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DROMEDARIES THAT ARE GOOD FOR FIFTY MILES A DAY FOR FIVE DAYS WITHOUT DRINKING

Well humped with fat, and storing water in pouches in their stomachs each of which fills and closes as the beasts drink, these fast dromedaries are only finely-bred forms of the baggage camel that does two miles and a half an hour under double the load of a mule. . They have enormous staying power but are diminishing in number, like their defeated masters, the Tuaregs, the old slave raiders of the southern deserts, who bred them

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# Algeria

## II. The Story of Old Barbary and New France

By Rachel Humphreys, F.R.G.S.

Author of "Algiers, Sahara and the Nile"

ALGERIA, the ancient Barbary, now the chief of the French Colonies, extends about 600 miles along the African coast of the Mediterranean, and southward to the Sahara, its entire area being one-sixth larger than France. The fertility of the land has always made it a target for the invader, and it now consists of at least seven distinct races—Arabs, Moors, Turks, Jews, Kabyles, Negroes, and Koolooglis. Probably the aborigines were the Kabyles.

Three thousand or so years ago, says Sallust, the army of sundry Oriental nations which Hercules conducted into Spain being dispersed, many Persians, Armenians, and Medes passed over to Africa, and mixing with the natives they became one nation called Numidia. This territory was again divided into North and South Numidia, the kingdoms of Massinissa and his rival, Syphax.

Syphax ingratiated himself with the Romans against the Carthaginians at the beginning of the Second Punic War, but later went over to the side of Carthage. Then it was that the Romans came on the scene; the Numidian territory was divided into several parts and enjoyed the bounty of the Roman Senate in tranquillity till Jugurtha, King of Numidia, gave their rulers the first trouble, causing a war of five years. At the end of it he was betrayed into the hands of Marius and Sylla. After his death there was much guerrilla warfare which only ceased when Julius Caesar decreed Numidia a Roman province, with Sallust, the historian, as governor.

### The Vandals Over-run the Land

The Vandals, now not content with their kingdom in Spain, which was founded in 411, invaded these Roman territories of Barbary, under Genseric, and conquered them in A.D. 429. Till the beginning of the eighth century, these peoples over-ran the land, despoiling everything, so that many of the former fine cities were destroyed, and the strides towards civilization the country had made under the Romans were altogether retarded; from being a flourishing colony with its capital, Algiers, a metropolis of great note, it became the centre of fighting and turmoil.

Such were the conditions when Arab tribes from Arabia Deserta came upon the North Africans, according to an old historian, "with many warlike tribes consisting of no less than 50,000 men fit for battle, all cavalry, with multitudes of women, children, and other useless people." These dispersed and settled all over the country, mostly in the mountainous districts, looking with contempt on the dwellers in towns.

The country being in this manner divided among peoples without any supreme head, the chief of each tribe disdaining to acknowledge a superior, it is not surprising that anarchy and confusion continued for centuries, and the whole province was given over to piracy, giving substantial cause for the term "barbarism" standing for all that was lawless and violent.

### Triumphs of the Pirate Barbarossa

After a lapse of many years, Ferdinand V. of Spain, surnamed the Catholic, after driving the Moors from his own country, sent an expedition to Africa under his Minister, Cardinal Ximenes, and Don Pedro Navarro, which took possession of the chief town of the northern territory which we now call Algiers.

This did not satisfy the natives for long, so they invoked the aid of Barbarossa, the famous Turkish pirate, whose ambition was stimulated by this offer, and he used his great wealth, accumulated by daring piracies, to lay the foundation of the Turkish dominion in Algeria, proclaiming himself king of Algiers. At his death his brother, Heyradin, succeeded him, becoming commander of the Turkish naval forces under Suliman I., emperor of the Turks.

Algeria was now a province of Turkey and governed by a pasha appointed by the sultan at first, but later the army obtained the right of choosing their own governor. Any man might aspire to supreme rank, short reigns were therefore in vogue, and few of the rulers died a natural death. Piratical outrages against Spain continued, and the Emperor Charles V. of Germany and Spain therefore turned his attention to Algeria, collecting a fleet and army from all parts of his realm in Europe, and in 1535 an army consisting of Spanish, German, Italian, Maltese, and Portuguese troops set sail in five hundred



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vessels from Cagliari and took Godetta by assault. Heyradin was defeated and ten thousand Christian slaves liberated.

The city of Algiers, nevertheless, remained a hot-bed of piracy, and the pasha who succeeded Heyradin continued to make incursions against Spain, which enraged Charles V. so greatly that an expedition was sent by him from Spain to Algiers. It consisted of twenty-six thousand regular troops and a fine fleet.

### Algiers Defeats the Might of Spain

A landing was effected in spite of great opposition, but, owing to the unseasonable time of year with tempestuous weather, the Spaniards, having no tents, could not endure the violence of the storms they encountered, so they had to re-embark, losing about eight thousand men and one hundred and forty ships. At the retreat Charles is said to have thrown his diadem into the sea, saying, "Go, bauble, let some more fortunate prince redeem and wear thee."

From that time Algeria thought itself invincible, and extended its piracies all over the Mediterranean, and even as far as the Atlantic, seizing vessels of all nations till in 1655 Robert Blake, the English admiral, terrified the people into pacific measures for a period, and during Cromwell's attacks on Spain the Dey of Algiers was forced to promise the repression of piracy.

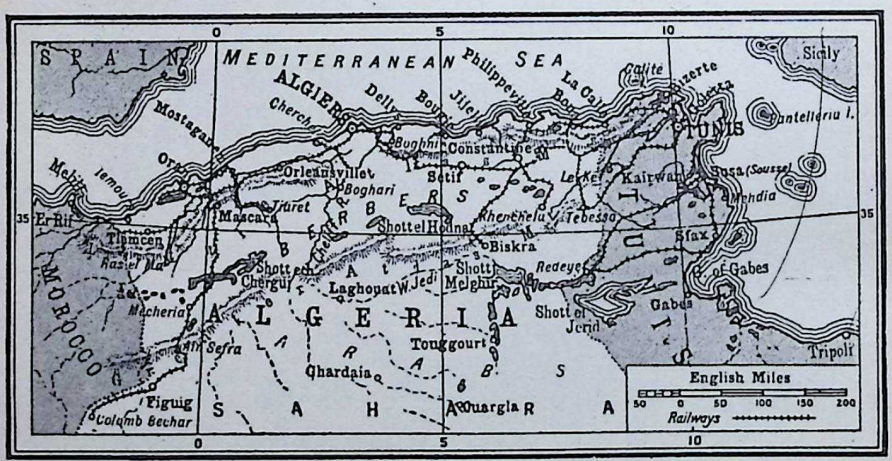
In 1682 Louis IV. of France caused Algiers to be bombarded by Admiral Duquesne, which effected a peace between the two countries, and also the drawing up of articles of peace and commerce between "the Most Serene and Mighty Prince Charles II. of England, etc., and the most illustrious Lords the Basha, Dey, and Aga, governors of the famous city and kingdom of Algiers in Barbary."

During the next hundred years the Spaniards again landed at Algiers—1775—but had to re-embark in haste with great losses, and the Dutch, angered by repeated attacks, obtained respect temporarily for their flag after various combats. Danes and Swedes also were in conflict with the piratical Algerines—Austrians and Russians managed to receive protection for their vessels by special intervention of the Porte in consequence of treaties with the latter, but Italians suffered badly, their ships and cargoes were invariably seized and their sailors captured as slaves.

### Overthrow of the Pirates

This continuous piracy could not be carried on without serious interference, and in 1815 the United States gave a check by capturing a frigate and brig and compelled the Dey to conclude a treaty with the Americans, and to pay sixty thousand dollars as compensation for the ships they had plundered. This was followed by a bombardment by English and Dutch under Lord Exmouth in 1816; he compelled the Dey to release a large number of Christian slaves, and a better state of affairs lasted for a few years.

An insult by the Dey to the French Consul in 1827 induced the French Government to send an expedition on a very large scale to Algeria. An army




ALGERIA AND ITS PEOPLES

This map shows the northern division of Algeria and the southern division except a portion of the sparsely populated regions of the Saharan Oases territory. The French sphere of influence stretches far into the Desert with necessarily indefinite boundaries



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of 40,000 men under General Bourmont and Admiral Duperré took possession of the capital, the fleet, and the treasury, which latter brought in about two millions sterling in precious metals and stones. The Dey was deposed, the barbarian government wholly overthrown, and the French now in power.

The settlement of the French in Algeria, though at first undertaken for political and military purposes, was the greatest inroad on the headquarters of Mahomedanism since the time of the Crusades, and has been a great asset to all the Christian nations of Europe.

France thus became possessed of Algiers and the forts and harbours depending on it in 1830, but no mention was made of the provinces and native tribes. Arabs and Kabyles of the mountainous districts, becoming aware of the fact, joined forces against the new rulers; even the Turkish Beys of the provinces took their side and much guerrilla warfare was the consequence.

The most notable antagonist was the Arab chief, Abd-el-Kader, the Ameer of Mascara, who defended his country with great military skill year after year against the best troops of Louis Philippe. For fifteen years he inflicted great losses on them, having trained his Arabs to face artillery, and did not yield till 1847, when he was taken prisoner.

At the outbreak of the Franco-German War the French forces in Algeria were recalled for home service. This was an opportunity not to be missed by the lawless Algerines, and a general insurrection took place in 1871, which spread rapidly and assumed such proportions that at the end of the war the French found themselves obliged to reconquer the whole country.

To subdue it was impossible, and in 1876 another revolt occurred under El-Hamri, and a second in 1879, headed by Mahomet-hin-Abdullah in the Aurès Mountains, whence the insurgents were eventually driven south into the Sahara, where most of them met their death. Continuing their subduing policy the French in 1882 occupied the territory of Laghouat, which had long been the centre of insurrectionists, and annexed it to Algeria.

Since that period advance posts have been established in the Sahara, and under the guidance of the French Government there are now signs of tranquillity and prosperity in all parts of Algeria except on the south-west part of the Morocco frontier.

During the Great War Algeria contributed loyally and largely to the French forces, and considerable numbers of native tirailleurs and Arab cavalry took their part along with regular troops. Now, in spite of untold money and lives which Algeria has cost France, this fine colony with its fertile lands and rivers is an enormous and increasingly valuable asset.

## ALGERIA: FACTS AND FIGURES

### The Country

Algeria (L'Algérie) a colony of France in North Africa between Morocco, Tunis, and French Equatorial Africa. Organized in northern and southern divisions, sub-divided into arrondissements and communes. Total area 222,180 square miles. Northern division consists of départements of Alger, Oran, and Constantine (population 5,069,522); southern division made up of four territories of Ain Sefra, Ghardaia, Touggourt, and Saharan Oases (population 494,306). Population (1911 census): Europeans, 795,522 (492,660 French), native, 4,768,306. Total, 5,563,828.

### Government

Governor-General at Algiers acts throughout Algerian territory in name of the French Republic. Governor-General is assisted by Superior Council (elected members and high officials) and Financial Delegations (representing French colonists, French taxpayers and Mahomedan natives, by elected delegates.) Territories of southern division are each under military command.

National Assembly in Paris controls all legislation, other matters being regulated by presidential decree. Each département elects one senator and two deputies to the National Assembly.

French citizenship is granted by law of 1919 to monogamous natives over twenty-five who served in the Great War, are farmers or proprietors, can read or write, or who hold a French decoration.

### Army

French colonists are subject to conscription as in France; natives serve three years with the colours and can be called up as reservists. Troops in Algeria consist of three divisions, including Zouaves, Chasseurs d'Afrique, Algerian Tirailleurs, and Spahis. Headquarters of the famous Foreign Legion (two regiments) is also in Algiers.

### Commerce and Industries

Greater part of Algeria is little suited to agriculture. Intensive cultivation in plains and villages near the coast produced about 524,000 tons of cereals in 1920. Wine (about 160 million gallons in 1920), fruits, olive oil, and fisheries are important industries. Forests cover six and a half million acres, but the greater proportion are of little value.

Imports, 1920, £101,406,000 (60 per cent. from France): exports, £57,662,000 (88 per cent. to France)

### Communications

Many fine Government-built roads (about 3,300 miles), but most of the mountain districts are extremely difficult of access. About 2,200 miles of railway connecting coast towns and running south of Biskra. Considerable shipping (mercantile marine of Algeria, 1920, amounted to 364 vessels). Telegraph lines, 25,280 miles; telephone lines 19,580 miles.

### Chief Towns

Algiers (172,397), Oran (123,086), Constantine (65,173), Tlemcen (39,784), Philippeville (27,137).



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ANDORRANS' OLD, SIMPLE, EVERYDAY RING DANCING IN THE SUNLIT PLAZA OF THE CAPITAL

Like most highlanders, the folk of Andorra are remarkably fond of dancing. In the absence of modern entertainments, it is the chief pleasure of these poor, hard-worked folk, and besides the long, happy hours of festival dancing to their own singing, there are in fine weather daily dancing parties in the square or street of the little towns, where all the people are more or less kinsfolk. In winter many of them migrate to France in search of work, and dancing ceases

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# Andorra

## A Medieval Survival: Freemen of the Pyrenees

By Edward Wright

Author of Pyrenean Sketches

THE tiny Pyrenean Republic, with its old-world title of "The Valleys and Sovereignty of Andorra," is the last quaint, romantic fragment of life in Western Europe in the feudal age. It is a tiny square of mountain land, extending about 17½ miles north to south, and east to west. So small are the ribbons of fertile land amid the gigantic masses of rock that the population never rises above 6,000 without danger of famine. To their poverty the mountaineers owe their strange freedom as much as to the skilful way their forefathers balanced themselves between the contending interests of France and Spain.

Andorra was one of the mountain refuges in the age of Saracen conquest, and the mountaineers, by ancient tradition, held their power through Charlemagne and his agent, the Bishop of Urgel, the neighbouring town in Catalonia. The fighting bishop was over-ridden by one of the scores of knights, busy carving out domains for themselves instead of pursuing the retreating Moors.

### The Gate of Invasion to Spain

In 1170 the Count of Urgel ceded the mountain patch to the Count of Castelbo. Then the powerful French Count of Foix won by love what his fathers had vainly tried to win by war, and his marriage with the heiress of Castelbo gave him the Andorran gate of invasion to the Ebro valley.

This did not suit with Spanish interests. Another militant Bishop of Urgel, with the growing power of Aragon behind him, revived his claim through Charlemagne.

The learning with which the claim was supported was merely a greased path down which the Frenchman might gracefully slide out of Spain. Scores of thousands of Spanish blades were behind the pen of the erudite priest. Foix reckoned that so meagre a domain as Andorra, with its insurgent Catalans trained to ambush warfare, was not worth fighting for.

By a feudal Act of Division, signed in 1278, the Count of Foix accepted an annual tribute worth 960 francs in modern currency; the Bishop of Urgel received 460 francs yearly; both were given a right to send a provost to Andorra, and the mountaineers were left free to govern themselves.

### Balance of Power in Miniature

Their land remained the dead centre of all the strong antagonistic play of forces between Spain and France for some 650 years. When Spanish despotism threatened, the Andorrans leant towards France; when France became a menace, they inclined towards Spain. Happily for them, the great rock rampart of the Pyrenees affords much easier ways of travel for armies of conquest near its sea ends. This, no doubt, is the reason why the mountaineers liked to leave both their passes and valleys roadless, and maintain only the prehistoric mule tracks. The less their ways of communication were developed, the less was the danger of attack by the great opposing Powers.

There are, however, modern expressions of power against which mountains, fog clouds, and snowdrifts are no protection. In 1904 France and Spain agreed to drive a railway through the Pyrenees near Andorra, and for some years the little poverty-stricken State has had to resist the seductions of financiers eager to make the Republic, with its splendid scenery, tonic air, and Southern warmth, a great centre of fashionable gambling like Monte Carlo.

Virtue reigns at present in the stern little country. A child born out of wedlock must be carried in



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THE ILLUSTRIOUS MEN OF ANDORRA WITH THEIR PROCURATOR-GENERAL AND THEIR HOLY SUZERAIN

In the centre stands the Lord Bishop of Urgel, in Spain, whose ancient predecessor saved Andorra from vassalage to France, for which he is rewarded with 460 francs a year. On his right is the Procurator-General, the lifelong head of the little commonwealth. The other men, in state robes of cocked hats and cloaks, are some of the twenty-four "Illustrious Men," or Members of Parliament

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darkness from hamlet to hamlet and left beyond the frontier. On the other hand, practically every man at some time in his life is a smuggler. In Old Andorra, the capital of the common wealth, with a population of 600, two of the most important buildings are a tobacco factory and a wax match factory, that live entirely by contraband trade with France and Spain.

### Smuggling, The National Industry

There is usually a band of highly respectable Andorrans in French prisons, and another band in Spanish prisons. French and Spanish custom house men maintain a perpetual blockade of the difficult frontier. Yet every favourable night the smugglers are at work, each carrying about half a hundred-weight of goods. As a profit of 350 to 400 per cent. is made, in addition to factory and growers' costs, smuggling is the best paying national industry. It pays far better than the open traffic in wool and hides that goes in summer to France and in winter to Spain.

The people live in two valleys—the Valley of the North and the Valley of the East—that wind about the central peak of Casamanya, with the torrent-breached walls of the outer mountain masses closing every distant prospect, except the southern view towards the Spanish frontier. From the high windy saddle of Puigmorens, by which travellers from France often enter the Republic, the Emballira, or Valira, stream runs down the eastern valley, dropping thousands of feet from hamlet to hamlet, through a tangle of heights bright with snow or sombre with pine woods.

### Proud Consuls of the Republic

In every hamlet of dark, primitive, dirty houses, with timber balconies, life goes on as in the Middle Ages, with old-fashioned crafts handed on from father to son, ministering to the simple needs of the villagers. In each of the six communes, two elder-men, with the proud title of "Consuls," arrange, with the aid of a council of heads of families, the division of pastures and the rights of collecting wood on the forest-clad hills.

About a couple of generations ago the ordering of things was in the hands of the oldest families, who maintained their power by the custom of primogeniture. There was, however, a successful democratic change in 1866, and all heads of households in the valleys now vote in the elections.

In the south, where the two valleys join, and the vast mountain of Anclar threatens to bury Old Andorra, the capital, with avalanches of broken rock, there is a plain, farmhouse kind of building, topped by a watch-tower and belfry. This is the Parliament House of the Republic, the only building of interest in the primitive country.

### The Council of the Illustrious Men

The ground floor is a stable for the ponies and mules of the Illustrious Men and the Chief Magistrate. By a poor wooden stairway the first floor is reached. Here is a school-room, with sixteenth-century frescoes, the refectory of the Council of State, and the Council Chamber. Into the wall is built a safe with six locks, opened by keys held separately by each of the six communes, so that, unless all agree, the strong-box cannot be opened. Within are kept the archives.

The heads of families in each parish elect four Illustrious Men, and they, as need arises, choose a president for life, known as the Syndic and Procurator-General. He presides over the twenty-four Illustrious Councillors-General five times a year, or when any citizen cares to summon a general council by paying the expenses of £3. In the same building there is a dormitory for the Councillors and Syndic, and a kitchen, with a huge chimney under which an ox can be roasted whole over a charcoal fire, provides them with food in medieval fashion.

Such is the House of the Valley, in which the homely fathers of the homeliest of commonwealths still come to great decisions. Up to the present, for instance, they have



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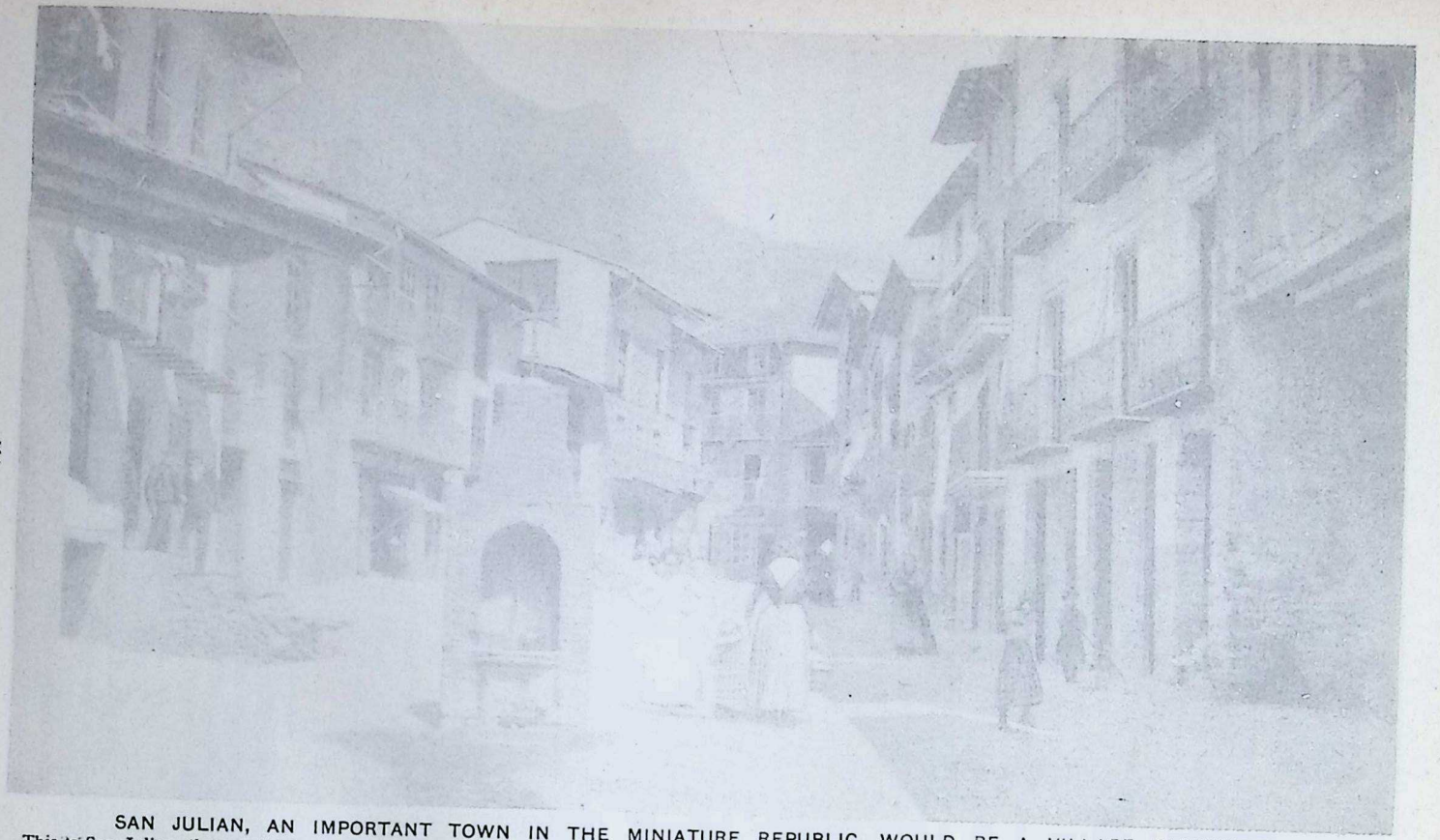

SAN JULIAN, AN IMPORTANT TOWN IN THE MINIATURE REPUBLIC, WOULD BE A VILLAGE ELSEWHERE

This is San Julian, the grand tobacco depot, and also the headquarters of the bands of smugglers who provide the Spanish people with cheap, good smoking mixture and matches. San Julian supports a population of 700, of whom quite one hundred are men. As in winter the way into Spain is not blocked by snow, they have little need, unlike the French smuggling band, to emigrate until the spring to find work

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NEW FASHIONS IN FESTIVAL DANCING AMONG YOUNG FOLK IN OLD-FASHIONED ANDORRA

In the country dances that follow after church service on feast days in Andorra, the great dance used to be the ancient, slow, and solemn "jota," but the men have returned from years of munition-work in Barcelona and Southern France, and brought back new dances. Even the old-fashioned beret is yie to English straw hat and cloth cap. Yet some say Andorra never changes

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MOUNTED SMUGGLER-FIGHTERS AT THE CUSTOM-HOUSE END OF THE ANDORRAN VALLEY

Mounted guards, like these, patrol all the frontier paths, especially in daylight, when no respectable, practised Andorran would be seen carrying contraband. Rumour has it that some guards sleep very soundly at night, and like riding too well to explore secret mountain ways on foot. In this case they earn more than their pay, and untaxed tobacco and matches grow cheap beyond the frontier

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AMATEUR SMUGGLER WHO MET WITH MISFORTUNE

This Pyrenean tramp was carrying tobacco, and hoping, by simple audacity, to pass the custom-house. But his nerve failed him when mounted guards came in view. Throwing his load away, he begged for the job of porter from the traveller seen behind him, so as to escape suspicion

*Photo, Canon J. T. Parfit*

rejected the offer to make their country rich and lift their folk out of grinding poverty by means of palatial hotels, because they have religious scruples against the gaming-tables upon which this prosperity would be based.

Although the free mountaineers work hard and long, their strips of fertile valley land do not support them. Every winter a considerable number of men migrate in search of work to Barcelona and French centres of industry along the Gulf of Lyons.

Of game there is a super-abundance, and trout are so plentiful that the visitor at times longs for a change from them. In the lovely summer evenings there is dancing, to the music of flutes and hautboys, in all the plazas. Taxation is light, and although some food has to be imported, there are no customs dues.

The Andorrans maintain a tiny army of 600 men, over whom some shadow of feudal control is exercised by provosts appointed by the French President, representing the ancient Count of Foix, and by the Prince Bishop of Urgel. Traditional home service the mountaineers like, but the fear of being absorbed in the armies of the two great neighbouring Powers keeps their spirit of independence always alive and very keen.



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ANNAMESE ACTORS IN A FESTIVAL PANTOMIME PLAYED IN THE TROPIC NIGHT IN A TORCH-LIT GARDEN

t is on the feast of Têt that such bands as this perform in pagodas or in the open air. In this case the mimes came, with a considerable audience, to the arden of the authoress, and some of the native spectators held torches upon which paraffin was continually spurted to brighten the scene. To the sound of tom-toms and clarionets was given a whirling, wordless play, ending with a struggle with a tiger man

*Photo Mme Vassal*

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# Annam

## I. Its Quaint Folk, Civilized and Savage

By Mme. Gabrielle Vassal

Author of "On and Off Duty in Annam"

IN Annam, with its long stretch of tropic seaboard, its inland mountain barrier and jungles, there is a medley of races. The chief people are the Mongolian Annamese; next in importance come the Chinese traders; in the south are some of the last remnants of the Malay-like nation of Chams, who once held most of the coastal lands; and in the forested interior is a wild variety of savages and lapsed barbaric stocks of differing languages, who at present are indifferently known as "Moi," or savages.

The Annamese, a late, conquering race, hold the coast and the fertile valleys, and have their capital at Hué, a few miles from the sea, where the Emperor lives in a palace that was formerly forbidden ground, with his chief mandarins, learned in the lore of Confucius. The Chinese are very numerous; by their extraordinary organisation of each community in town and village they maintain a firm hold on commerce, and the Annamese, though disliking them, show them respect, and politely address them as "uncles." The Annam folk, that number some twelve millions, are the most powerful stock in their old empire. At Nha Trang, below the port of Tourane, where the writer's husband was stationed for three years, working in a Pasteur Institute for tropical diseases, she was in the midst of the Annamese. They are a small, wiry folk, resembling more the Japanese than the Chinese, though they originally came from a province south of China. Both men and women dress alike. They wear wide cotton trousers, white or coloured, and indigo-blue tunics. Their long, black hair is done up in a knot at the back of the head. The fact that a woman's tunic is a little longer than a man's, and her knot set a little lower on the head, does not at once strike the foreign eye, and it needs some considerable acquaintance with them to distinguish the sexes. Both go barefooted, and use the same tall conical hat, made of rice-straw or palm leaves. Nha Trang is a

MARKET WOMAN WITH HER BASKET YOKE

Save for perhaps a few male cooks to Europeans, the market at Hué is managed by women. With light-footed ease they swing about with balanced baskets

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fishing village on a strip of sand between sea and river. Inveterate carelessness is the feature of life there. Always the high tides of October and November wash away some of the huts. The houseless fisher families crowd into the remaining shanties. When the water calms, the lost huts are replaced by others, sited exactly in the old positions, so that they shall float away on the next high tide.

Passing through the village before dawn not a soul was usually to be seen, but with the first ray of sun the householder would come to his door. He would push it outwards and upwards and support it on two sticks, so that it made a little porch or shelter during the day. Standing there he would run his fingers through his hair and retwist his chignon. His toilet was then complete. After him would come children, chickens, pigs, dog, all of whom had slept together during the night, glad to be in the light and air again. Then the mother would be seen, carefully sweeping free from banana-skins and twigs a central portion of the hut, always avoiding, however, the dark corners inside. She would then convert the camp-bed, whereon all the family had slept during the night, into a little shop for the day. She would set out to the best advantage oranges, bananas, and eggs, bright-coloured stuffs, betel nuts for chewing, and cigarettes, and would thus hope to make a few "cents" during the day.

All Annamese chew the betel nut, which makes a red juice in the mouth, and this they spit out anywhere and everywhere. Their lips become discoloured and swollen, and when, as is often the case, their teeth are also lacquered black to preserve them, the mouth becomes a most repulsive feature.

At the end of the strip of sand was a ferry-boat, which crossed the river from daybreak to sunset. It was generally full of women going to market.

INGENIOUS WAYS OF TRAP-FISHING IN THE WATERS OF ANNAM

Besides possessing perhaps the best sea-fisheries in Asia, the Annamese also have tropical rivers and streams with practically inexhaustible swarms of fresh-water fish. Yet highly ingenious are many of the bamboo traps which the rivermen use daily and abundantly in every reach of warm water

*Photo, Mme. Vassal*



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WAITING THE RETURN OF THE FISHERMEN OF NHA TRANG

This is the little Annamese fishing village at which the authoress lived. It is early morning, and the sampans will shortly be homing on the sea breeze, with perhaps a big catch for which Annam waters are famous. Meanwhile, the river-nets are being raised

*Photo, Mme. Vassal*

All you could see was a mere jumble of hats and baskets. The ferryman occasionally made a feeble protest against this overcrowding, but he was always met by such a storm of abuse from the last comers that he invariably subsided. What else could the poor man do in face of such loud voices and extensive vocabularies as the Annamese women possess? Besides, what matter? If the boat should chance to overturn there was no fear of any drowning fatality, for every soul in the fishing village can swim. Woe be to him, though, should he be the cause of the loss of an orange or of a few handfuls of rice.

On landing, a start is made for the market. The women do not walk abreast, but always one behind the other. This does not in the least prevent them carrying on a running conversation, and the foremost woman chats fluently to the last in the file without ever turning her head or slackening her pace. Annamese women do not walk like Europeans. They trot along on the soles of their feet with a swinging movement. They carry their goods in baskets slung on to a bamboo over their shoulder like a pair of scales. They must be weighted to a nicety. Sometimes you may see a woman, who has been unable to leave her baby at home, carrying it in one of the baskets and balancing it with a sucking pig in the other. Girls before they are married generally stay at home to look after the younger children. The little boys, if not of school age, are sent out to herd the water-buffaloes. These beasts are very dangerous to Europeans in Annam. But a native, even a little naked lad of eight or nine, can manage a whole herd. He has grown up with them and can make



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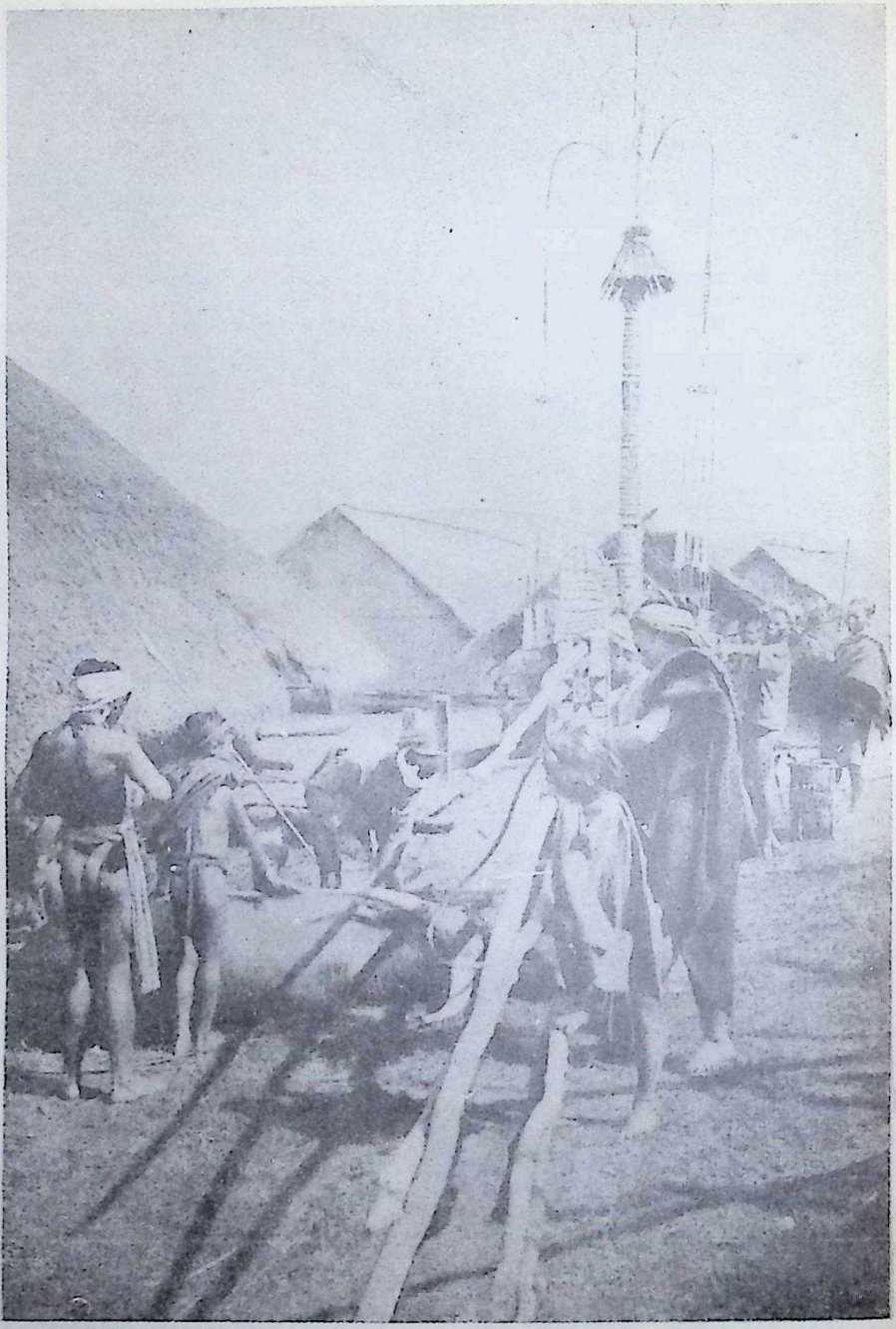

SLAIN BUFFALO DRAGGED TO THE MOI SACRIFICIAL POSTS

Preparatory to a festival, Moi spearmen surround a buffalo and throw spears at it until it dies. The body is drawn to sacrificial posts, in which the guardian spirit of the village dwells, and then, under the sorcerer's eye, the meat is cut in strips, some eaten and the rest devoured later at the roaring, revelling feast. The Moi have no notion of thrift, and none of the meat is saved for hard times

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ELEPHANT PRESENTATION DANCE AT THE FESTIVITY OF THE TÊT

The Têt, or New Year's Feast, is the most important and lasts twelve days. In one of the ceremonies at Nha Trang, the great elephant of the mandarin of the province enters the public square a party of dancing girls, and, like them, performs the presentation dance, kneeling, touching the ground, kneeling again, and doing all the salutations

*Photo, Mme. Vassal*



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them do as he will with his shrill little voice and whacks from his little cane. It is very amusing to see these children bringing back the buffaloes across the river in the evening. They climb on to their backs by means of their tails, and, standing upright, drive the whole herd from this elevated position.

The men are mostly occupied in the rice fields. In the rainy season, when the fields are full of water, they plough them with the help of the buffaloes. They then stand on the harrow, which is just beneath the water, balancing themselves by means of the tails of their buffaloes.

The rice, meanwhile, has been sown in a corner of the field. As soon as the young shoots appear above the water they are planted out in the fields. This work is done by the women. You see a whole line of them right across the field. They stand, with their trousers rolled up as high as they will go, nearly up to their knees in warm slush, pushing the green shoots into the soft mud.

The occupations of the people differ according to their rank. There is no permanent aristocracy in Annam except in the royal family. Titles are not hereditary. A family loses one degree with every generation, so that if men do nothing to gain honour by personal effort the title soon becomes extinct. Most titles and government posts are won by special examinations. Unfortunately, the candidates study the ancient Chinese characters and the maxims of Confucius rather than modern science and its achievements. Progress is slow.

They make a god of learning. Thus a man reclaiming waste land and turning it into rice fields may gain a title, but he never enjoys the esteem of the people so much as one who has gained the same honour by the study of ancient scripts. There is a good communal school in every village throughout the country, and the boys are, perhaps, never so happy as when running to school.

Annam, unlike Tongking and Cochin China, is only a Protectorate, and the

THE WAY THEY BUILD HOUSES ON THE SHORE OF ANNAM

On this sea-reach the high tide every year sweeps away the overcrowded fishers' cabins, and every year the cabins are rebuilt on the old sites. As seen, they have merely a light framework of bamboo canes, into which are woven thinner canes, with a thatch for roofing. Rainproof airiness is all that is required in the moist heat of the Annam shore

*Photo Mme. Vassal*



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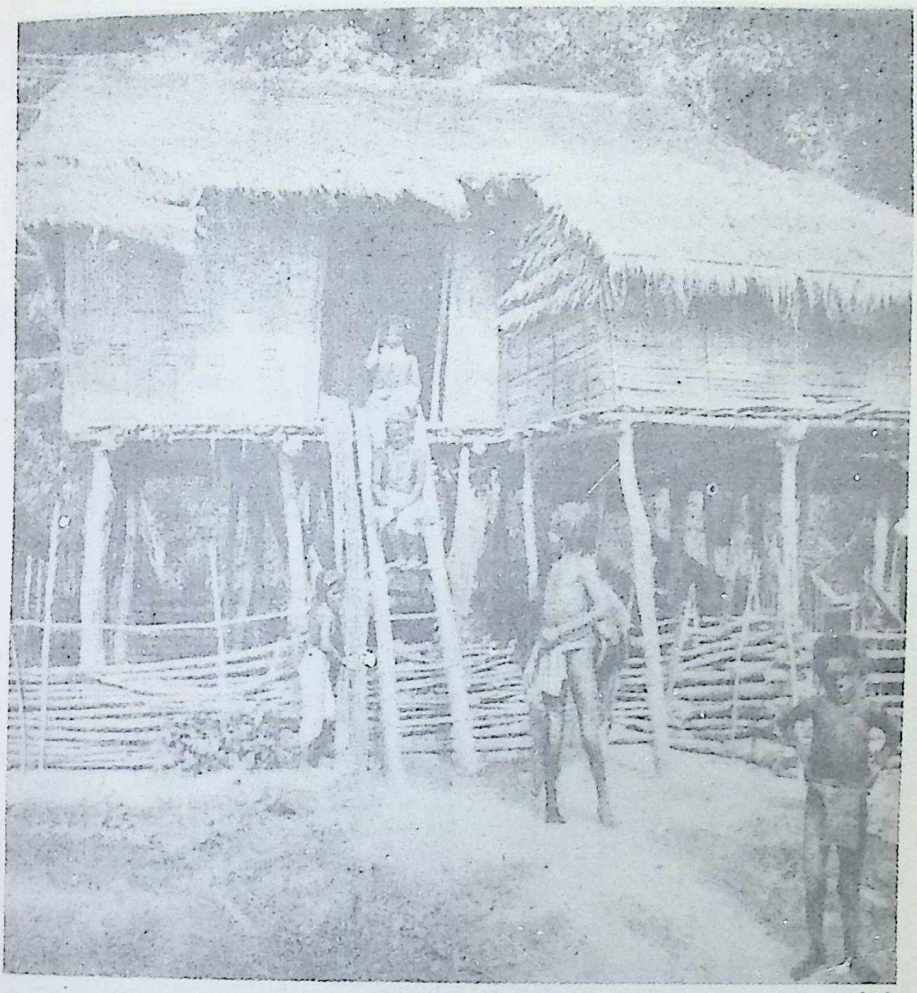

MOI CHIEF'S HOUSE RAISED ON TREE-TRUNKS AGAINST TIGERS
This is the main house in a hamlet found in the expedition in which Mme. and Dr. Vassal took part. The remote jungle folk build on dry hills against the fever-spreading valley gnats, and they lift their dwelling on tree-trunks and poles, to prevent tigers clawing through roof or bamboo walls. At night the ladder is removed and the dwelling is secure from attack
*Photo, Mme. Vassal*

native governors still have a great deal of authority, receiving their orders direct from the Ministers at Hué. There are three religions—Buddhism, Taoism, and Confucianism. But the Annamese will worship in one temple just as soon as in another, the distance or pecuniary advantage alone guiding him in his choice. Then, too, the religions intermingle greatly, and the deities of all three religions may frequently be found on one altar. The people also believe in a multitude of good and evil spirits. There are the spirits of the air, of the sea, and of the rice fields, besides those appertaining to the articular trade in which a man may be engaged. Shrines are raised to these spirits and offerings are made in them.

Round Nha Trang a great many shrines have been built to the tiger. The tiger is still taking toll of the population, and has come to be regarded as a god. The Annamese never think of mentioning him without his title—" Ong Kop " (my lord tiger). It has sometimes happened



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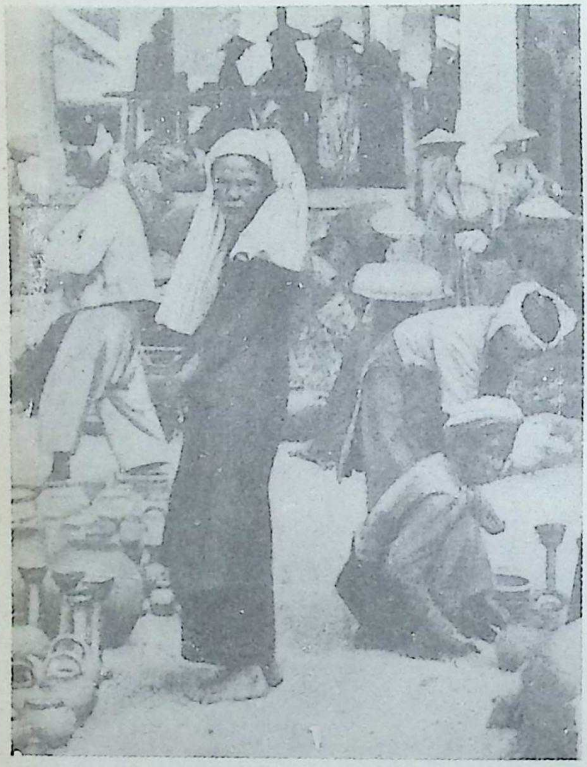
that when a European has trapped a tiger, the natives on discovering his august presence in the morning have collected round the trap, begged him to forgive the insult which he has received, made a great tam-tam with their clapping instruments, and let him go. In such circumstances it is useless to ask the Annamese to act as beaters in a tiger hunt. They fear that he would take his revenge not only on them but on the whole of their village.



MALAY TYPE OF TURBANED CHAM WOMAN
This is one of the strange, Moslemised race of Sumatra Malays, that helped the Brahmin invaders of Cochin China to build an empire on the Mekong River
*Photo, Mme. Vassal*

The imitative Annamese lives on an attenuated Chinese culture. The faith which really guides his everyday life is ancestor worship. This faith teaches him respect for old age and devotion to his children. It is the oldest man in the home who rules it. Nothing is done without his consent. A man will take advice from his mother rather than from his wife. This faith also accounts for the custom of polygamy, for it is incumbent on a man to have a son, who shall do for him what he has done for his father, and who will carry on the rites of his ancestors. A rich man will often have several wives, but a poor man only one unless there is no son.

In Annam the tombs of the ancestor-worshippers are of stone and beautifully sculptured. A man will live with his family all his life in some wooden hut with a thatched roof and mud floor, but when he dies he must have a stone tomb. What is fit for the living is not worthy of the dead.

The Têt, which is the name of the Annamese New Year, is the greatest fête in the calendar. For a week or ten days the Annamese engage in all kinds of festivities. There are races on land, and sports on the water. The chief feature of the Têt is the procession of the dragon. The dragon is a many-hued monster often about thirty yards long. It is borne by men inside it who at night carry torches so that the markings on the skin are lighted up. It is a most terrifying-looking object with fire spurting from its eyes, mouth, and nostrils, but it sends the crowd into ecstasies of enthusiasm.

Acting is also indulged in. There are well-known tragedies and comedies in Annamese, and it is during the Têt that one can be sure of good representations. Genuine dramas are, however, less frequent than pantomimic farces. These resolve themselves into queer contortions of the hands, arms, feet, and spreading out of the toes, accompanied by blood-curdling shrieks and quick,



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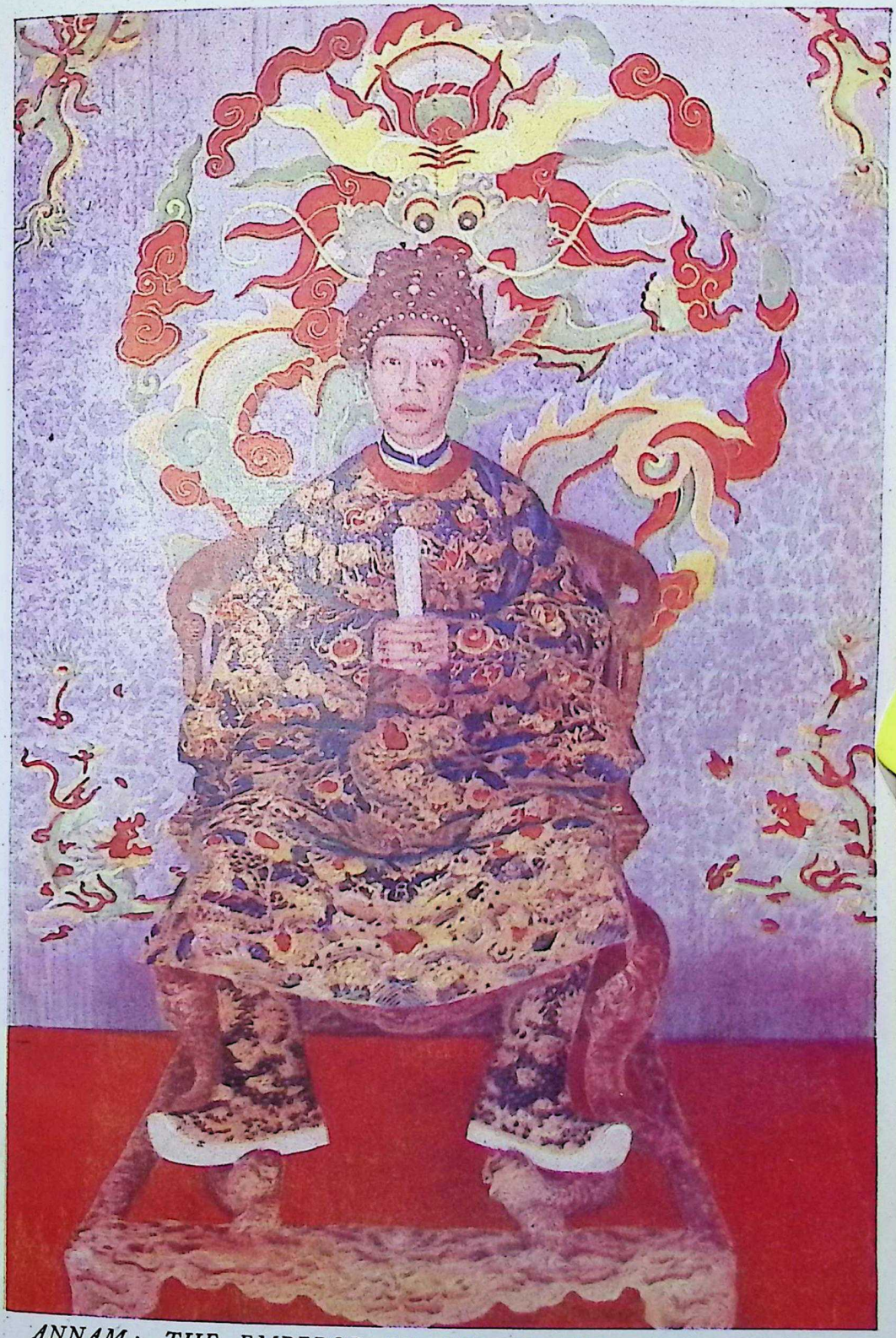

*ANNAM: THE EMPEROR ON HIS THRONE OF GOLD*

As the Son of Heaven, he is dressed in his ritual robes and holds in his hands the sacred "rule," a tablet of wood. Chinese influence is seen in the Imperial garb and the great dragon design behind the throne

To face page 128

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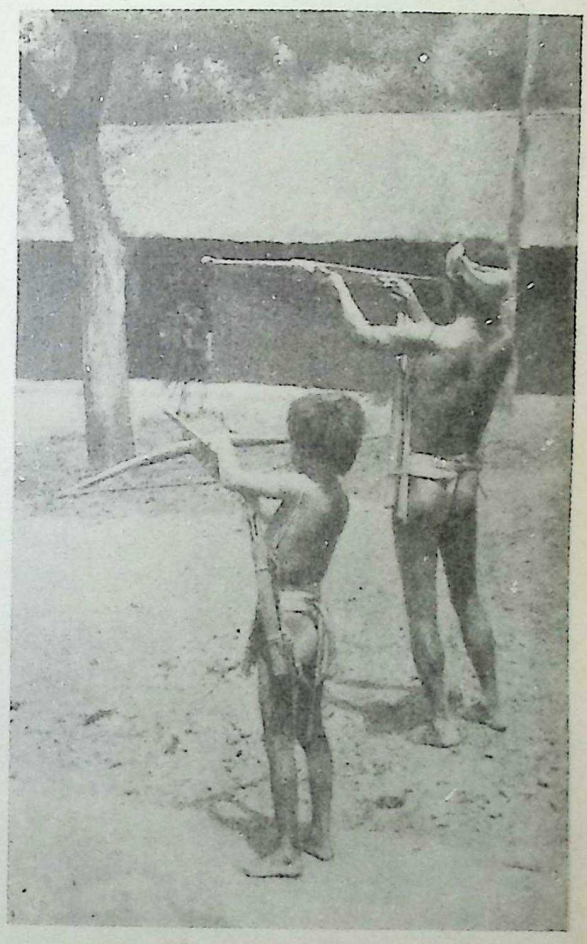
whirling movements. The characters consist of a man, a woman, a child, a cock, a tiger, etc. The pieces last two or three days, the actors only stopping for their meals. A good audience is never wanting. The natives do not applaud by clapping hands, but anyone in the audience wishing to show his appreciation of any particular feat rushes up to a gong placed for the purpose near the stage and bangs it. Needless to say, the gong is hardly ever at rest.

In strange contrast to all the Chinese customs of the Annamese are the Hindu and Arab ways of life of the old, broken race of Chams, who still scantily inhabit the southern province of the land they once conquered. They are a courteous people, with somewhat of a European outline of face, and skin of a dark brown or reddish brown, such as Europeans acquire after a long stay in the tropics. They are Malays, with more than the usual dose of Indo-European blood.

The Chams of Annam are now divided into families that hold by Mahomet, and those that hold by Siva. But they are all easy-going. The Brahmins admit "Lord Allah" into their pantheon, and the Moslems in turn keep to many strange Hindu practices. The priests of the two faiths attend each other's ceremonies, and both recognize the national prophetesses. The Cham prophetess is the crown of the system of woman's superiority, that begins with giving girls the duty of proposing marriage.

This is the reason why Cham maids are so forward. They are the choosers and not the chosen. They select the young man they wish to marry, and send their parents, with two cakes and some chewing betel, to the shy creature. He is spared words, having only to taste a cake as a sign he is willing to become engaged. The bold maid has then to prove that she can become a mother, and the couple live together until children are born. In fact, the offspring are sometimes old enough to take part in the marriage ceremony. The feature of this is that the bride enters a hut and the bridegroom stands outside and offers gifts of a rice-field, a plough, oxen, and jewelry. He then sends in two friends who beg her to marry him.

She makes a good wife, and adultery is rare and severely punished. On the



SAVAGE TEACHING HIS SON ARCHERY

At early age Moi boys use bows and arrows to bring down game. So soon as they are proficient, they are allowed to use, in hunting for food, poisoned arrows like the men

*Photo, Mme. Vassal*



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ANNAMESE PIECEMEAL WAY OF REAPING AND THRESHING RICE

Having carried their large, fantastic basket into the paddy field, the men cut a small sheaf, take it to the basket, and thresh it, then walk away to cut another handful. It is a striking example of Oriental industry without brains, or, rather of smallholders without capital for machinery. If wheat were harvested in this way, what would bread cost?

*Photo, Agence Economique de l'Indo-Chine*

other hand, divorce is easy. The woman's right to choose her husband is enlarged by the privilege of getting rid of him at will, or changing him for another man. In this case she keeps the family hut and most of the property. The children take her name, follow her religion, and always remain her property. Inheritance descends through the women —the men do not count.

The girls are, on the whole, good-looking, with well-developed figures and charming grace of movement. Their usual dress is a dark green bodice, a white skirt, often striped red or green, and a kind of turban head-dress. Their taste for jewelry is restrained to a gold or silver button in the ear. The wearing of bracelets is a mark of a temporary vow of chastity. The men, who are of vigorous build and some five and a half feet in height, wear a skirt and a very long robe, with a turban, sometimes replaced by a kerchief.



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Instead of pockets, they have two purses hanging from a girdle.

In spite of their bodily strength and such good craftsmanship as they care to show in the few trades they follow, they are a listless, hopeless race. Their grand old, gorgeous temples and cities in the medieval Hindu style, with a wealth of sculpture and decoration, show what height of achievement they could reach, as also do their great road systems, all lost in tens of thousands of square miles of jungle. The Hindu sect still worships Siva, with a solemn, decent devotion to the phallic symbols associated with that idol; but neither this, nor the remarkable privilege given to the women, increases the breeding power of the race. In the short period they have been under French observation, their numbers seem rather to have lessened than to have grown.

But the romance of their ancient prophetesses as related to us deserves immortality. These witch girls are perhaps the last, Far Eastern, representatives of the "weird sisters" of Scotland, and the druidesses of Ireland and Wales. They enter the order usually at the age of twenty, and observe the vow of lifelong chastity. Each is selected by an elder "princess," who feels she is growing old and must train a successor to perform the sacred duties. Under the Cham Empire such duties are said to have been carried out by Indo-European princesses of the blood royal who filled the religious offices.

Princesses are now made by adoption. The chosen novice, who, if a young married woman, must at once leave her husband, receives the name of "Happiness of the Human Race," and falls on her knees before her spiritual mother in dutiful submission. The older woman takes off her girdle, binds it round the head of the novice, gives her three grains of rice with salt to eat, and

REAPING ANNAM'S JUNGLE-LIKE HARVEST OF SUGAR-CANE

Introduced into the country by the Hindu Chams, the sugar-cane grows most luxuriantly in the moist, hot climate of Annam. Some ten crops can be reaped from one planting, but harvesting is a slow, laborious affair, as the canes have to be cut, one by one, with a knife

*Photo, Agence Economique de l'Indo-Chine*



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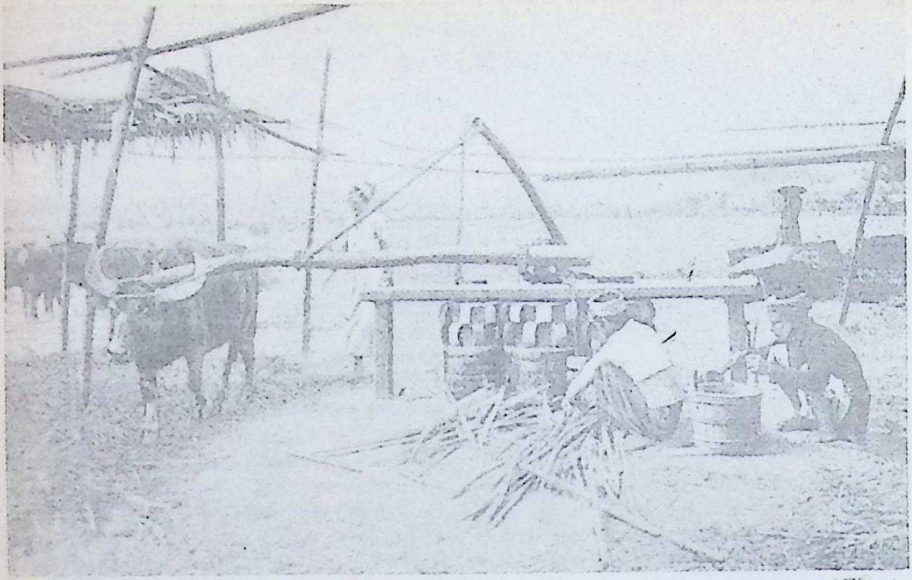

OLD-FASHIONED WOODEN CANE-MILL WORKED BY A BUFFALO

This is the primitive sugar-cane mill, invented more than two thousand years ago. While a man inserts the cane, the buffalo turns two hardwood rollers against a third roller, geared to move in the opposite direction. The principle is the same as that of modern mills

SIMPLE ORIENTAL WAY OF CLARIFYING CANE-JUICE

The Annamese peasant is ladling the raw juice into large copper pans, where it is mixed with ashes, clay, lime, or other refining material, and heated so that the impurities sink, leaving the syrup on top. It is a crude method, producing only crude sugar

*Photos, Agence Economique de l'Indo-Chine*



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POURING THE SYRUP INTO EARTHENWARE POTS FOR CRYSTALLISATION

When the juice has been heated and evaporated for some three hours, the thickened liquid begins to show sugar crystals on its surface. It is then poured into cooling earthenware vases, where the sugar crystallises out, amid the molasses, which are drained off

EXPOSING THE WET SUGAR TO THE DRYING TROPIC SUNSHINE

In modern sugar-making the wet sugar undergoes many refining processes, but as the Annamese peasantry are content with a rough product, their system of manufacture is completed by standing the moist sugar loaves upon an outdoor table, to dry in the hot sun

*Photos, Agence Economique de l'Indo-Chine*



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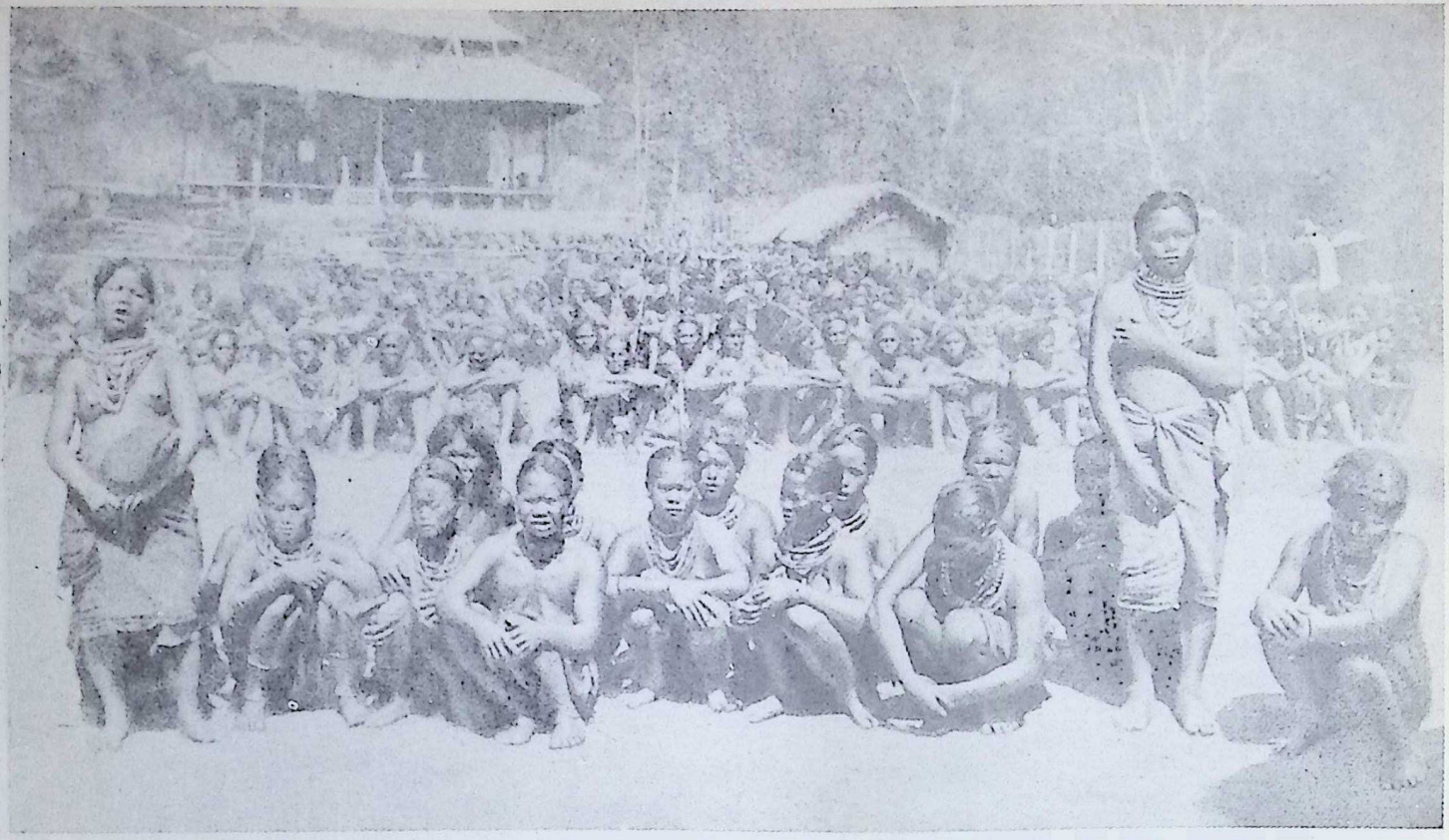

PRIMITIVE FOREST C ~ WILD MOI WITH ALL THE INHABITANTS ARRAYED IN FULL DRESS

Here we have complete one of the little, wandering jungle tribes of the backlands of Annam. This is the centre of the village, and the big house of bamboo-wattled walls which we see is the co...munal rice granary ; nearby is the hut for marriageable lads, awaiting the ceremony of initiation into manhood. Save for loin-cloth or skirt, dress consists of copper and brass ornaments, with large bead or metal necklaces

*Photo, Mme. Vassal*

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MOI VILLAGE OF DANKIA, SIXTY-TWO MILES DISTANT FROM THE NEAREST ANNAMESE SETTLEMENT

With its tortuous palisades and maze of bamboo-and-thatch cabins, Dankia holds the Moi, without winning him to civilised life. He does not, as usual, shift to fresh ground and there rebuild; but the French Government farmers on the plateau have still to woo him to a settled life, and make him a prosperous example to other tribesmen of the wandering, half-famished kind. Notice the long-eared woman in foreground

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throws her into a trance. This seems to be done by hypnotism and not by drugs, for the sleeper dreams she has ascended to the moon to be consecrated by the Heavenly Princess, and taught all the secrets of men and the mysteries of life.

During this ceremony there is a holy dance with scarlet scarf and fan, and a black kid is killed as sacrifice, and eagle-wood incense burnt by the folk of the Hindu sect. Among the Moslems, the old woman and the girl perform the rites alone in a moonlit forest, by an ant-hill. The novice, stripped naked, takes a sword, and splits a cock with it from head to tail. Then, by a weird dance and incantation, she must join the severed halves together, and make the cock crow. This is, of course, merely a wilder affair of hypnotic suggestion on the part of the old woman. The people have the nervous Malay temperament, and there can be no doubt that practice in the use of hypnotic power is an important element in the year's training of the young candidate.

At the end of the year the " Happiness of the Human Race " brings to the shrine of the Heavenly Princess a basket of offerings, upon which she lights two candles. All the folk who attended the first ceremony should be present. Only if the candles burn bright and clear is the candidate assured of divine acceptance. Should a candle show a smoky flame, or go out, she is unfitted

OPEN-AIR EVENING DINNER OF ANNAMESE VILLAGE FOLK

At evening the big rice-pot is brought from the fire, and each little rice-bowl filled. In other bowls are placed salads, bits of fish and roasted pork, with sauces. Each guest has a rice-bowl, and picks out, neatly with chopstick, from the free bowls of savouries on the ground table, the delicacies that flavour the plain meal of boiled rice

*Photo. Mme. Vassal*



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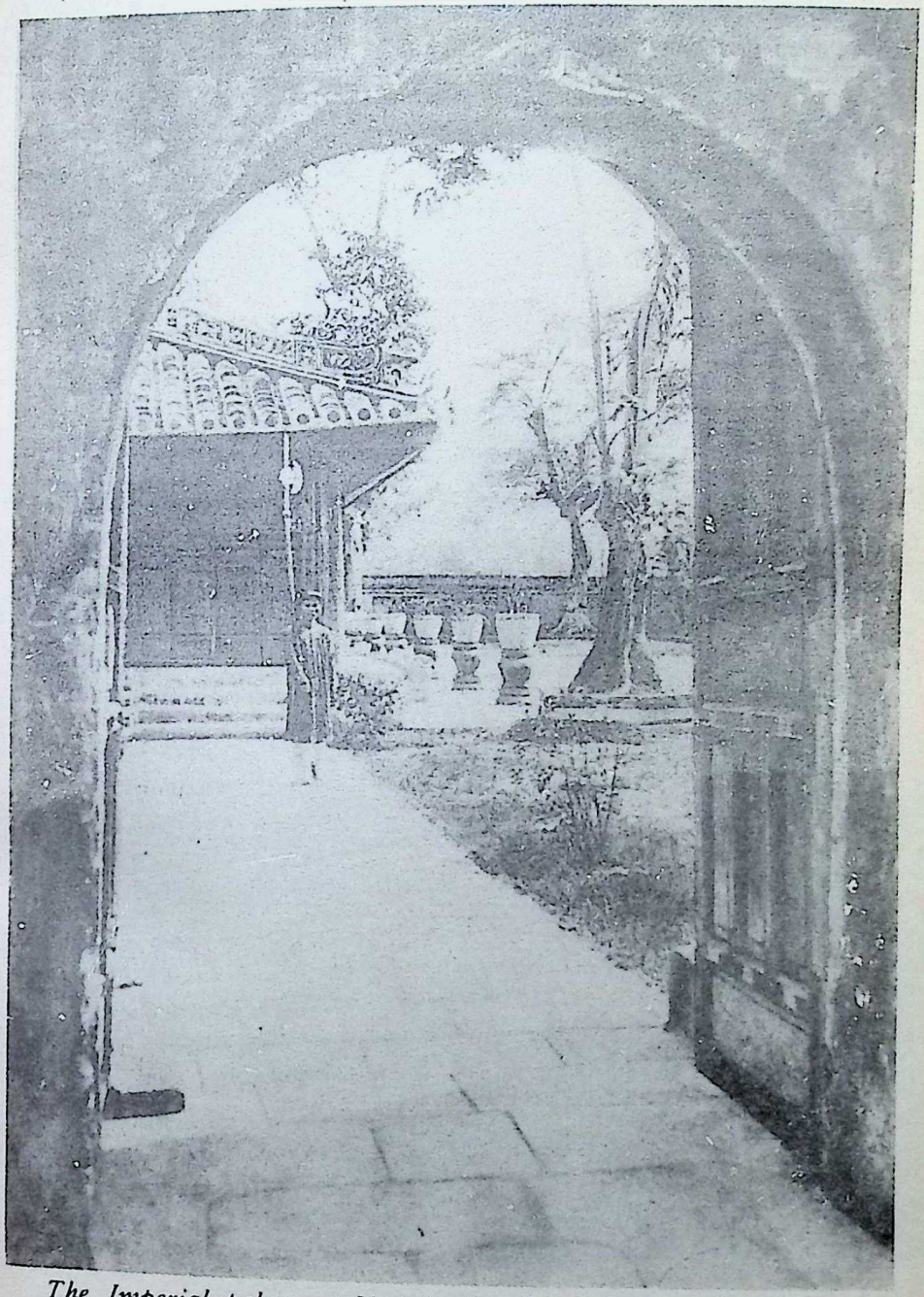
# ANNAM CONTRASTS

## The Palace & The Wila



*The Imperial palace at Hué is famed for its architectural grace. Here is an alluring glimpse of one of the strictly guarded pagodas*

Photos (except page 148), Agence de l'Indo-Chine



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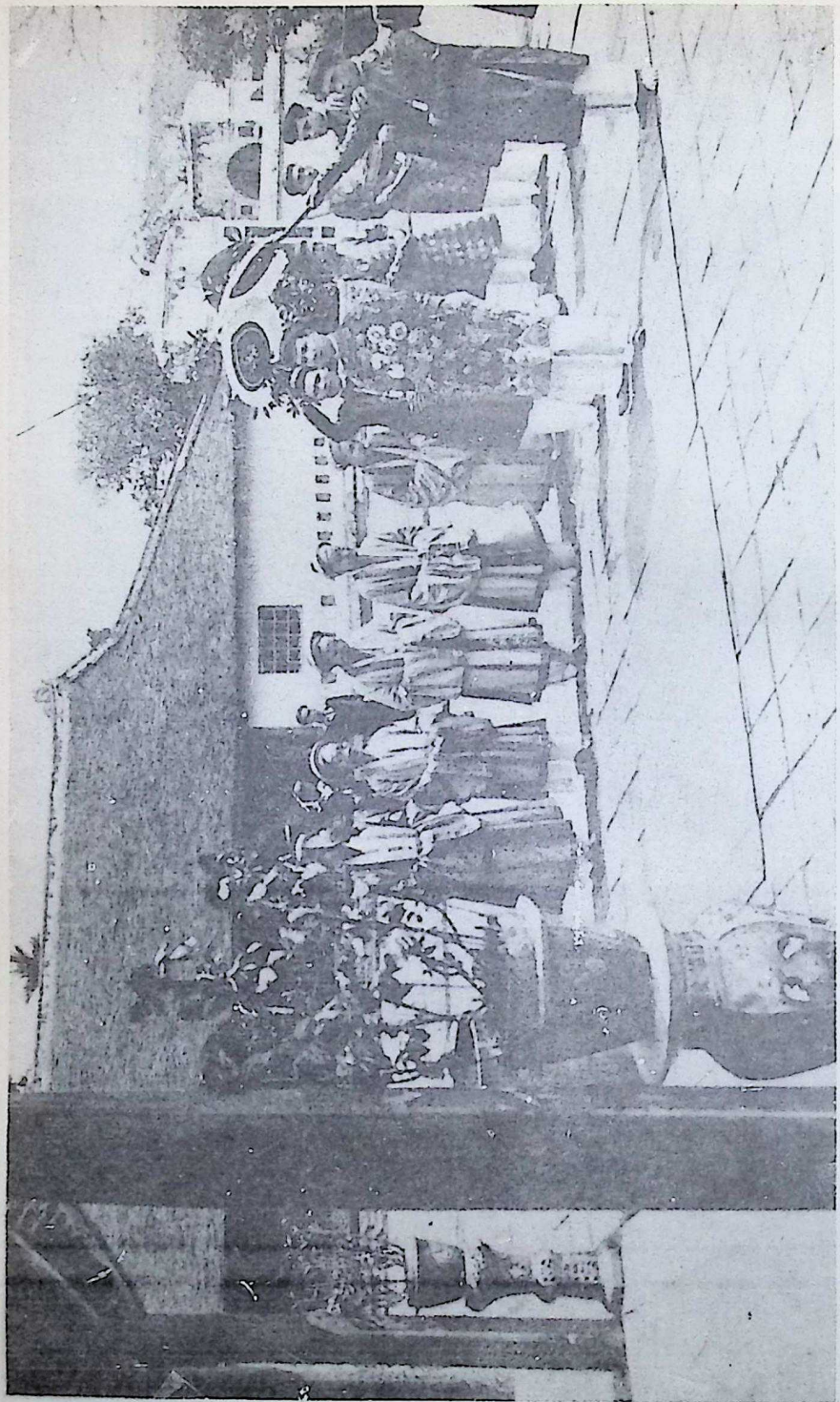

*H.M. Khai-Dinh crossing the sunlit courtyard of his palace, obsequiously attended by fan-bearers and his etary. The five white-robed old men alined along the carpeted footway are palace eunuchs*



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*Western neatness distinguishes the appointments of the private cabinet where the Emperor transacts business with his secretaries*

*An Eastern touch is supplied by the brush dipped in red paint with which his Majesty affixes his signature to State documents*



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*The Emperor as Commander-in-Chief of the Army. Gorgeously jewelled hat and belt are features of the magnificent full-dress uniform*



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*Almost as picturesque is the informal garb of ample trousers and loose surcoat in which his Majesty idles in his palm-girt garden*



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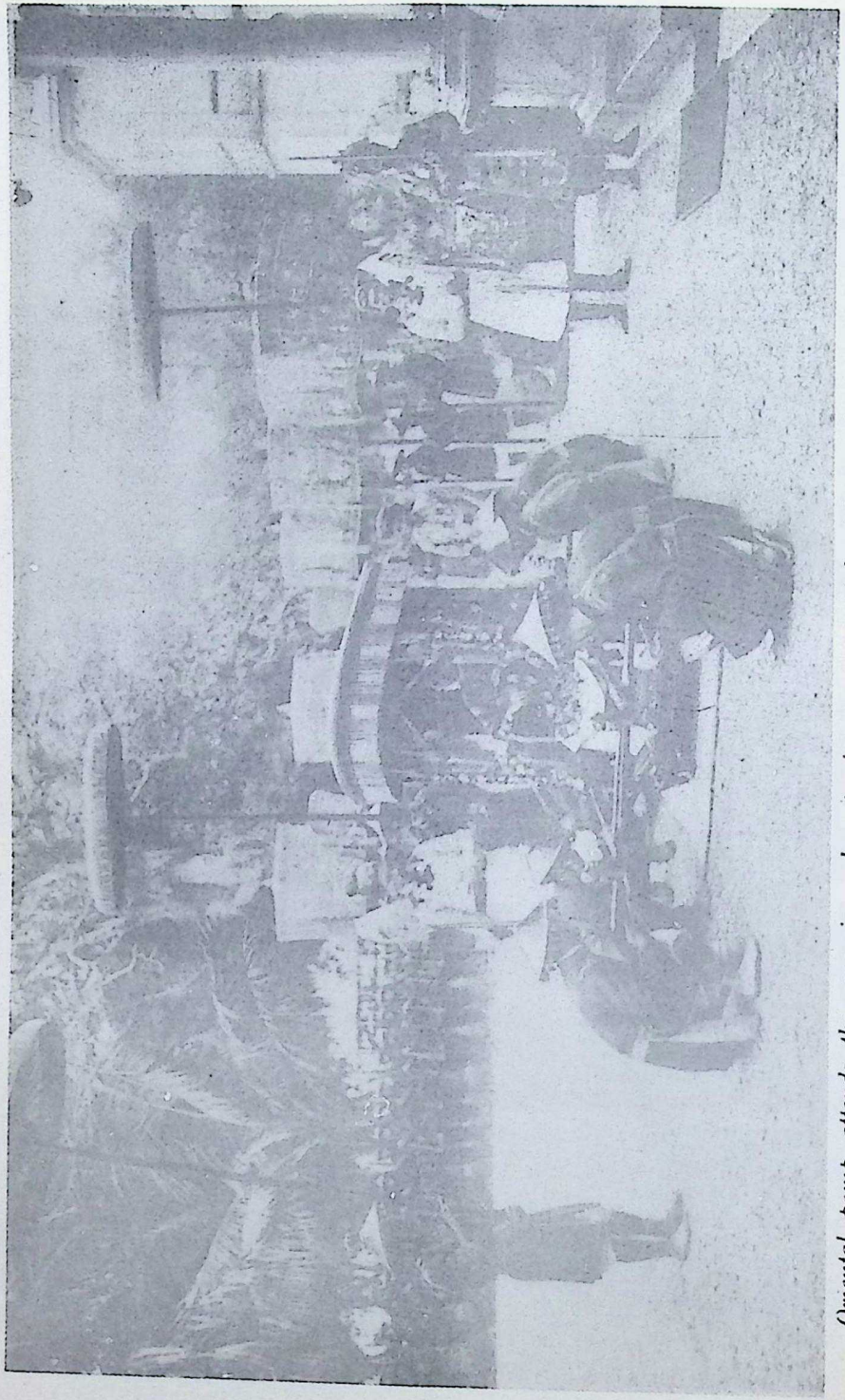

*Oriental pomp attends the sovereign when paying a ceremonial visit to the French Resident-Superior, the virtual ruler of the Empire. On these occasions he travels in a gala palanquin borne by eight men*



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*Here is the Emperor enthroned in richly lacquered and embroidered state between the Four Columns of the Kingdom — Justice and Education on his right, the Treasury and Public Works on his left*



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*Shooting waterfowl from a punt is a favourite recreation of H.M. Khai-Dinh. Fine sport is obtainable on the tree-fringed, reedy, lotus-covered lakes in the immediate neighbourhood of the Imperial palace*



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*The Moi—the word is Annamese for savage—include the lowest tribes in all Annam. Here a party of women is shown refreshing themselves on the march with draughts from their clumsy drinking-gourds*



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*The gossip seems to interest baby, too! All the Annamese are devoted to their children whose early years at any rate are very happy*



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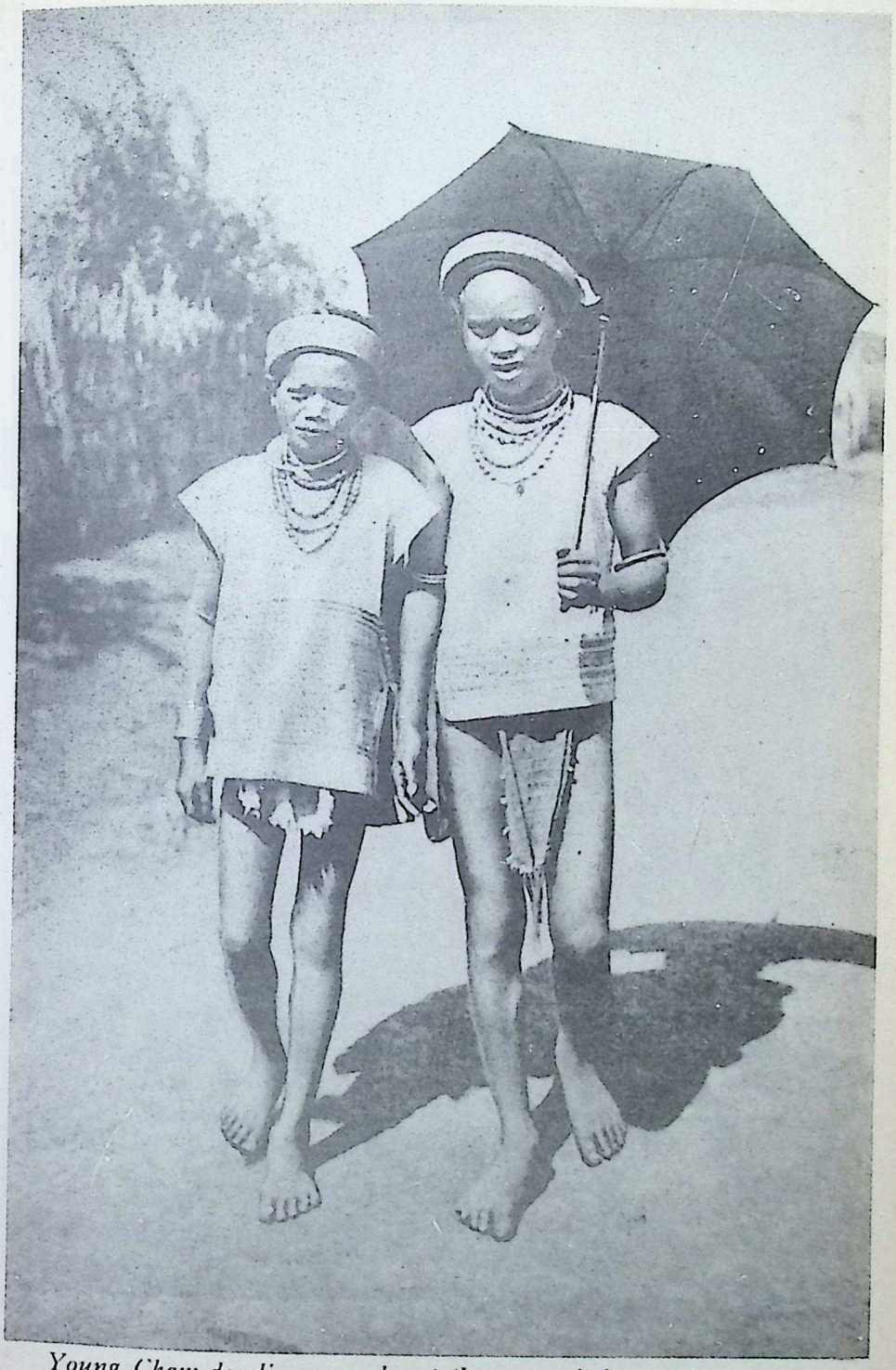

*Young Cham dandies wear almost the same clothes as their sisters, with armlets and necklets for decoration. The umbrella is sheer vanity*



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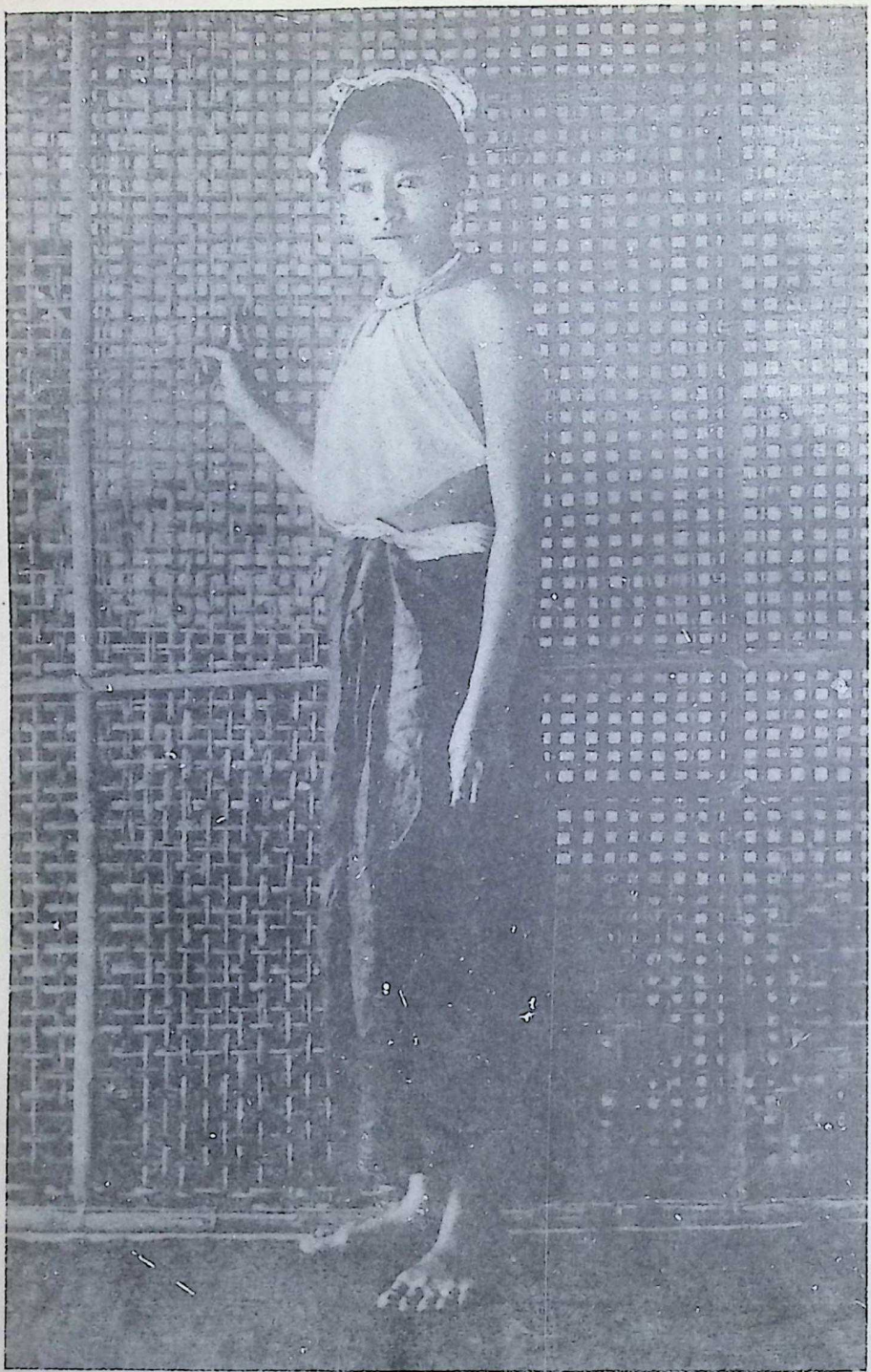

*Indoors, Annamese women wear loose cotton trousers and a small square fichu tied to neck and waist, leaving the back and arms bare*



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*A Moi couple inside the village palisade. When not smoking his quaint brass pipe, the man will stick it upright in his hair*



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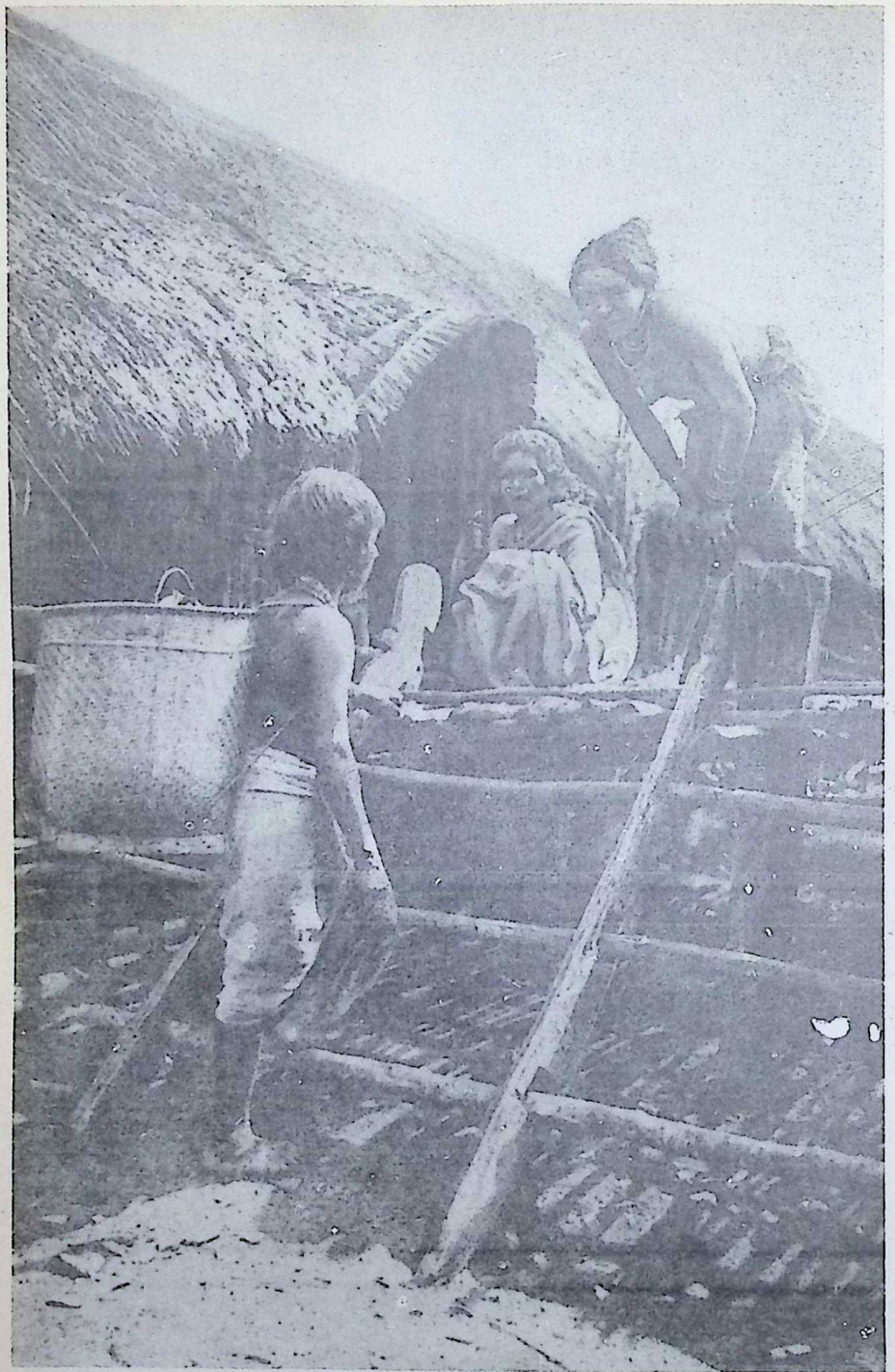

*There are no streets in a Moi village. The scattered, thatch-roofed cabins are built on stakes, a hole in the thatch their only door*



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*A Moi cabin has but one room, with, at the top of the ladder, an outside platform where naked children squat, fearless of a fall*



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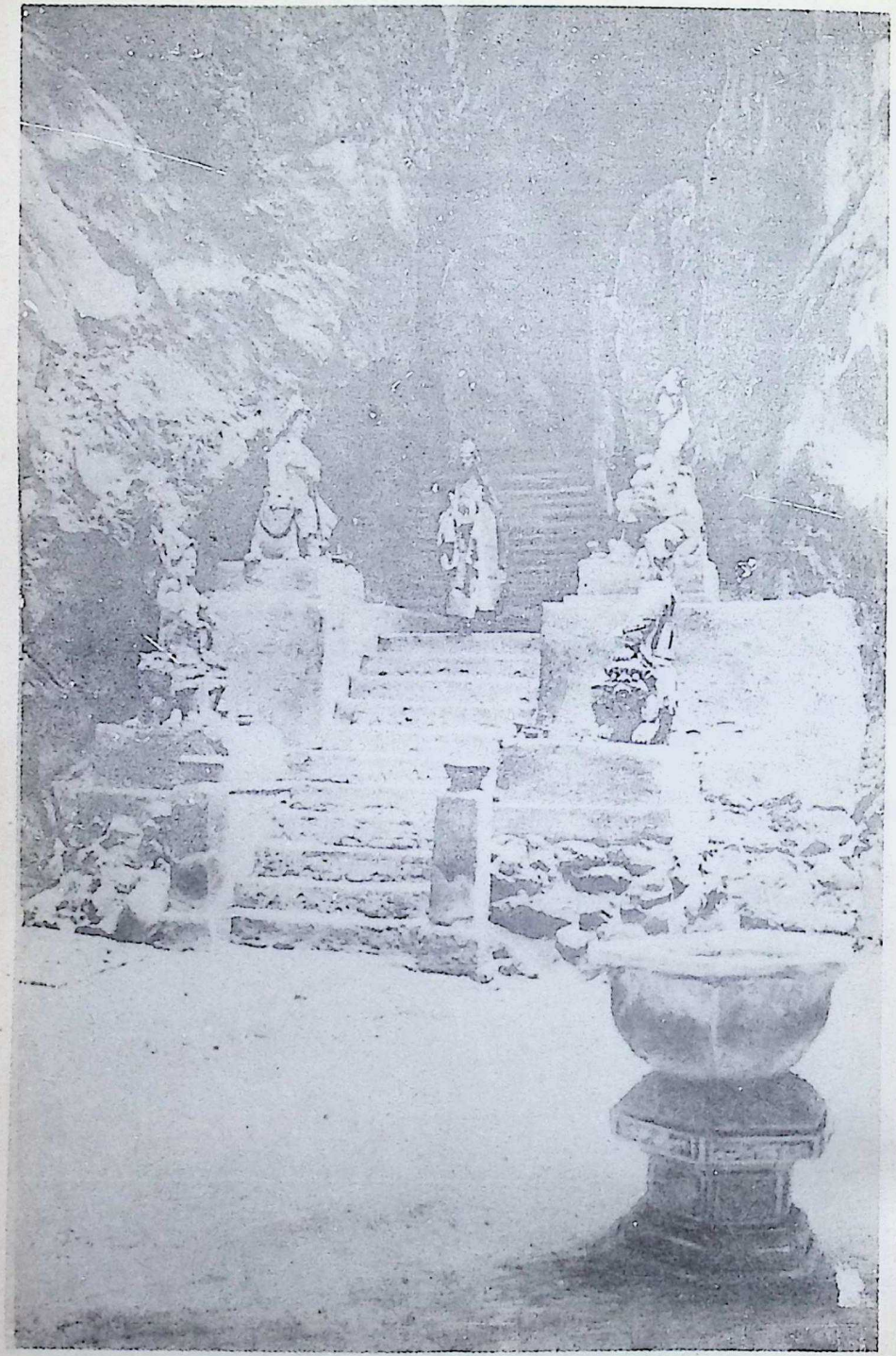

*This is the entrance to the Pagoda of the Marble Mountain, near Tourane. Note the solemn bonze descending the winding staircase*



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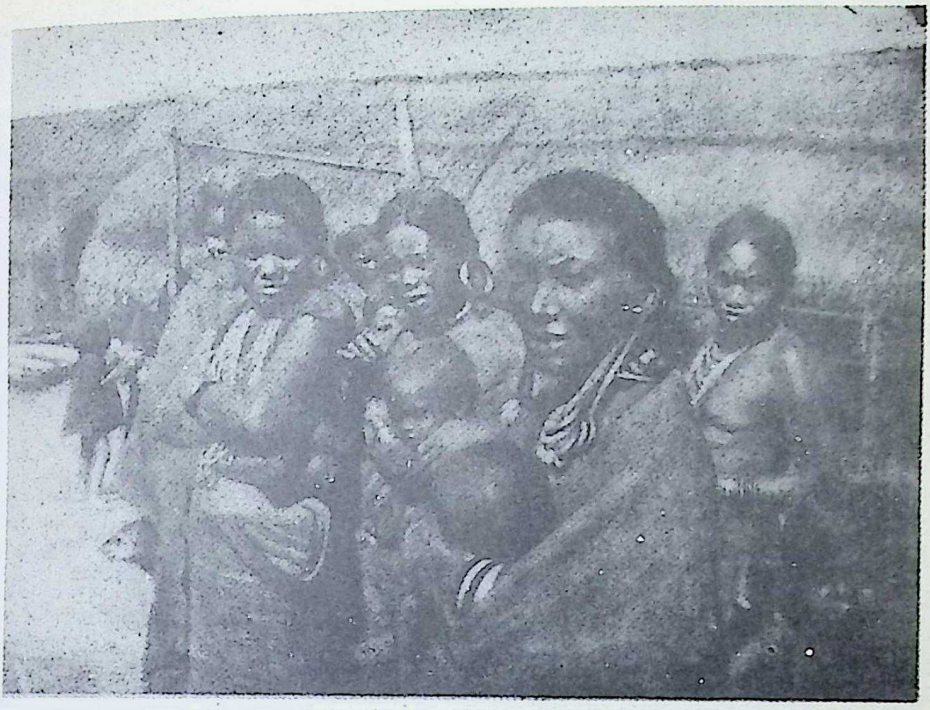

WILD MOI WOMEN'S EAR LOBES IN DANGLING DEGREES OF BEAUTY

A jungle mother's first duty is to pierce her daughter's ears, and enlarge the holes with wooden plugs of increasing thickness. She next uses heavy rings to pull the lobes down towards the shoulders. If the flesh ribbons break, the girl becomes too ugly to marry. If the weighted lobes promise to reach the bosom, the maid attains supreme loveliness

*Photo. Mme. Vassal*

for office. The perfected young princess has a drummer who recites the liturgical phrases in exorcisms, incantations, and divination, and the lady goes into transports, foretells the future, and drives away evil spirits from the people. Deep is the awe and profound the reverence she inspires. Among her secretive folk her personal power can hardly be estimated, but it is the writer's opinion that the prophetesses could rouse the people more effectively than any men. They dress either in white, or in black and red.

The Chams have one serious vice. They are the most expert of poisoners, and have drugs with slow action but certain results, which they are suspected of using against French officials when angry with them. They seem to have learnt their murderous skill from their savage neighbours, the Moi.

The Moi are mainly very early settlers of the Indonesian type, and are a mixture of primitive Indian and Southern Mongolian, with fresh infusions of Hindu, Malay, and Tibetan blood. Their colour ranges from mahogany, wax, and dead-leaf tints, and some tribes have in the past risen to a remarkable stage of civilization. They have protected themselves against the Annamese by the use of their deadly poisons, and by retiring to jungles, in which they manage to survive the fevers that kill all invading races, including the modern French. The writer lived for eight weeks among one branch of Moi on the Langbian Plateau. It stands in South Annam, fifteen thousand feet above the sea. In a journey, ninety miles from the nearest Annam village, we passed through tropic jungle, rocks, and cool pine-forests, into a large stretch of downland country of undulating meadows and fresh air.

Beyond the tableland was the territory where the King of Fire, with the sacred



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SAVAGE MOI PLANTATION HANDS GIVING A CONCERT TO THEIR NEW ANNAMESE FRIENDS

This is a remarkable scene on the sugar plantation of a French colonist. He has managed to engage some of the savage Moi of the jungle, who are more used to raid the civilised Annamese than to work with them. The leading tribesman, however, has adopted the Annamese costume, and to the stirring barbaric music of gongs in different tones he is singing in his language some wild ballad of jungle life

*Photo, Mme. Vassal*

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MARCHING BAND OF MOI TRIBESMEN PILED WITH FOOD AND KIT, YET READY FOR INSTANT DEFENCE

In the great baskets rice, cooking pots, and dried fish are piled, with other articles, all needing strong roping. The Moi dare not use a hand to his burden. All he can do is to fix a stick-prop behind. In travelling through strange land both hands must be free to handle spear or seize bow and arrow. Yet thus loaded and trammelled, the sinewy Moi can tramp rough jungle ways until evening

*Photo, Mme. Vassal*



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NHA TRANG FERRY AND ITS LOAD OF QUAINT-HATTED WOMEN

Fisher families of Nha Trang live on a sandbank, and from dawn to dusk the women ferry over to the mainland market. Sometimes the overcrowded boat upsets, but without loss of life, for the fisher-women swim like fishes. But there is trouble over lost goods!

*Photo, Mme. Vassal*

sword, and the King of Water, with his magic rattan, possess the talismans of fallen empires of the Cham and the Cambodians. Both are said to have been gained by treachery. If the King of Fire draws the enchanted sword from the scabbard, the sun goes out; if the King of Water does something to his rattan, mankind is drowned. Both the Cham and Cambodian armies tried of old to recover the lost instruments of magic, but failed.

In our first visits there all the natives fled and hid themselves. But so soon as the Moi discovered I was only a woman, the children took sugar from my hand, and I was able to enter their huts. These are quite dark inside, sooty, and full of smoke. Fires are always burning, and there are no windows or chimneys. The fire and smoke are a remedy against flies and mosquitoes. Entering one dim hut I stumbled over wicker trays, tools, bows and arrows strewn on the floor, and reached a group of men and women, and squatted down among them by the fire. Most of the women had a baby in their arms. They were smoking, passing pipes one to another. One man passed his pipe to me.

In another village the women took me to an empty hut and examined my hands, feet, and hair, and compared these with their own. They thought little of my ears. In childhood Moi girls have the lobes of their ears pierced by a thin bamboo. Thicker and thicker bamboos are used, until the hole is as large as the top of a cup, and the skin is stretched to breaking-point. Then they take out this wedge of wood, and place there instead heavy metal earrings, which reach down over the chest. When a Moi woman runs she holds these



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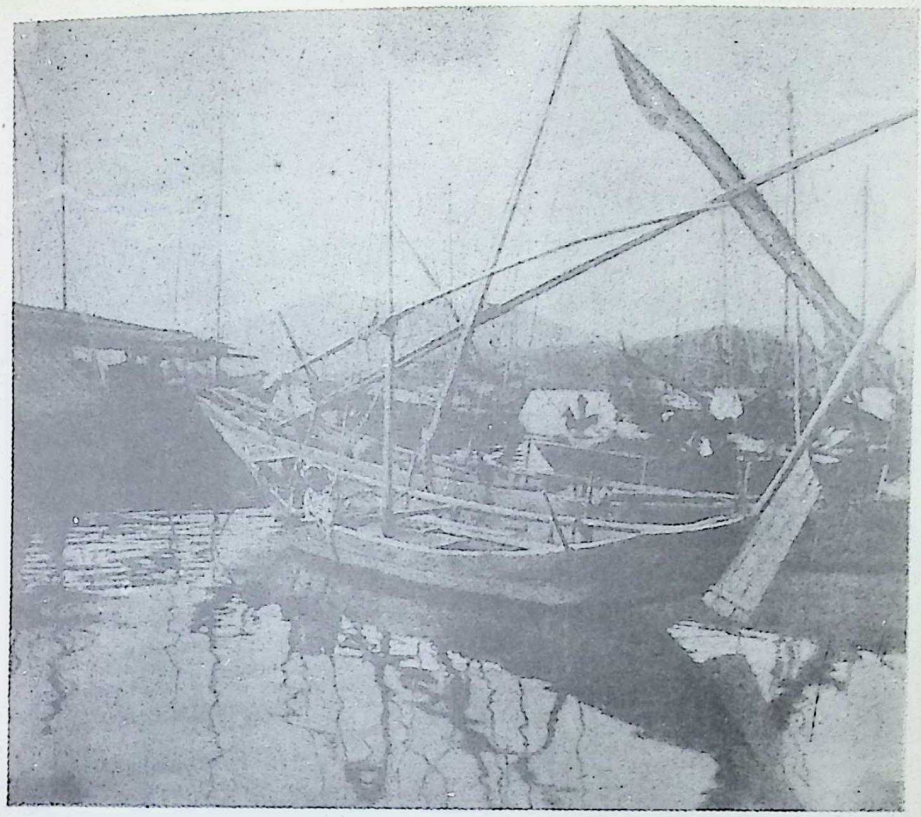

NHA TRANG'S FISHING FLEET OF KEEL-LESS SAMPANS

These sampans have no keels, but the Annamese skilfully work them out on the South China Sea by means of huge rudders. They go out at night with the land wind, fish in the darkness, and return in the morning with the sea breeze

*Photo Mme. Vassal*

earrings against herself, not out of fear for her earrings, which was my first thought, but for her ears. And it is no unreasonable fear, for often the lobes do break, and you see the older women with two thin pieces of skin hanging down on either side of their faces.

The men do not deform their ears in this way, but many of them grind down their front teeth to the gums. It is done with pumice stone, and is a very painful operation, lasting some days. However, a youth rarely shrinks from it, because from that time forward he is considered no longer a boy but a man.

The inhabitants of the village had kept at a distance while we were having dinner, but when we retired for the night they surrounded the hut and peeped in through cracks in the wall of bamboo. They stood about four deep round the hut. Those who were near the biggest cracks would no more have thought of giving up their places than a man who has a seat in the front row of the pit. I did not heed when I was once in bed. They stood there chattering all night, and we found them in exactly the same position in the morning.

A rather gruesome ceremony which takes place in the villages round the plateau is a buffalo sacrifice. This is performed when an epidemic is rife or some other misfortune has overtaken the village. The buffalo is attached the night before to a highly ornamented stake. In the morning, when the sun has risen to a certain height above the horizon, the chief of the village, dressed for the occasion in Annamese costume, makes an oration in front of the buffalo to the assembled village. At a certain



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MOI WOMEN AND CHILDREN BY THEIR BARE HIGHLAND SHANTY

This is only a fragment of the families that nightly crowd into the single, smoky hut for protection against fever mosquitoes. Characteristic of the race are the scanty clothing of home-woven cotton and the abundance of brass and glass jewelry, with the brittle rice-basins of sun-baked clay, the wicker-work jar, and the fine examples of primitive, domestic copperwork

*Photo, Mme. Vassal*



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WILD AND UNRULY COWBOYS OF THE LANGBIAN RANCHES

These savage Moi tribesmen are excellent cowboys. They delight in cattle, and will face and master any bull. But a month is the longest period for which they will serve. Even then they have to be unscripted, although it is hoped that they will presently take to regular agricultural life. The girl with her enormously distended ear lobes and copper leg rings, is a fit mate for such wild men

*Photo, Mme. Vassal*



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IMPRISONED ANNAMESE PIG CROSSING A FLOODED RIVER TO MARKET

Being the marketing class of the nation, the women of Annam avoid the usual difficulties with a porker. They shut him in a tight, long, bamboo basket, in which he can be carried over river ford, by forest, or through unfenced fields, without chance of escape

*Photo. Mme. Vassal*

signal two Mois dash forward and hack at the buffalo's front legs so that it falls on its knees. The priest then cuts its throat with a dagger, and a number of Mois rush forward and finish it off with their lances. The priest receives the blood from the animal's throat in a bowl and carries it into one of the huts, and the ceremony is then at an end. The animal is later cut up and divided, and the whole village partakes of a huge feast—after which the epidemic rages worse than ever.

The Mois have no notion of thrift. They do not think of drying some of the meat to preserve it. They never even grow enough rice to last them for the year, and six months of plenty is always followed by six months' starvation. During that time the Mois will feed on snails, slugs, and herbs from the forest if they cannot procure sufficient food by hunting with bows and arrows, or by fishing.

The national costume consists in the absence of it. Men and women have a flimsy veil draping the waist, with a large waist-cloth for cold weather, and a rough cloak with a fringe. Women powder their hair with fragrant vetiver berry, dye their nails red, and, like the Annamese, lacquer their teeth. All customs, however, vary considerably, and as only a comparatively small part of the wild country is safe for travellers, no general statements can be made. There are, for instance, native tales of a remarkable copper-mine territory, in which women have developed the mother-right system of the Cham into a fierce female government.

In known regions the girls are valuable and are not sufficient for the usual monogamous system that prevails. The money they earn by spinning, weaving, and pot-making is a main source of wealth. As women, they will do all field and farm work. So their lovers have to earn them. In modern currency, which is not in use, they are worth fifty francs. Now an Annam slave, taken in a raid, is reckoned to earn in a year only five francs additional to his master's cost of keeping him. The labour



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UNHAPPY ANNAMESE COMMITTING A SACRILEGE AGAINST THEIR TIGER GOD

Though suffering terribly from tiger attacks, villagers are loath to aid Europeans in killing the lord of the jungle. When forced to carry the slain beast, they go to their tiger altar and pray to the spirit of the tiger that it will forgive them the crime, and not take vengeance upon them and their kin

REVENGE UPON THE FALLEN TYRANT OF AN ANNAM VILLAGE

This elephant was one of a herd of forty that did great damage to the crops of a village, and was followed into the primitive forest by Mme. and Dr. Vassal. When shot by the doctor the monster was cut up for food by the natives, who, being without firearms, are almost helpless against a herd

*Photos, Mme. Vassal*



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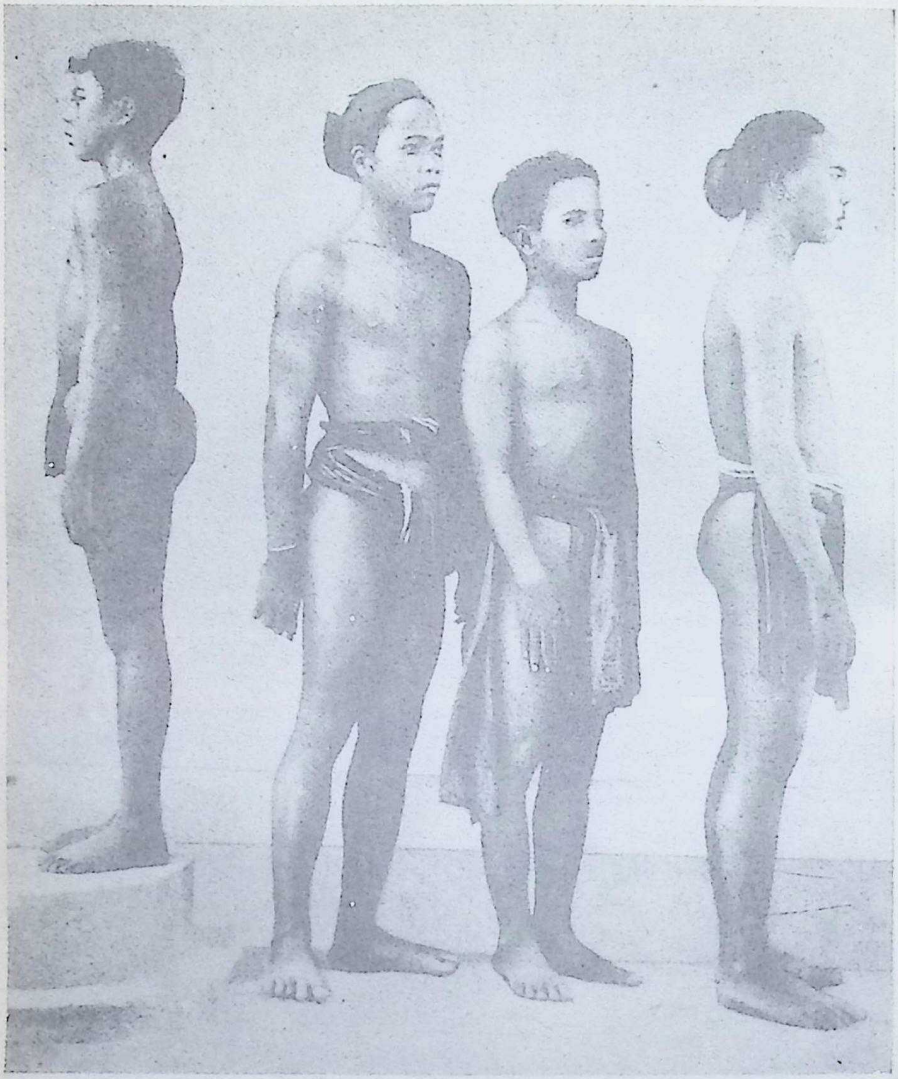

FOUR TYPICAL FIGURES OF THE LISSOM TRIBESMEN OF THE JUNGLE
These are men from the same Moi tribe in the backlands of Annam. They are stronger than the average Annamese, for the reason that their fever-haunted jungles sift out the weak from the strong in childhood, and thus maintain the strength of the savage race
*Photo, Mme. Vassa*

of a young, loving, free tribesman is esteemed at a higher price, but he has to serve his sweetheart's parents for a considerable time as son-in-law in the making before he earns a wife with perfect holed and drooping ears. Meanwhile, he lives with her. If he breaks off the engagement by paying the indemnity fixed beforehand, the girl is not hurt by having borne a baby to him. Rather does the child attract another wooer, as evidence of the young woman's power as a family maker, and her daughters, especially, will be wealth.

In marriage negotiations the lover's parents come to the mother and father of the young woman, always with some trepidation, with an offering of betel. The ceremony is called the "visit of the gift of betel to the little garden gate." Rejection is a dreadful humiliation. If the betel is accepted, chicken,



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MOI WOMAN OF DANKIA, WORKING AND CARRYING HER CHILDREN

Women of the Moi stock are almost as strong as the men. Like these, they can bear great burdens over long distances; yet this young wife, going to labour in the fields, with two heavy children bound to her hips and slung from her shoulders, seems a wonder of grace in strength. This work, however, will soon age her

*Photo, Mme. Vassal*

rice, and other presents follow. There is seldom any dowry in a nation that makes its costliest jewelry of copper, and uses only forest orchid-blossom for hair ornament. Money consists almost entirely of gongs, pots, and jars, valued according to their age.

When the Mois travel from one village to another they carry their goods in numerous baskets, one on top of the other, on their backs until they tower above their heads. They cannot remove their burdens without help, and in order to rest their shoulders a stick is attached to the bottom basket with a piece of string which drags along behind. When they stand still this stick is propped underneath the baskets to relieve the weight. There is a story that when the first Europeans went into the interior they reported that they had seen a race with tails. If the story is true,



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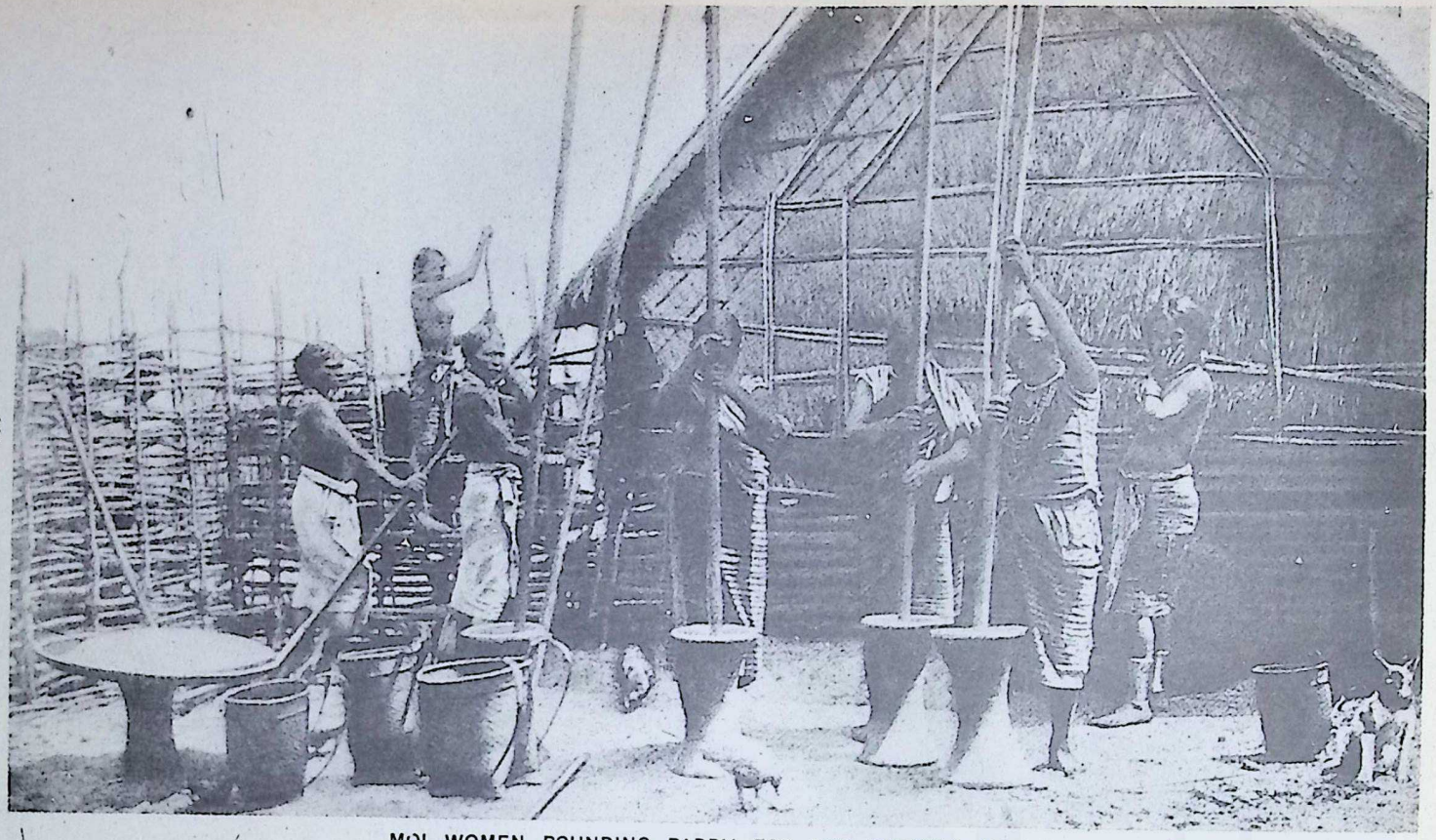

MOI WOMEN POUNDING PADDY FOR THE EVENING MEAL

So long as their harvest lasts, the Moi eat boiled, pounded rice for their evening meal, on returning from fishing and hunting. It is the work of the women to crush the paddy in mortars of ironwood with huge wooden pestles. The tribes, however, seldom sow enough rice, and have, part of the year, to feed on bamboo shoots

*Photo, Agence Economique de l'Indo-Chine*

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TOE-MADE POTTERY OF THE WOMEN POTTERS OF ANNAM

The Annamese are remarkable for their widely separated big toes, and it is by using their feet with extraordinary quickness that Annam's girl pottery-makers have fashioned these pots placed by the kiln for firing. Men get the clay and fuel and work the kiln

*Photo, Mme. Vassal*

what they probably saw were these Mois walking along, one behind the other, with sticks trailing behind them.

There is no property in land. Part of a forest is felled, and the trunks left to dry in November. In April the fallen timber is fired, and when the ashes are washed into the soil by the first rains, the women sow the rice for a year's supply and gather it. When the ground is exhausted, another patch of forest is cleared by the tribe in the same wasteful fashion to maintain the common granary. If the rice harvest does not last the year, as is often the case, bamboo shoots and forest roots, with the ordinary fishing and hunting by the men, provide food.

Iron is too abundant to be fought for, and is smelted and hammered into fine temper; but easy copper-bearing land, with ore just beneath the surface, leads to a war for tribal monopoly. For copper gongs are good money. Cross-bows, shooting barbed, poisoned arrows, spears, and two-handed swords, with armour of thick wrappings of cloth that cleanse hostile weapons of their poison, are the personal instruments of warfare. Then there are great communal traps of grass planted with bamboo javelins for poisoning the feet.

The sorcerers alone know the secrets of the best poisons, which are cardiac in action, and when absolutely fresh and of full strength should kill immediately. In practice this result is seldom achieved. Only two poisons have been at present revealed to the French by friendly wizards. They are the same as those used by the Sea-Dyaks of Borneo, who are connected with a Moi group that speaks a Malaya-Polynesian dialect. Other groups seem to have other secret poison brews, as they likewise have effective medicines unknown to science.

There are sorceresses as well as sorcerers, but I learnt little about them. The larger part of vast Moi-land is still a region of mysteries, full of curious knowledge, only to be won by eerie adventure and strange peril.



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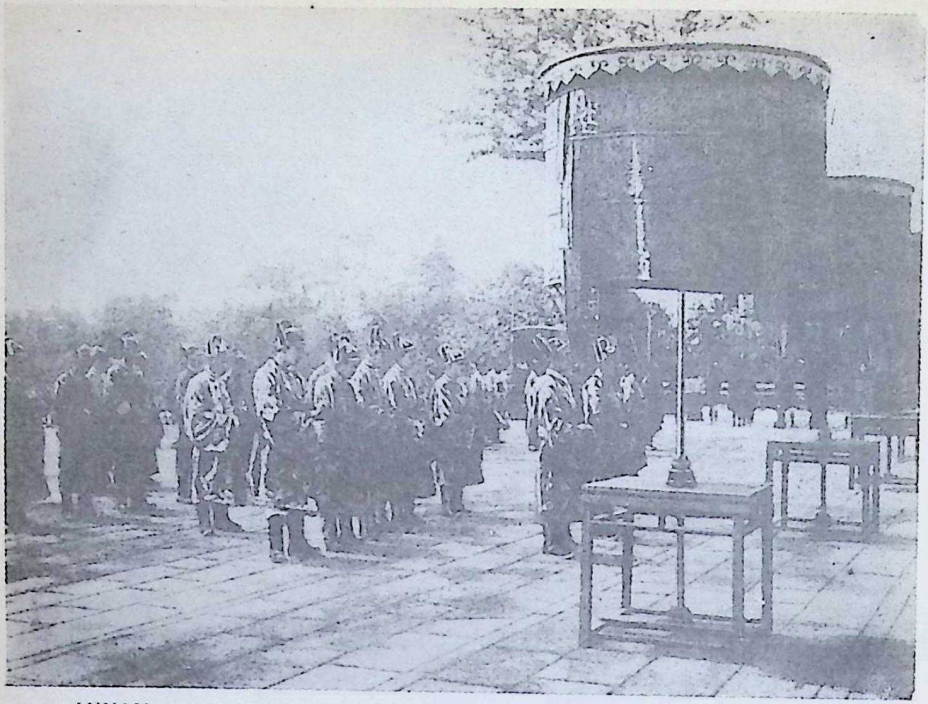
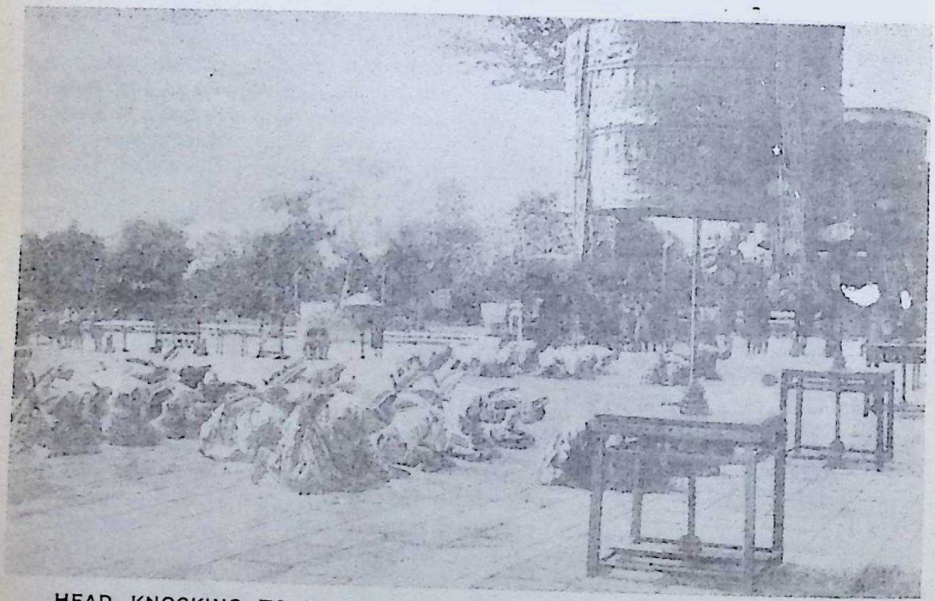


ANNAM MANDARINS WORSHIPPING THEIR EMPEROR'S ANCESTORS

This quaint and picturesque ceremony takes place in the palace grounds at Hué. All the chief mandarins and court officials have to worship the spirits of the present emperor of the Nguyen dynasty that was founded, with French help, by a rebellious mandarin



HEAD KNOCKING TO THE MEMORIALS OF THE IMPERIAL ANCESTORS

This is the grand action in the ceremony of loyal submission to the present Annam dynasty. The mandarins and courtiers of the palace are performing the kowtow, by knocking their heads on the ground, to the ornamented drum-like objects dedicated to the imperial ancestors

*Photos, Agence Economique de l'Indo-Chine*



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# Annam

## II. From Vassal Empire to French Colony

By Edward Wright

Writer of "The Story of French Expansion Overseas"

THE early history of Annam is an important and romantic affair. Most of it, however, has still to be found and dug up from jungle and mountain slope, in the form of Sanscrit inscriptions, and we have at present chiefly to rely upon Chinese annals. About five thousand years ago, a long-headed Ganges folk worked through Assam into the country, and blended into the Indonesians, now represented by the Moi tribes of Indo-China spread from the eleventh to the twentieth degrees of latitude. A thousand years later, if we may trust Chinese chronicles, the Southern Chinese race moved down the coast, and began the Annamese settlement. Again the Ganges people moved into the country, coming by sea, with Sumatra as half-way house. They were Hindu priests and Rajput knights, with fighting men of their newly-created Malay race of Sumatra half-breeds.

About the first century of the Christian era the Chinese province in North Annam had to fight for extension of territory against the Hindu-Malay kingdom of Southern Annam, which was known as Champa, or the land of the Chams At present there is only a suspicion that the Chams were successful, and won the present site of the Annam capital of Hué, built a city there, spread inland, and mixed with Tibetan invaders. They certainly tamed many of the inland Moi tribes, ran roads through the jungles, and built palaces and temples in the immense, fantastic Hindu style.

Meanwhile, the Annamese, who were rather a frail, patient hardworking people with none of the Malay's inborn love of fighting or the hard, social discipline which the Rajput adventurers and their priests imposed on their subjects, fluctuated between weak independence and strong imperial government. When the Chinese Emperor was weak, the Chinese mandarins of Annam kept the taxes and set up as monarchs. When Annam was fiercely pressed by the Chams, these corrupt officials recognized the imperial power and pleaded for an army to save the people. This very loose yet practical form of Chinese overlordship can be traced to the end of Annam history.

The Annamese are very proud of their alternating periods of independence, which they mainly owed to defaulting and avaricious mandarins of the Empire. The situation, however, was completely changed in the first part of the thirteenth century. Kubla Khan then sent a horde of his Mongols on a march of more than a thousand miles down the coast and into the shorelands of the Indian Ocean. The Annamese escaped destruction by resuming their vassalage to the new dynasty of the Empire, but, so far as we can at present see into the course of events in Southern Annam and the lower Mekong region, the power of the Hindu-Malay State was permanently broken. A strong contingent of Malay forces appears to have been sent from Sumatra, but the Chams were also attacked by the rival neighbouring Hinduised race of Khmers in Cambodia that claim to have destroyed the old Cham cities.

The Mongols vanished, and down the shore of Southern Annam poured the Annamese, eager for the possession of great expanses of rice fields and fish supplies of the Mekong country. Possessing now solid economic power, they again broke with China in 1288, but their control of the rice market naturally

ANNAM AND ITS PEOPLES



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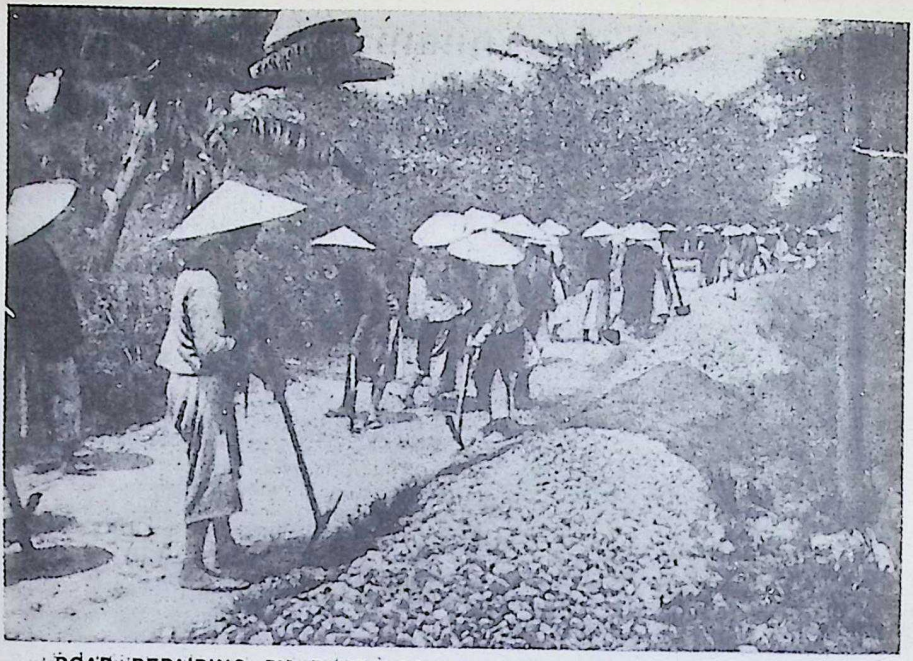

ROAD REPAIRING BY PANTALOONED AND UMBRELLA-HATTED WOMEN
Annam's peasant women share their men's labours, just as fishers' wives help in netting fish and row and steer the boats, except in night cruises. In towns, women often control silk works, without male help, and artisans' wives are usually excellent working partners to their men
*Photo, Mme. Vassal*

attracted the attention of the Empire. As soon as the Chinese overthrew the Mongols, their native Emperor, Hung-wu, founder of the Ming dynasty, cut down all palace expenses, enlarged his armies, and, about 1368, Annam was being squeezed of wealth by his mandarins.

Chinese rule then became so hard that it provoked a genuine Nationalist movement. The people rose under a leader, Le, who completely sapped the imperial power in his country, and, in 1427, made himself king in reality, while maintaining a show of vassalage by sending gifts of homage to Peking. Meanwhile, the struggle with the Chams continued. But, in spite of their overwhelming numbers and the use of stronger and taller Tongking subjects of the new Annam Empire, the small coast folk could not overcome the Moi tribes, who made slave raids upon them, nor seize the Cham country on the southern part of the Mekong River.

The Annamese Empire never matured. Owing to the weakness of the people and the corruption of the mandarins, it was rotten before it was ripe. Oriental luxury turned the royal family into weaklings, and although a faithful band of mandarins maintained an army and held things together, local governors kept the taxes they had collected, and, with the money, raised troops.

Chief among them was the southern governor, Nguyen Noang, who broke away in 1570, and founded the present dynasty. He opened a war for the throne that lasted until the nineteenth century. The last heir of the Nguyen, after his father escaped from death by the help of the French bishop of Adran, was used by that priestly empire-builder to give France another Orient colony in place of lost India. The boy was educated as a Christian, taken to Paris in 1787, and promised a war fleet and a French army, which would have made him the figurehead of a protectorate.

The revolution prevented this expedition. But the empire-building bishop was equal to the occasion. At Pondichern he engaged officers, drill-sergeants, engineers, and army doctors, embarked his forces on two ships, landed in the country of the Annam prince, raised and trained a native army on the European model, and, dying in 1798, left only Tongking unsubdued, and his men won it by 1802.

The young prince, however, had penetrated the design of his fatherly bishop. He reverted to Confucianism, gave no favours, and played with the rest of the Frenchmen during the reign of Napoleon. With his European-trained troops he ended the long struggle with the Chams, and invaded the Hindu territory of Cambodia. On the whole, he profited by his French education to arrange things to the distinct disadvantage of France.



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Annam closed herself to all European commerce. By reason of the enormous power shown by the bishop of Adran, all Christian missionaries were regarded as heralds of invading armies. The feeling against missionaries was intensified in 1847, when the emperor's grandson, Tu-duc, ascended the throne, while missionaries were interfering on the question of succession. As soon as his seat was secured, Tu-duc began to persecute all Christians, and Napoleon III., who was then seeking for colonies, justified the Annamese suspicion of missionary effort by sending out a fleet in 1856 and storming the port of Tourane. In 1858 the conquest of the Mekong delta was attempted, but operations were interrupted by the war in Italy and the Chinese Expedition. In 1861 the campaign was vigorously renewed, and, after serious losses at Saigon, a French force of some four thousand men conquered the rice field country, and, by the summer of 1862, starved the Annamese into a peaceful state of mind.

### France Abandons the Conquest of Annam

In 1867 operations were again resumed, and a great scheme of conquest planned, but the disaster of the French and German War left the French people sick of strife and particularly sick of any operations in the murderous climate of the Mekong River. Some wildly-daring attempts by local Frenchmen were answered by Annam mandarins engaging the services of hard-fighting Chinese rebels. In 1874 peace was made, the French giving the Annam emperor five steamships, guns, and rifles, but retaining Cochin China.

By way of further security against attacks, Tu-duc and his mandarins turned to the Manchu emperor of China, and, submitting to the old vassalage, gladly received the troops of their overlord into Tongking. Tu-duc thereby became a mere prince, but this did not save his country.

In 1882 Gambetta and Jules Ferry opened the new republican period of French expansion that Bismarck sinisterly favoured. Taking as a pretext the sullen hostility of the Annamese, the French bombarded and stormed Hanoi citadel on April 25th, 1882. The campaign thus started was long marked by reverses that angered the French people. After three French columns were forced to retreat from Sontay on the Red River in August, 1883, the Chinese regular army intervened in the war, and Chinese pirates, as well as old Taiping rebels, operated with them.

### China Recognizes the French Protectorate

Two French commanders-in-chief were in turn replaced, and the third commander had his troops ambushed on March 24th, 1885, and was forced into retreat.

Meanwhile, the Chinese had been suffering from a rice blockade by the French fleet. As both sides were tired of war, the British Government mediated, and by the Peace of London, in 1885, China withdrew her troops, and the French Protectorate over the little Annam Empire was recognized. A year afterwards the power of the pirates was shattered, and in 1893 the Laos country was added to French Indo-China. The last Annam rebel leader, De-Tham, who had fled to the northern forests, died in 1913, but during the Great War, in which some Annamese served as labourers in France, the discontented native party, instead of making raids in the old fashion, resorted to the scientific weapons of modern revolutionaries. The quickness with which their plots were discovered made, however, a deep impression on the Annamese, and the country was quietening down in 1921, when the failure of the French Bank of Indo-China aggravated the money troubles of the people, who had enjoyed prosperity during the latter part of the war period.

## ANNAM: FACTS AND FIGURES

### The Country

French Protectorate on east coast of Indo-China, one of the five States of French Indo-China. Area, about 52,100 square miles. Population (1919), 5,952,000, including 2,117 Europeans. People of the towns and coast are Annamese; hill and jungle country, Chams, and various tribes grouped as Moi.

### Government

French Indo-China is under a Governor-General with a Resident-Superior in Annam and other States. Annam is governed by its own king (Khai-Dinh, of the Nguyen dynasty, succeeded, 1916), with a council of ministers. He is closely controlled by French Government, acting through Resident-Superior. Local government is by Annamite officials under French control. French troops are stationed in citadel of Hué. Law is administered through native courts, with appeal to European courts at Saigon (Cochin China), and Hanoi (Tongking).

### Commerce and Industries

Rice is chief product; also maize, cotton, mulberry, spices, sugar, betel, timber, india-rubber, coffee, and raw silk. Nearly 700,000 head of cattle are reared. Copper, zinc, and gold mines worked by Annamese in Quang-nam province; coal mines near Tourane, and salt works in various parts of the country.

Imports (1919), 9,250,000 francs; exports, 51,500,000 francs. Ports of Tourane, Qui-Nhon, and Xuan Day open to European trade. Customs dues collected by France.

### Chief Towns

Binh Dinh (74,400); Hué, capital (60,600); Tourane (4,000); Qui-Nhon; Xuan Day.

### Money

Common throughout French Indo-China: silver piastre (worth something less than 2s.), half, fifth, and tenth piastres. Also two bronze coins worth about a farthing and a third of a farthing.



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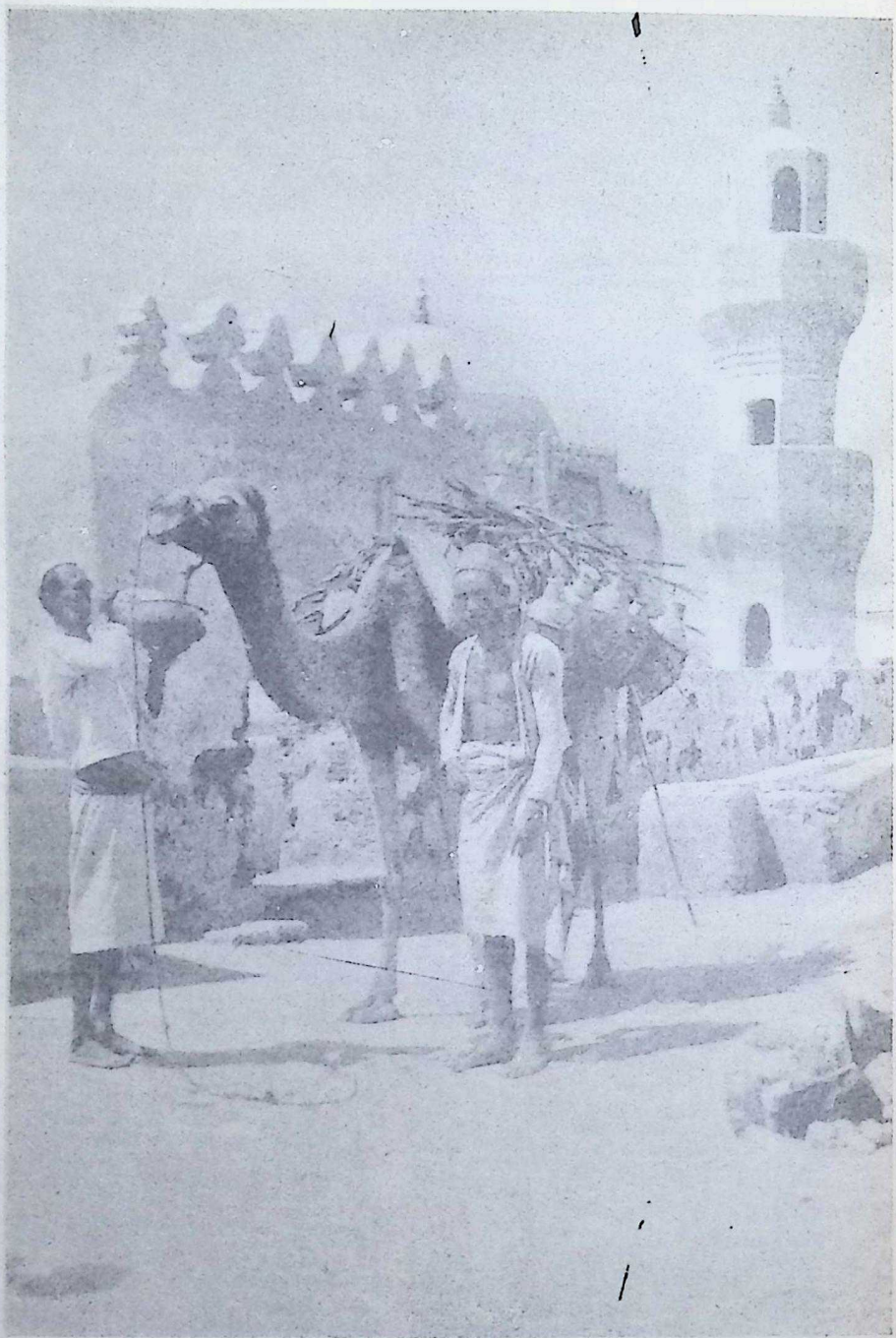

THE MAN WI[illegible] THE TIDE OF BATTLE IN YEMEN'S [illegible]ESERTS

By holding the coast towns, while he fought the Turks in the waterless inland plain [illegible] Tehama, the Arab commander was able to save his men from thirst, gradually exhausting the larger forces of the Sultan of Turkey. Here we see one of his many water-carriers, with a camel-load of filled bottles, returning from the well by the mosque of Lohaya

*Photo, Donald McLeish*



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# Arabia

## I. Life Along the Fringes of the Desert Land

By Hamilton Fyfe

Author of "The New Spirit in Egypt"

*It best serves our editorial scheme to confine our attention here to the various emirates and sultanates included within the country called Arabia, excepting the independent kingdom of Hejaz and the sultanate of Oman, which are described under their respective headings, while the British Protectorate of Aden is included in the description of the British Empire in Asia*

THERE is no more puzzling episode in history than the sudden rise of the Arabs after they had been united by the faith and enthusiasm of Mahomet, their overrunning of a large part of the world, as it was known then, their long stay in Spain, where they governed better than any succeeding rulers have done, and their lapse back into their old habits of nomad barbarism when they were driven out of Europe.

The Arabs were in the eighth and ninth centuries the most skilled architects and physicians, they were the most scientific irrigators. They left behind them systems of watering which can teach us something even to-day, and buildings that are still admired as exquisite examples of decoration and ingenuity. None of these excellences was permanent. All disappeared as soon as the Arabs returned to Arabia and to Morocco. They were not strong enough, these warriors who had subdued Spain and fought their way through half of France, to escape subjugation by the Turks. They lost their desire for knowledge, their interest in art. The only reminder of the place they had held among nations lay in their finely-cut features, their deep-set, steady eyes. They have the faces of men who are descended from noble ancestry.

CAMEL-BREEDER OF TEHAMA
The Tehama desert is peopled by warlike Aboosiyah tribesmen, who breed the best camels in Arabia
*Photo, Major Meak*

Some have found the solution of this puzzle in the nature of the Mahomedan religion. It was among the Arabs that the Prophet was born; they were the first to embrace his doctrines. He was honoured by his own people. It was the impulse given to their ambition by his proclamation that they were destined to carry Islam into the uttermost parts of the earth, which accounted for their conquests of Persia and Syria, of Egypt and Morocco, of Spain.

Was it the unprogressive nature of the faith which checked their development after a few centuries, and doomed them to remain far in the rear of that civilization



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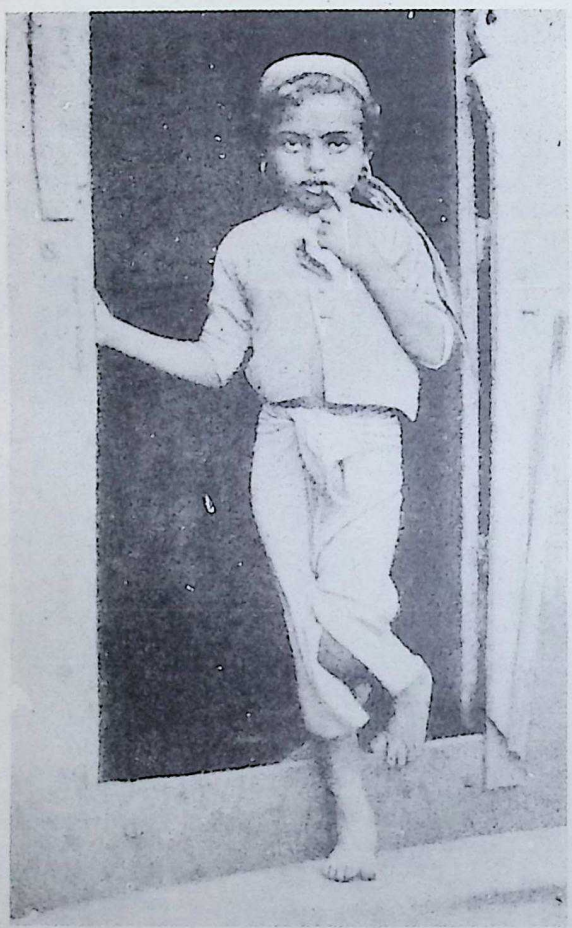
which was founded by Christianity upon the ruins of Rome? That is one explanation of the mystery; even Arabs have lent support to it. They have pointed out that the Christian nations made themselves powerful in disregard of the teaching of Christ, that if they had obeyed His precepts as faithfully as the Arabs have kept to the faith of Mahomet, they would assuredly not have spread themselves over the world by force of arms. The lesson which certain thoughtful Arabs draw from this is that their religion would have been more useful to them if they had let the Time-spirit work upon it and bring it into harmony with the changing thought of the ages. Instead, they still jealously oppose every attempt that is made to modify the ideas and ordinances of a prophet who lived and died thirteen hundred years ago.



SHY LITTLE MAID OF ARABY

Not only is it the first occasion she has been photographed, but her country of Southern Arabia was recently forbidden ground for white men, and she is alarmed at the stranger who points a camera at her

*Photo. Donald McLeish*

There are great numbers of Arabs who live to-day just as their forefathers lived in the seventh century, when Islam was preached among them. They still submit to the instructions of the Koran, they repeat daily the five prayers which Mahomet enjoined, they abstain from wine, they observe strictly the fast of Ramadan; they make, if they possibly can, the pilgrimage to Mecca, they look upon women as inferior beings, created to serve and give pleasure to men. What is called progress is incompatible with adherence to a religion so entirely at variance with the beliefs and aspirations of the Western world.

There is much in the Moslem creed and practice which attracts those who go among the Moslem peoples. The daily worship is performed openly, wherever the worshipper may happen to be at the time appointed for it; there is no shame attaching to the recognition of God, no disinclination to pray in public without the support of a congregation. There must be good, many Christians have said, in a religion which orders people to wash their feet. Hospitality, a virtue ranked high by Mahomet, is magnificently practised by his followers.

But there is between the Eastern and the Western view of life a great gulf



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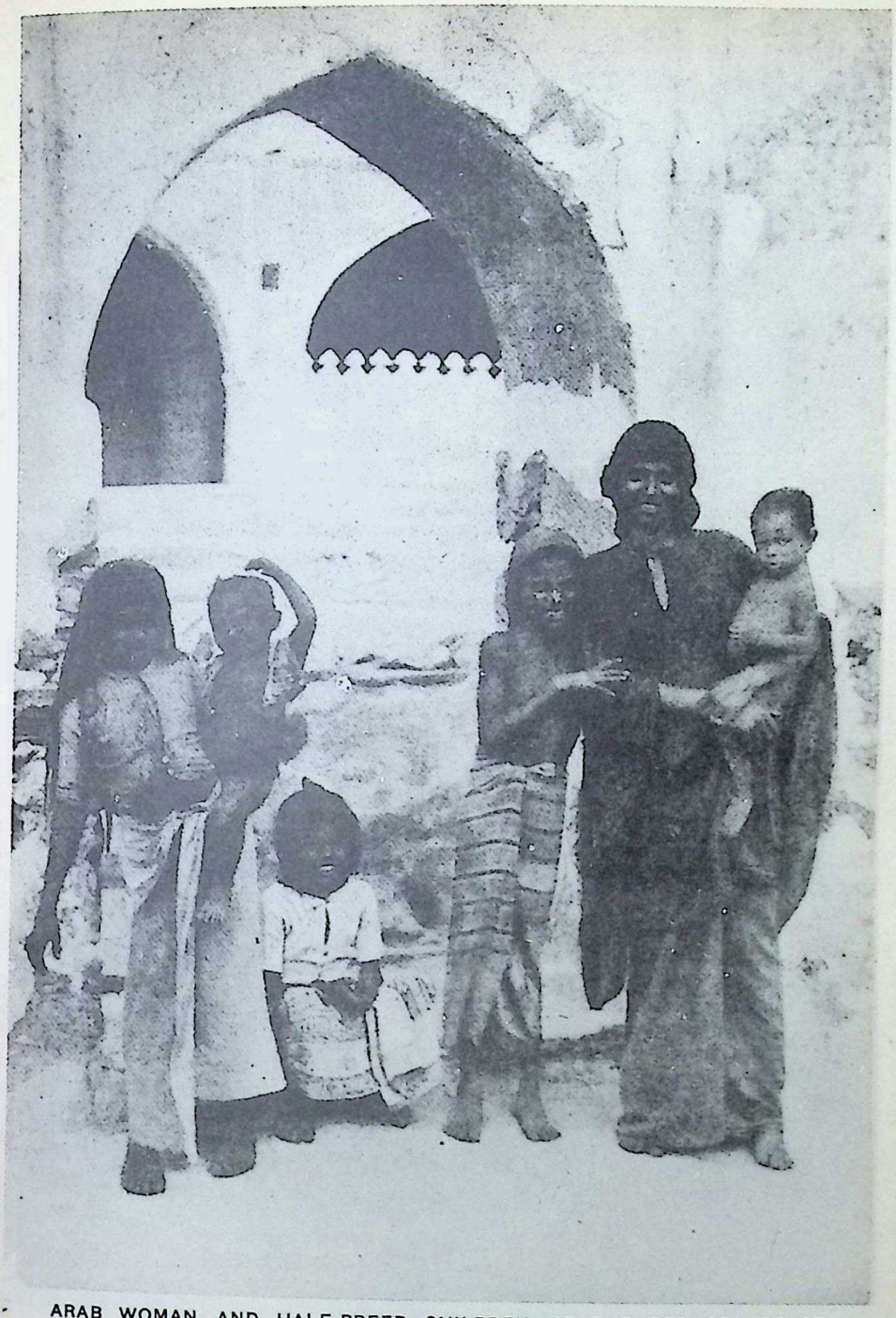

**ARAB WOMAN AND HALF-BREED CHILDREN OF THE RED SEA COAST**

Like this curious group, many Yemen families along the coast show touches of negro blood. Inland as far as the town of Khaiwan, the converted blacks exercise important power, and often marry with Arab girls of the poor class. This is the result of many years of Red Sea traffic in African slaves between Abyssinia and all Arabia and beyond

*Photo Donald McLeish*



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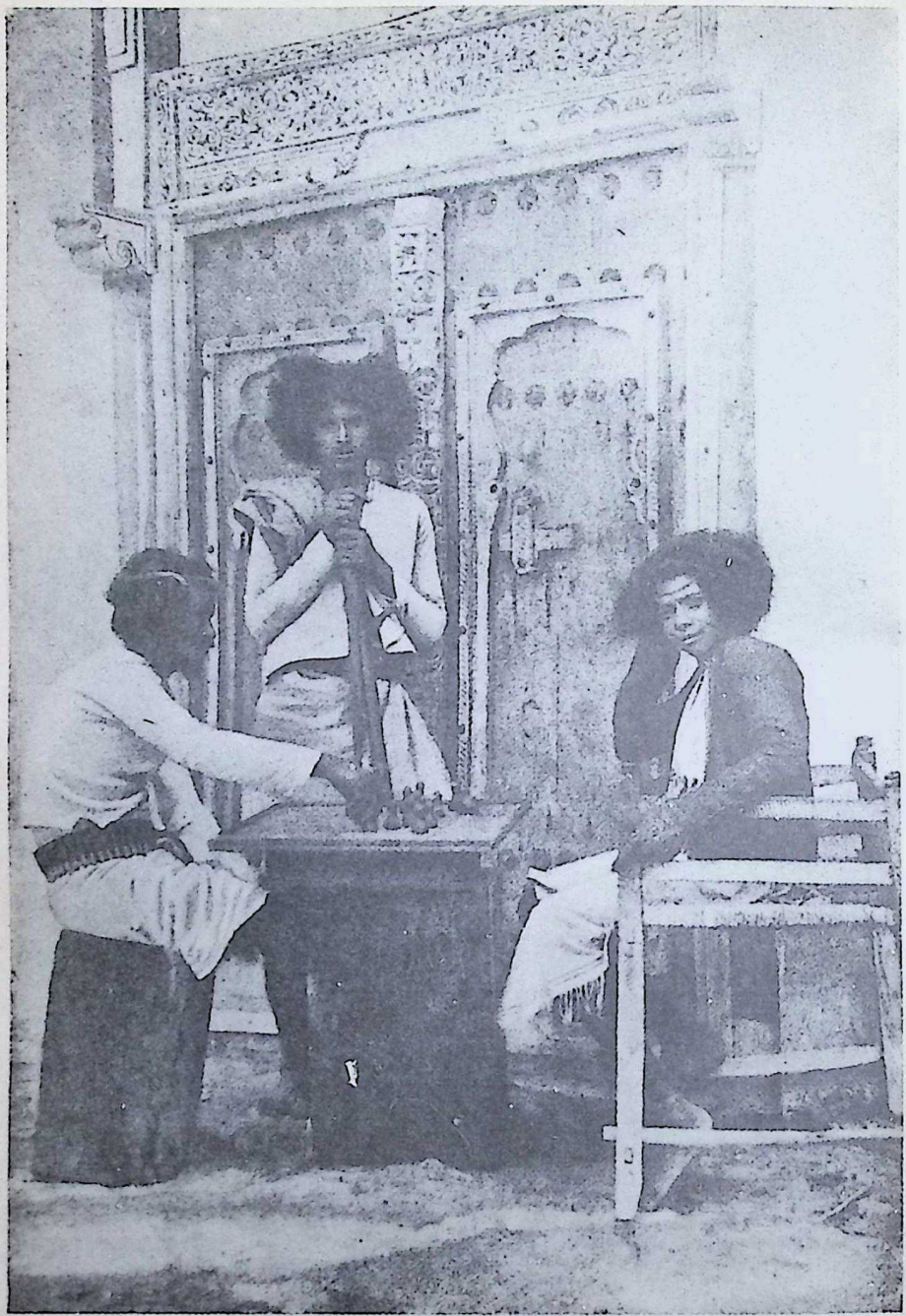

HAIRY HERETIC ARABS WHO REFUSE OBEDIENCE TO THE CALIPH

These are nomad Arabs of Asir and Yemen, whose ancestors rejected the authority of all Caliphs after Ali, the murdered son-in-law of the Prophet. When uniformed and trained into regular troops, they defeated the forces of the Ottoman Caliph. Two are playing the King's Game, or "Chatur Anga," an early form of chess, and all have the typical hair mop

*Photo, Donald McLeish*



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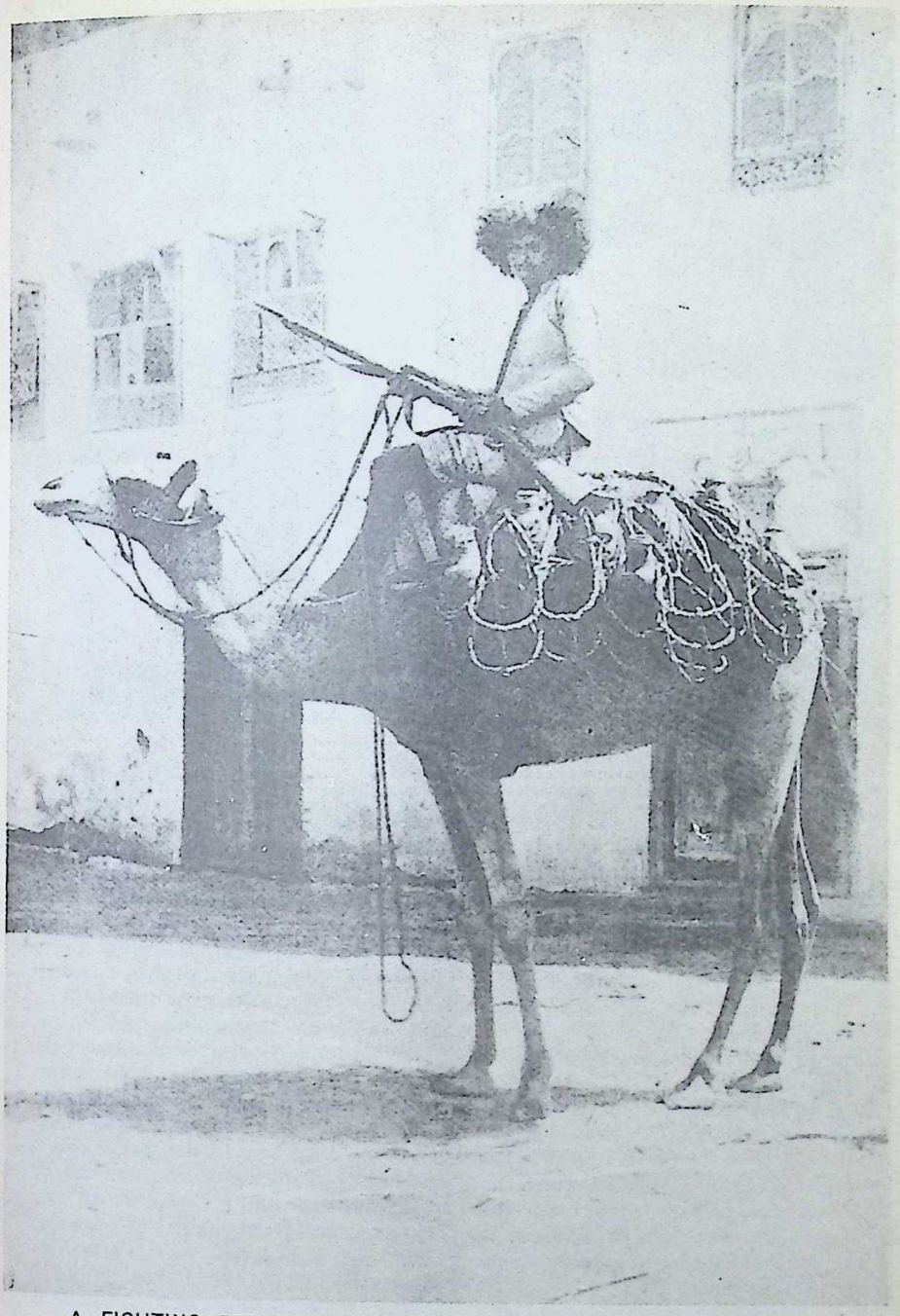

A FIGHTING BEDUIN WATER-CARRIER WAITING AT HEADQUARTERS

He is one of the Beduin Fuzzy-Wuzzies, who fought for the Idrisi in a climate so fierce that Europeans cannot endure it. Coming of a stock bred for thousands of years to the furnace heat, the wild desert man is inured to it, and requires only his mop of hair to save him from the sunstroke that cripp' invaders from a milder clime, such as Anatolians

*Photo, Donald McLeish*



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ASIR LIBERATORS IN A FISH MARKET OF RAVAGED YEMEN

The dominating figures in this poor market scene are the Asir chief and his man. The tall, handsome leader has his long hair, of Samson-like pride, braided like that of some Abyssinian women, recalling the historic connexion between Arabia and Abyssinia. His untidy man cares little for hair-dressing: his fillet and waist-belt bandolier are sufficient display for him

*Photo, Donald McLeish*

fixed. To dispute which view leads to greater happiness is—fortunately—none of our business here. It is necessary, however, for anyone who seeks to understand the Arabs, their history and their present state, to bear in mind that this difference does exist.

Gibbon described Arabia as "a triangle of spacious dimensions in the vacant space between Persia, Syria, Egypt, and Ethiopia." That description is correct still. But Gibbon's belief that the peninsula lying between the Red Sea, the Indian Ocean, and the Persian Gulf was almost entirely a desert, proves that not much was known about it in his day.

Even now there are a great many who consider that what is seen of Arabia from on board ship is characteristic of the whole country. Those who make its acquaintance during a voyage to India, when their vessel stops at Aden, bring away the impression that the gloomy hills and barren sand which they see stretching away to the mountains, giving the land, as it has been aptly said, "the appearance of a cinder heap," are typical Arabian scenery.

If they were to cross the uninviting hills, they would soon find themselves in charming valleys, the valleys of the Yemen, where from the mountains running up to 9,000 feet in height there issues a profusion of streams, where grain and coffee are grown in abundance, apples and apricots, plums and peaches, figs and dates, oranges and lemons, vines and mulberries yield bountiful harvests of fruit, and where the wild flowers make spring and autumn a delight by their variety and charm.

The people of the Yemen are so industrious and so careful of their terraced farms and gardens that they are supposed not to be of true Arabian



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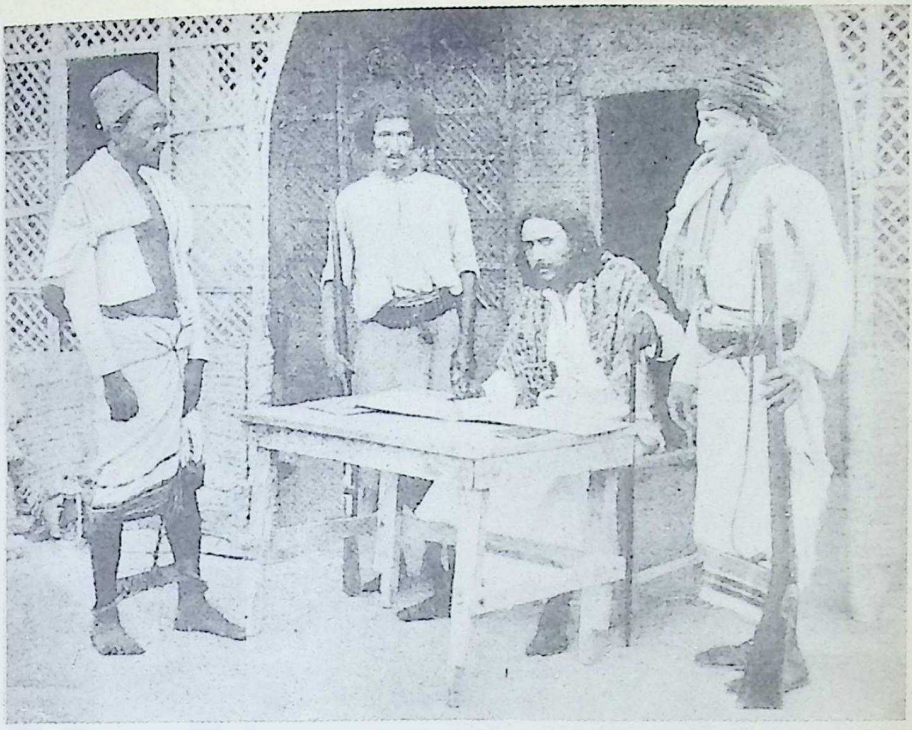

CAPTIVE AND SHACKLED OTTOMAN BROUGHT TO A YEMEN KADI

This was in the days when a Beduin army, under the Idrisi of Asir, was liberating the land the Turks had been holding with difficulty since the rebellion of 1891. Though the Turks were fellow-Moslems, they were natural objects of intense hatred in Yemen, yet when they yielded on the field of battle their creed usually saved their lives

*Photo. Donald McLeish*

blood. The Arab has little perseverance. He will lay out a garden and let it soon fall into disorder. He will energetically prepare land for farming or stock, and then tire of his enterprise, fail to keep water flowing for irrigation, and walls in repair to prevent cattle straying. The people of the Yemen stick steadily to their task of cultivating the valleys and mountain sides which bring forth so richly many kinds of produce. They would have been rich themselves long ago if they had not been shamefully robbed by their Turkish masters.

The two curses of Arabia used to be the Turkish tax-collector and the Beduin thief. Now that the rough and greedy hand of the Turk has been forcibly removed, there is a chance that the Arabs who have settled dwellings and lands will emerge from the wretched state in which they have lived, and also that in time the Beduins may be reclaimed from their thieving habits.

Tribes which are frequently on the move enjoy favourable opportunities of carrying off other folks' property. They drive their flocks from pasture to pasture, live in tents, and never stay anywhere long. Without homes, and without clearly recognizing that they have any native land, they are in a state of curious isolation, their thoughts are not as the thoughts of men who dwell in communities upon a fixed spot.

Of religion they have the vaguest notion. A Beduin questioned by a traveller about his conception of Heaven, said: "If God is good to us, if He gives us plenty of food and tobacco, we will stay there. If not, we shall ride away."

Their occupation is camel-breeding, and many of them become camel-drivers. They understand this unattractive animal better than any other race, and they know how to make the most of its value in every direction. As a beast of burden it is indispensable



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BEDUINS ROLLING UP THEIR BLACK TENTS AND CHANGING CAMP EAST OF THE DEAD SEA

The tribe, having exhausted the pasturage for its sheep, is preparing to move toward fresh grass. Two women are rolling up their husband's tent of black camel hair, while the white-robed man stands ready to place it on his camel. In the distance two other men are unroping a tent. This is a recurrent crisis in Beduin life. The tribe may have to fight another clan for fresh pasturage

*Photo, Underwood* *Underwood*

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THE SACRED RITE OF COFFEE-CUP HOSPITALITY IN THE TENT OF A DEAD SEA ARAB CHIEF

Friendly European travellers have arrived in camp, and the dignified hookah-smoking sheikh is having guest coffee prepared. The berries are being po' in a fine, antique mortar, for roasting over a tiny charcoal fire. After being brought to the boil three times, thickly sugared, and flavoured with otto of rose the coffee will be handed in little cups to the guests as a token of peace

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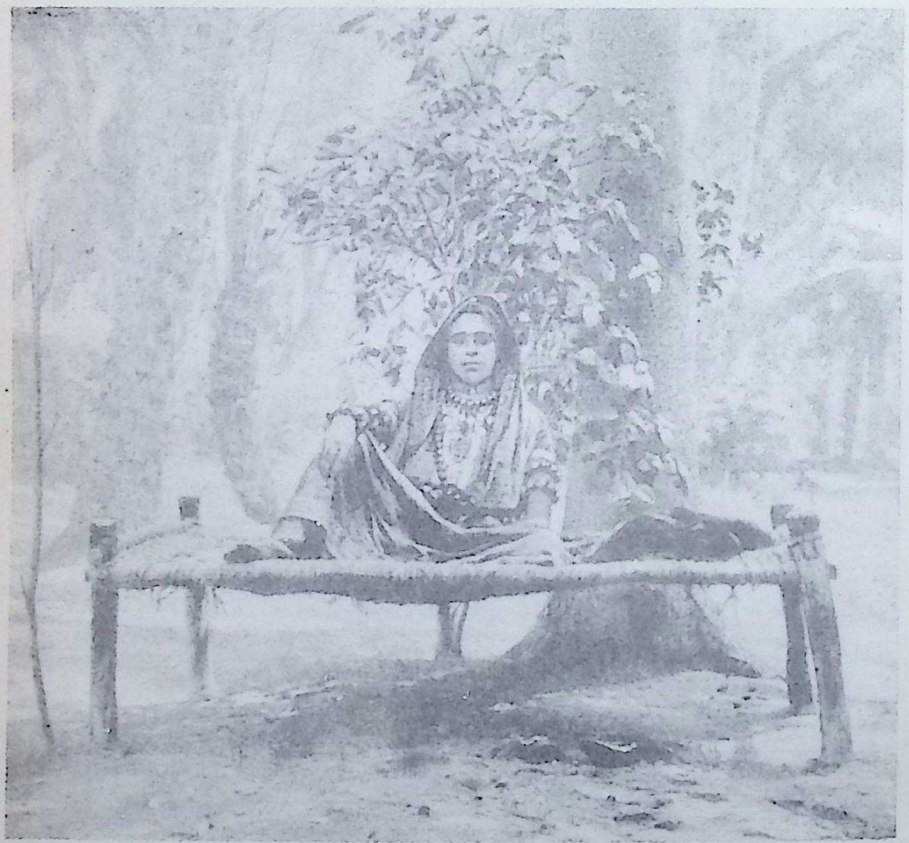
in a land which is sandy and a climate which is hot. Not even the Arabs think it a comely creature. They give this comical account of its creation: The horse complained to Allah that he was not made for desert journeying. His hoofs sank into the sand, the saddle slipped off his back, he could not reach the scanty grass and small shrubs which grew by the roadside. So Allah designed an animal which had a long neck for reaching after food, cushioned feet which did not sink into the sand, a hump on which the load could be balanced. But when the horse saw this animal it started with horror, and knew how foolish it had been to complain. It still may be observed how horses shy at the sight of camels, and sometimes can hardly be induced to pass them.

Other advantages which the camel possesses—the result of evolution and the survival of those of the species which were best fitted to lead the desert life—are that it can take in a large quantity of water and go without a further supply for several days if need be; that its mouth is hard inside so that it can eat the thorny plants growing in the sand; that its eyes are protected from the sun by heavy upper lids; and that it can close its nostrils completely against the burning wind known as the simoon. This wind is one



A LADY OF THE LAND OF FRANKINCENSE AND MYRRH

Arrayed in festive attire, with great armlets and bracelets, many necklaces, jewels, and embroidered dress, she proudly shows her face in the shadow of the palm grove. For she dwells in the happy highlands of Arabia Felix, the realm of the Queen of Sheba, rich in beauty and harvested wealth, with vast monuments of architecture reckoned some 3,600 years old

*Photo, J. L. Dixon*



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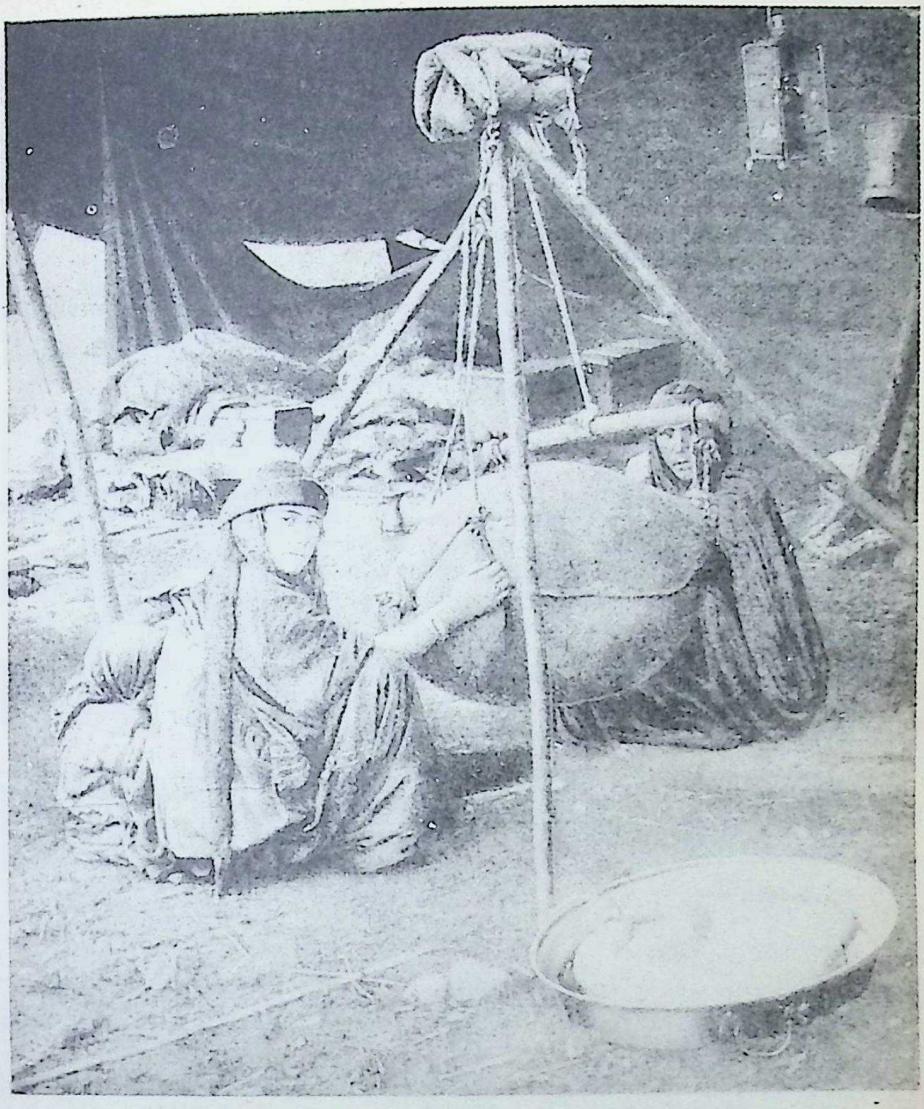

HOW MAN DISCOVERED THE ART OF BUTTER-MAKING

You see how it was done. He dangled a skinful of drinking milk by his saddle, and at the journey's end he had both butter and milk. Under their tent these Beduin women have found no better churn than the old, watertight goatskin, which they swing from a tripod of sticks, in patient imitation of the jolting ride that first produced butter

*Photo, Underwood & Underwood*

of the perils of desert travelling. The sky darkens suddenly, a blast which seems to come from the mouth of hell drives fiercely across the sand; camels lie down and stretch themselves on the ground, men must find shelter or risk death. Sand storms are almost as unpleasant, though not so dangerous. The camel's usefulness as "the ship of the desert" would alone give it a very high value among the Arabs. But it is much more to them than that. From camels' hair they make blankets, tents, rope, and even clothing. They drink its milk, they eat its flesh, they tan its hide for leather. But not even they feel any affection for camels, as we do for horses, and the Indian for elephants, the natives of Spain and Mexico for donkeys, and the Italian for his



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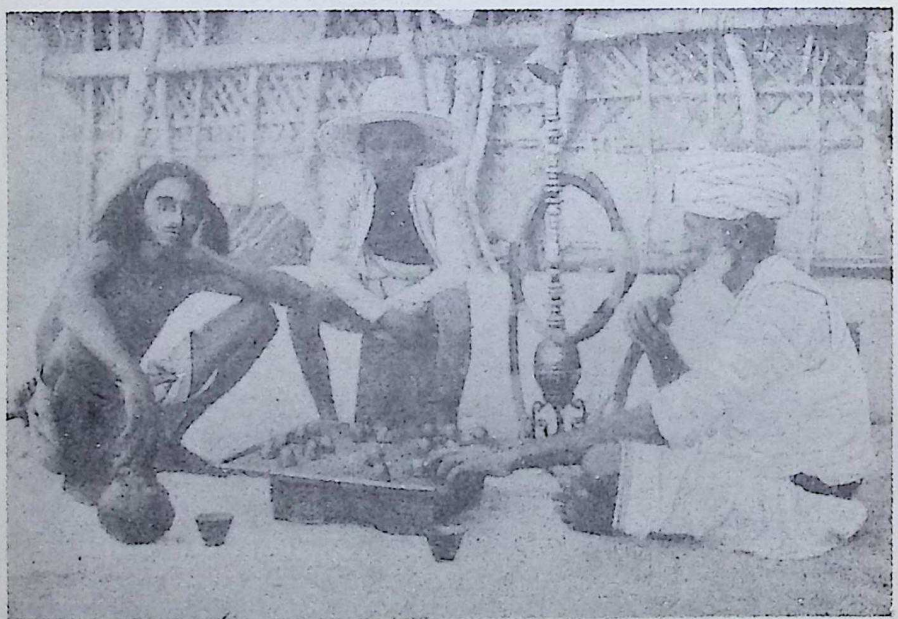
bullocks. Palgrave, who explored Arabia and wrote a famous book, spoke of the camel as "an undomesticated and savage animal rendered serviceable by stupidity alone." The camel, he said, would never attempt to throw his rider, "such a trick being far beyond his limited comprehension; but if you fall off, he will never dream of stopping for you, and if turned loose, it is a thousand to one that he will never find his way back to his accustomed home or pasture."

Between the Yemen and Oman lies the desert, still largely unexplored. The coast and the country immediately behind it is called the Hadhramaut. Here the ruling families inhabit huge castles, which, in their construction, resemble children's castles of toy bricks. They are sometimes seven storeys high and cover as much as an acre of ground. They are built of mud bricks and generally whitewashed, so that the principal town, called Shibam, has been described as looking like "a large round cake with sugar on it."

From this region in past times came vast quantities of frankincense and myrrh. Now there is little of the former left, though in other regions it flourishes still, and keeps up the reputation of Arabia as the land of incense and spices. In Arabia was the country of the Queen of Sheba, who brought both these products of her realm to King Solomon.

North of Yemen is the province called the Hejaz, where lies Mecca, the most famous city in the Mahomedan world. Both the Hejaz and the district of Oman are dealt with under their own headings.

Mecca is believed by the pious to be exactly beneath the throne of Allah, and to be guarded by ten thousand angels. Naturally, superstitions such as these breed intolerance. Courteous as they are by nature, the Arabs seldom rise to that height of good breeding



MATCH OF WITS BETWEEN A DESERT WARRIOR AND A TOWN ARAB

They are playing the old King's Game, derived from India. It is a primitive form of chess, and excites such passion that Arab kingdoms have been staked on the result of one game. The lean, finely-trained desert fighter, who sits so awkwardly upon a balanced stick, is a remarkable modern representative of the early Saracens who rode naked into battle

*Photo, Donald McLeish*



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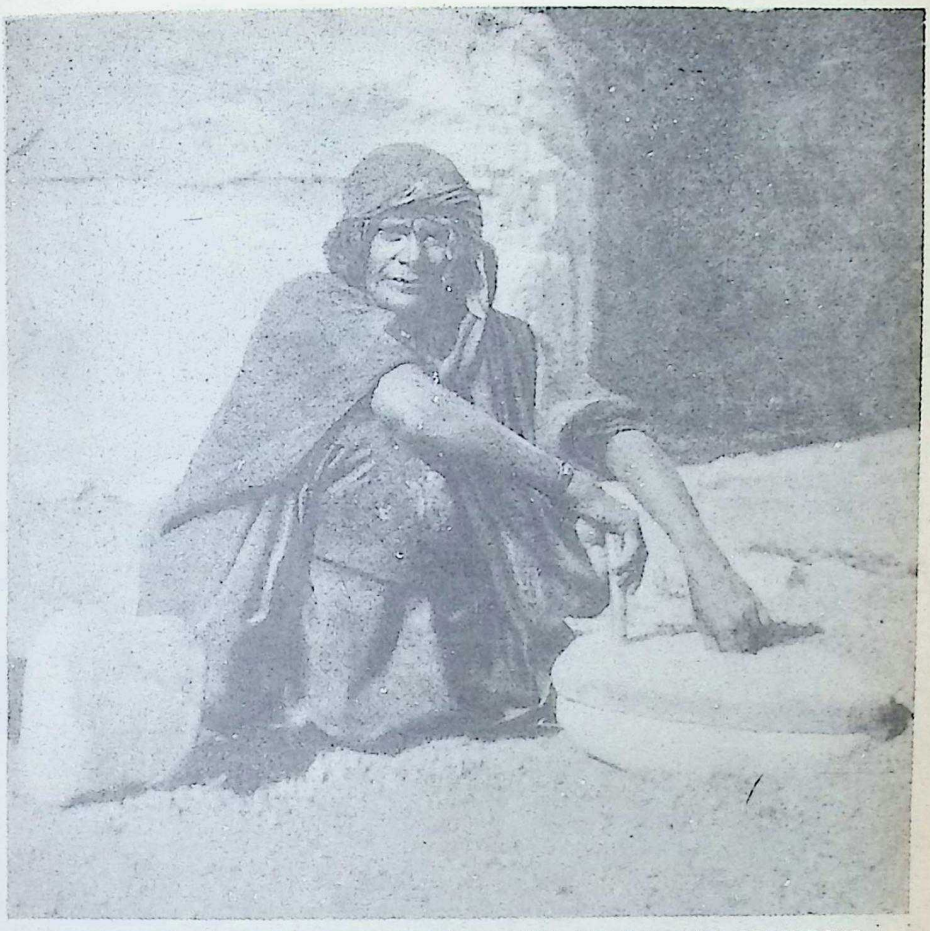

SORROWFUL LABOUR AMID PETRA'S RUINS OF JOY AND SPLENDOUR

As this peasant woman turns her little, old-fashioned hand mill, she sees around her that marvellous wreck of Northern Arabian power in the pagan age, which Macedonians and Romans tried in vain for centuries to conquer. Her people are now so lacking in courage that they have to share their crops with the war-like Beduins who control the surrounding desert

*Photo Donald McLeish*

which concedes to all the right to believe what they please. Strict Mahomedans will not even wish good-day to a Christian. "Salaam to all who believe that Mahomet is the true prophet" is their form of greeting. Christians may not dip into Mahomedan wells or rest in the shadow of a mosque. A cooking-pot is considered to be unclean if it has been used by an unbeliever. After a boat has had Christians in it the owner is supposed to wash it all over. A child's game among the Beduins is to draw a cross on the sand and then spit at it.

True, there is some excuse for Mahomedan intolerance in the attitude which Christians have taken up towards Islam. The earliest missionary to the Moslems told them plainly: "Your religion is false and it must die." That was in the fourteenth century. But that is what missionaries are still saying, not quite so crudely perhaps. Very few of them understand what the faith of Islam is, nor do many who profess it. While it appears to be a form of materialism, it is mystical beyond any other creed.

Allah is to the true Moslem the only reality, the only force in the universe. All men, all angels even, are automata, acting as Allah wills. This is the explanation of the Arab's fatalism, and



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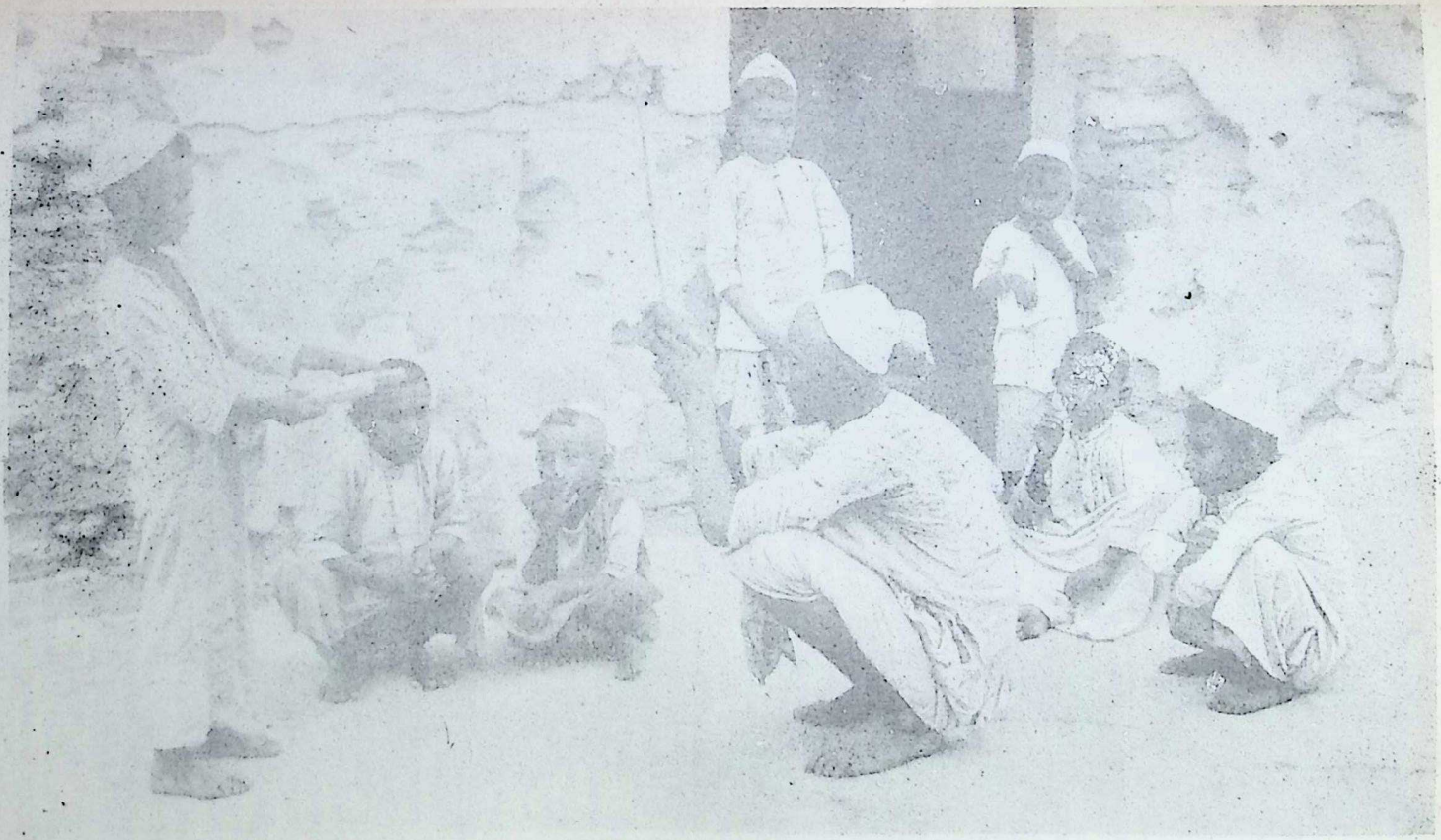
HAPLESS DESCENDANTS OF THE ANCIENT IMPERIAL ARAB RACE OF NABATHAEANS OF PETRA

These poor, slovenly, Arab women and children are sitting by the famous temple of Ed Deir, cut from the face of the rock in the marvellous fortress city of Petra. Their ancestors ruled practically all Arabia, and controlled the commerce between the Eastern and Western worlds. The poor, oppressed remnant the lives amid the ruins is dominated by the Beduin tribe that exacts toll from European visitors to this wreck of empire

*Photo, Donald McLeish*



HOW MODERN YOUNG ARABS ARE PREVENTED FROM LEARNING LIKE THEIR SARACEN FOREFATHERS

This is a typical open-air school in a Southern Arabian town. A fanatic of a reactionary sect is teaching the boys, by frequent use of the cane, to learn by heart long passages from the Koran. The schoolmaster himself knows nothing of modern learning, and as for the old Saracenic wealth of knowledge that enlightened Europe in the Dark Ages, he regards it as wicked, worldly wisdom

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of his inertia. What can be the use of striving when one is in the grip of Fate? No man can alter his destiny. None but fools or the impious try. That is what has kept the Arabs low in the scale of achievement. They are clever, brave, trustworthy, but they are in the same condition, speaking generally, as they were ten centuries ago. They seem to have made no effort whatever to change that condition.

### The Flowery Arabic Tongue

What surprises everyone who sees how backward they are in the arts of life as the Western world knows them, and not merely in these, but in cleanliness and common precautions against disease, is the richness and complicated structure of their language. One who learned it wrote that "Arabic grammars should always be strongly bound, because learners are so often found to dash them frantically on the ground."

One feature of it is that it contains large numbers of words all meaning the same thing. Thus there are over eighty names for "honey," five hundred for "lion," and a thousand for "sword." It is not a straightforward language, it is flowery and full of metaphor, it takes roundabout ways to express a meaning rather than the direct way. This often makes Europeans who go amongst them imagine the Arabs are insincere.

### Magnificent Hospitality and Mean Haggling

That impression is heightened by the contrast between their generosity on some occasions and their thrift on others. In the sacred cause of hospitality they do not hesitate to spend extravagantly, to offer guests the best they have without stint. If they have given their word, they keep it whatever the consequences may be. Yet in the ordinary transactions of everyday life they are not ashamed to practise what we should call meanness. They lie, they cheat, they haggle for a long time over a bargain in order to save a very little. Their motive is seldom perceived. It is not greed, but the desire for amusement. They are entertained by getting the better of a neighbour, an adroit lie is a good joke to them. Life would be dull if they did not exercise their cunning, and they do not see that there is any meanness in exercising it, since everyone is trying to get the better of them.

In the bazaars they spend most of their time smoking and drinking coffee. Anything like hurry they detest and consider foolish as well as undignified. "Be slow about it," is the injunction to an Arab boy going on an errand, where we should say: "Be quick about it." Yet they are by no means slow-witted. Their liveliness and good humour make them keep up a flow of chaff among themselves, and they are eager for information from strangers. Their feelings change quickly. Arab women will be crying over some misfortune one minute and laughing at some absurd little joke the next. The men are trained not to show their feelings, but when they are really excited they soon let it be seen.

### Fantastic Tales of Magic

They are fond of music and they delight in listening to stories. The instrument which the Beduins play is the rebaba, a rough species of fiddle. In the towns the drum is heard frequently; at all feasts, marriages, and circumcisions it must be thumped as a necessary part of the ritual. The music of the Arabs sounds monotonous to Western ears, but it has a haunting charm which consists, perhaps, partly in the circumstances under which it is heard—beneath the stars in the desert, or in a hot noon under the shade of palm trees, or at evening coming up from the narrow street of some little town to listeners on a flat roof, enjoying the cool air.

The stories they delight in are either fantastic tales of djinns and magic and sudden changes of fortune, or they are designed to inculcate the virtues of patience, resignation to the will of Allah, hospitality and faithfulness to promises confirmed by oaths. A promise unconfirmed by oath is not meant to be kept. Stealing is quite permissible, even praiseworthy, so long as the thief plays the game and does not transgress the Arab code of honour, by attacking in the



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AN UNORTHODOX LORD OF HOLINESS IN SOUTHERN ARABIA

This powerful personage is the Seyid, Mustapha el Idrisi, a descendant of Fatima, Mahomet's daughter, who married the martyred Ali. He holds to the Shiah reverence for Ali, and is a very influential southern Arab, sharing the unorthodox faith of the Persians, and, with 2,000,000 of his countrymen, rejecting the leadership of the Turkish Sultan of the opposing Sunni sect

*Photo, Donald McLeish*



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dark, for example, or by taking goods entrusted to him for protection.

Women among the Moslems are theoretically the inferiors of men. Arab literature abounds in half humorous abuse of women. Hell is said to be full of them. "Those who have long hair have short wits." "To educate a girl is to throw money away." "Women have seven lives." And so on.

### Where Women do all the Work

But it would be rash to conclude from this that Arabian women are really despised or treated generally with harshness. They do all the work of a Beduin encampment. The men merely look after the camels. Among the settled Arabs they do most of the field work.

The veiling of the face is not practised among the Beduins, or in any of the regions where women have to be out and about all day and must wear a dress convenient to work in. Yet the tents are always divided into two parts—one for the women, the other for the men.

Of the two sexes the male is the more given to vanity and to cultivating personal beauty. Both oil their hair, and among some tribes put on their faces a red powder, through which the oil runs, making streaks here and there. Beduin women dress in blue cotton and cover their heads with a cloth. In the Yemen trousers are worn, fastened at the ankle, and turbans to keep off the sun, or wide-brimmed straw hats.

### Medicines of the Middle Ages

The Arab woman has as large a knowledge of medicinal herbs and simples as the women of England had in the Middle Ages. That is not to say that it is of much value in curing ills, except the very common ones as for preventing disease by taking sensible precautions, they have no idea of it. In the open air their conditions of life are so healthy that they are seldom ill, but the dirt and defiance of sanitary precept in the towns cause heavy mortality from endemic as well as epidemic scourges. Their use of common remedies might be usefully imitated in more advanced communities. But they believe less in these than in the employment of amulets and talismans. The surgery of the Arabs is barbarous and could not be practised if they were not able to endure pain stoically. They are as firm believers in "cupping" as were our forefathers in the eighteenth century. Blood-letting is done by barbers, as it once was in England.

Should the barber fail to procure relief, patients call in the services of a hakim (physician), who will very likely tell them to write down certain sentences from the Koran and either swallow the paper, or soak it in water and drink the water so as to swallow the ink in which the sacred words were written.

### Curious Relations of Patient and Physician

Arabs are much inclined to imagine themselves ill and are given to dosing themselves unmercifully. When they go to the hakim, it would be contrary to medical etiquette for them to tell him their symptoms. He must discover by examination what are their sufferings and what is the cause of them. To be asked: "Well, what's the matter with you?" as he would be by a European doctor, would convince an Arab that the doctor did not know his business and was obtaining money by false pretences.

The dates of which they make a medicinal syrup are one of their principal foods. Date palms grow in almost every part of Arabia; they are finest and most prolific in Mesopotamia. The palm leaves are used for baskets, and the branches, after the leaves have been stripped off, serve as material for furniture and even boats.

There is a large export of dates to European countries and to the United States, and it might be much larger now that the habit of eating them has grown up everywhere. That they are full of nourishment is proved by the number of Arabs who live chiefly on them, with milk, butter, and occasionally mutton, as a treat. Wheat bread and rice are eaten wherever they can be got, and they use also the seeds of a plant called samh. This is said to be not so good as wheat, but better than barley. Fruit is abundant wherever there is water. During the last forty years tea has come into use; it does not show any



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OPEN-AIR BARBER'S SHOP ON THE ARABIAN SHORE OF THE RED SEA
The Turks have been beaten and the land is open to Europeans. The barber cannot yet rebuild his booth, but he has a water-pipe for customers, one of whom is a half-naked, shock-headed desert fighter, who wants to celebrate the Arab victories by having his long hair braided in the middle

*Photo, Donald McLeish*

sign of displacing coffee altogether, but the Arabs have grown very fond of its mild exhilaration. Mocha is still a great market for the coffee named after it, though none is actually grown there.

Of this vast country, four times as big as France, there still remain large portions unexplored. Twenty years ago it was said: "We have better maps of the North Pole and of the moon than we have of South-Eastern Arabia." This is true to-day. Probably the unexplored regions are all desert. Now that the Arabs have been freed from the cramping sovereignty of the Turks, there is likely to be more interest taken in their country, and they may welcome strangers more cordially than the Turks did. They will not, it is to be hoped, have so much to conceal.



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**TURK-RAVAGED TRADING QUARTER IN LOHAYA SEAPORT OF THE FERTILE YEMEN COUNTRY**

This is the mean, shabby, rag-roofed trading quarter in Lohaya. One of the Red Sea ports of the Yemen, it came under Turkish dominion, and was liberated during the war. Much of its trade with Arabia Felix was lost, but as soon as the people were free, the old commerce across the desert began to flow again from the almost unknown country north of the capital city of Sana

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# Arabia

## II. The Growth of the Kingdoms of the Desert

By D. G. Hogarth, C.M.G., M.A., D.Litt.

Author of "The Penetration of Arabia"

*It has been thought best, for the convenience of reference, to omit from this historical outline the independent kingdom of Hejaz, and the sultanate of Oman. Under Hejaz, our distinguished contributor gives a brief but illuminating sketch of the birth and amazing growth of Mahomedanism*

IF Arabia be limited to the peninsula it has little ancient history before the full establishment of the Byzantine Empire. Archaeologists, indeed, know that settled, law-abiding, and literate societies existed in the south-west—Yemen, Aden district, and Hadhramaut—long before the Christian Era, and two of these, the Minaean (Ma'in) and Sabaean, both centred in the Yemen Jaul, were already organized as regular monarchies in the ninth century B.C.

The Sabaeans, of whom we have learned the names of some thirty kings, are thought to have ruled at the first in North-Eastern Arabia; but in the tenth century B.C. they were at Shirwah, and after the sixth at Marib, conducting caravan traffic in Indian commodities overland with Egypt, and later with the Greek world. They gave place to a Himyaritic state which continued to trade with the Roman Empire.

### The "Spice Road" Two Thousand Years Ago

A Prefect of Egypt, Aelius Gallus, attempted its conquest in 26 B.C., and penetrated to Marib, but, finding fertility and wealth much below expectations, withdrew. Arabia was then left by the West entirely to itself, except for some patrolling of the "Spice Road" by irregular Roman and Nabathaean levies. A caravan track known to Western merchants, but perhaps not travelled by them, crossed to a point on the Gulf.

The prosperity of Yemen declined rapidly from the third century A.D. Arab tradition ascribes its decay to the bursting of a great dam built at Marib by the legendary queen, Balkis. Inscriptions on its extant ruins, however, show that it was in use at a later period. Probably tradition has telescoped the long decay of an immense irrigation system, coincident with whose lapse a steady exodus of surplus population took place.

By the seventh century, Arab tribes, credited with recent Yemenite origin, had spread all over the peninsula to the borders of Mesopotamia and Syria, and some of the Jews—or Judaized Aramaeans—who had pushed long ago down the trade route into Yemen, doubtless came out with them. The final cause of the Yemenite decline, however, was pressure of invasion from the Abyssinian and Somali coasts, which stimulated a natural Arab tendency to lose grip on civilization.

Some culture survived to the sixth century at Sana, where Abyssinian Christians had overthrown the last Judaized Himyarites with the support of a Byzantine emperor, who desired to secure the Red Sea and Egypt from Persian expeditions and to control the spice trade. To further these ends, Abraha, the Abyssinian Viceroy of Yemen, was bidden to capture Mecca, the only other town then of importance in Arabia, and situated centrally in relation to the Spice Road. He failed in 570, and five years later the Persians were in Yemen, and the Byzantines had lost the gate of the Red Sea.

From the moment of the institution of Islam, a generation subsequent to this date, down to the substitution of the Syrian for the Medinese Caliphate in A.D. 660, the history of Arabia is to be read in the history of Hejaz.

Thenceforward Arabia was to fall outside the main currents of Moslem movement which swung from Umayyad Syria to Abbaside Mesopotamia, or flowed through North Africa to Spain. It had done its world-work. Mecca did, indeed, try to run a caliph of its own, but before the seventh century closed it acknowledged the secular primacy of Damascus, and, with Medina, submitted to be courted or chastised by Umayyads and Abbasides for some three centuries.

### Schism and Heresy in the Home of Mahomet

The historical interest of Arabia lies now in its Legitimist tendencies. Sown broadcast by Kharijites in flight from Abbaside persecution, fostered by Ali's prolific posterity of sherifs, exasperated by Turks, Legitimism developed energy during the later ninth century. What Carmathianism was in Arabia, Fatimism was in North Africa, and Ismailism in Syria. Carmathians of East-Central Arabia, which had been monotheist before Mahomet, abducted the Black Stone in 928, and detached all the peninsula from the orthodox Caliphate. The Fatimites, who came from Egypt to dispute and seize the gains of their former allies, did nothing to diminish the heterodoxy of



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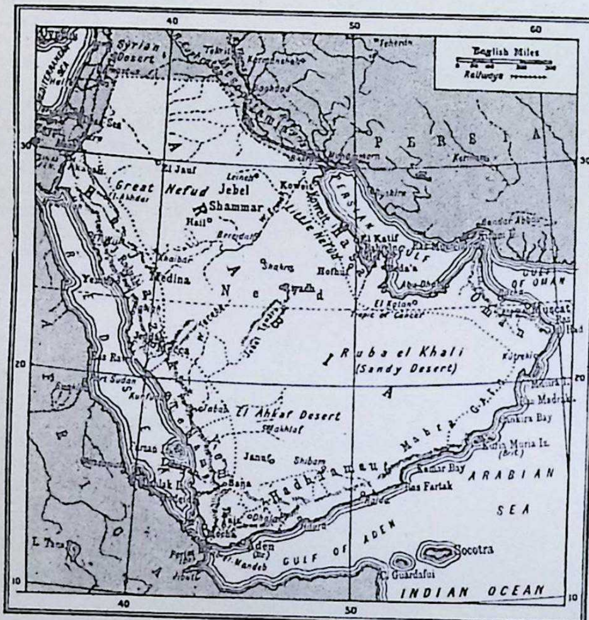
Arabia; and the local control was in the hands of Alid sherifs, Hasanid in Mecca and Yemen, Huseinid in Medina.

Yemen fell under the same suzerainties as Hejaz, but, being more remote, had minded them less. The Zeidite principate of Saadah, in the north, extended itself over all the highlands late in the twelfth century, and transferred its seat to Sana, whence it made nearly all the Yemenite history we know by bickering with the lords of the orthodox lowland. These last, the Rasulids of Zabid, were enlightened men, great founders of religious colleges, and promoters of trade,




ARABIA, ITS KINGDOMS AND COMMUNITIES

first with Egypt, and latterly with the Portuguese who came round the Cape. Of the rest of the peninsula we know still less. Oman shook off the Caliphate before the eleventh century, and started upon five centuries of autonomy under elective Imams. Nejd seems to have lapsed to Beduin tribalism.

The almost simultaneous advent of Osmanli Turks from the north and of Portuguese (to be followed by Dutch, English, French, and Danes) from the south, recalled Arabia from self-imposed obscurity to the knowledge of a world outside. While Ottoman power could maintain Ottoman prestige, Arabia had little history. The Emirs of Mecca used the peace to consolidate their dynasty so well that, to this day, only descendants of the first Emir who ruled under the Osmanlis, Mahomed abu Numei, may be candidates for their throne. From this epoch dates also the oft questioned hegemony of the western Beduin tribes.

Yemen gave more trouble. Not till 1540 could the Ottoman Sultan send it a Governor-General, nor before 1570 could this officer give any law to the highlands. Sixty years ensued of troubles on land and sea—Zeidite Imams on the one hand and European adventurers on the other; the Turk could rarely reinforce or revictual his troops, and in 1640 he gave up the effort. The Beylerbey, who was styled also 'Guardian of the Holy Places," withdrew to Jeddah, leaving Yemen to recover a prosperity for which it sighs at the present day.

It was, however, Nejd, not Yemen, that gave particular expression to the general Arab distaste for external Moslemism. The fervour of its dour monotheists was revived in the last half of the eighteenth century by the exhortations of one Mahommed Abdul Wahab, and their strength organized by his convert, Saud, Sheikh of Daraiya. Careless equally of the orthodoxy and the heterodoxy of others, they passed from purging the Shiite's Holy Cities to cleansing in 1804, those of Hejaz. The Turks were bundled up to Damascus; the Emir of Mecca had to content himself with Saud's sufferance; and the pilgrimage ceased.

All Islam cried out on the scandal, and the desperate Caliph sent to Egypt a prayer rather than a command. Mehemet Ali saw his interest in freeing the Holy Places, and equipping a second force, after losing his first, he occupied Medina and Mecca; but not till 1817 did his son, Ibrahim, venture into Nejd to destroy Daraiya and put the Wahabite leader, Abdul Aziz, in bonds.

Though the Egyptians did not kill Wahabism nor establish durable control beyond Midian, but evacuated their last soldier long before Mehemet Ali's death, their occupation served to inaugurate a new order. Ever since the opening of the Overland Route, Great Britain had suspected the activities of the Egyptian friend of France, and in 1839 she pocketed the key of the Red Sea by leasing Aden from the local Sultan of Lahej. By this step, and the attention paid increasingly



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by the Government of India to Oman and the Gulf shore, Arabia was brought within the scope of European politics for the first time.

Moreover, the Egyptian occupation had so far tamed the Arabs that the Porte was able to re-establish its position in the peninsula. Not only did it tighten its grip on Hejaz, but the Yemen lowland was reoccupied, and even the southern highlands consented to Ottoman suzerainty in 1848, and later to Ottoman occupation.

After another generation, the opening of the Suez Canal enabled Turkey to improve her position still further. In 1872 a Vali was installed in Sana, and the Turks had come down the east of the peninsula into el-Hasa. Though they never succeeded in incorporating Nejd in their Empire, they profited at the end of the nineteenth century by the dominance acquired over it by a greater prince of the Shammar, Mahomed ibn Rashid.

Early in the twentieth century their grip on Western Arabia became firmer through the construction of the Hejaz Railway to Medina. Counter-demonstrations, however, disquieted the Ottoman Caliph. The Zeidites of North Yemen revolted continually, from the nineties onward against the presence of his soldiers in the highlands, and the Imam could not be brought to compromise until 1913. A local chief in lowland Asir, Idrisi of Sabyah, threatened to cut Yemen from Hejaz; and Great Britain not only extended her protectorate inland from Aden, but menaced the eastern side by encouragement of Mubarak, the contumacious sheikh of a key-position at Koweit.

The revolutions of 1908-9 at the heart of the Ottoman Empire, and the consequent Italian and Balkan wars, weakened Turkish hold round the periphery. In Arabia, the Imam of Yemen made a supreme effort to recover his highlands, and for a moment reoccupied Sana. A new Emir of Mecca, Hussein, treated his masters with growing contumely. Idrisi tried to capture all Asir, succeeding at first in league with the Imam, but failing later by himself. Abdul Aziz es-Saud, heir of the Wahabite Emirs, who had turned the Rashids out of Riyadh and Kasim in 1902, fell on Hasa, in 1913, and robbed the Turks of the Gulf shore. When the latter embarked in the European War further revolts were to be expected. In Yemen the entente with the Imam held so good that the Turks even invaded the Aden Protectorate, nor could Idrisi, with British support, seriously shake them in Asir.

But these successes were more than counteracted by the success of the revolt of Hejaz. Though es-Saud rendered little service to the British in return for the alliance made with him late in 1915, he definitely detached himself from any connexion with the Ottoman Empire; and so also did the Sheikh of Koweit. The outcome of the war, therefore, is that Turkish dominion has ceased in all parts of the peninsula and has been replaced by principalities of recognized independence.

At present (1921) es-Saud keeps Hasa and the best part of Nejd, but still he dares not come to an issue with Jebel Shammar. The Imam of Yemen sits in Sana, which the Turks have not evacuated, and Idrisi extends his sway in the Yemen lowland, with little prospect of maintaining it.

## ARABIA: FACTS AND FIGURES

**The Country**

Arabia (native name, Jezirat al-Arab) is a peninsula in S.W. Asia, between Red Sea and Persian Gulf. Approximate area, 1,000,000 square miles; population estimated at between five and six millions. Consists of (1) large areas of desert, partly occupied by nomadic Beduins, largely unexplored; (2) oases of central part and fruitful coast districts.

**Divisions**

Central oases and coast districts are occupied by eight independent communities, of which kingdom of Hejaz and sultanate of Oman are most important, and are dealt with elsewhere. Others are as follow:

Emirate of Nejd and Hasa, Central Arabia and Persian Gulf. Population about 250,000. Capital, Riyadh. Present emir, El Aziz es-Saud.

Emirate of Jebel Shammar, north of Nejd. Population about 200,000. Capital, Hail. Present emir, Abdullah ibn Mitah.

Principate of Asir, on west coast between Hejaz and Yemen. Population about 1,000,000. Capital, Sabiyah. Present emir, Mohammed ibn el-Idrisi. Asir highland tribes are independent of the emir.

Imamate of Yemen, on south-west coast (anciently known as Arabia Felix). Area about 75,000 square miles. Population estimated 1,000,000; previously part of Turkey in Asia. Capital, Sana. Chief ports, Mocha and Hodeida (40,000). Present Imam, Mohammed Hamid ed-Din.

Sultanate of Koweit, on north-west coast, Persian Gulf. Population, estimated 50,000. Capital, Koweit. Present sultan, Ahmed ibn Jobar.

Emirate of Kerak, in north, east of Dead Sea, otherwise known as Transjordania. Emir Abdullah, son of King Hussein of Hejaz.

**Products**

In Nejd, Shammar, and south and east coasts date palms are prolific, and supply chief means of existence. Arab horses are famous for fine breeds, of which best come from Nejd. Considerable flocks are reared in oases and fertile coast tracts; parts of desert plateau also give good temporary pasturage after rainy season. Maize, wheat, barley, cotton, coffee, sugar, and spices are grown in humid valleys of the Tehama (general name for western coastal tract).

**Communications**

Only Hejaz railway, line from Hodeida to Sana, in Yemen, and the pilgrim roads, one from Hasa on Persian Gulf, and another from Egypt, to Mecca.



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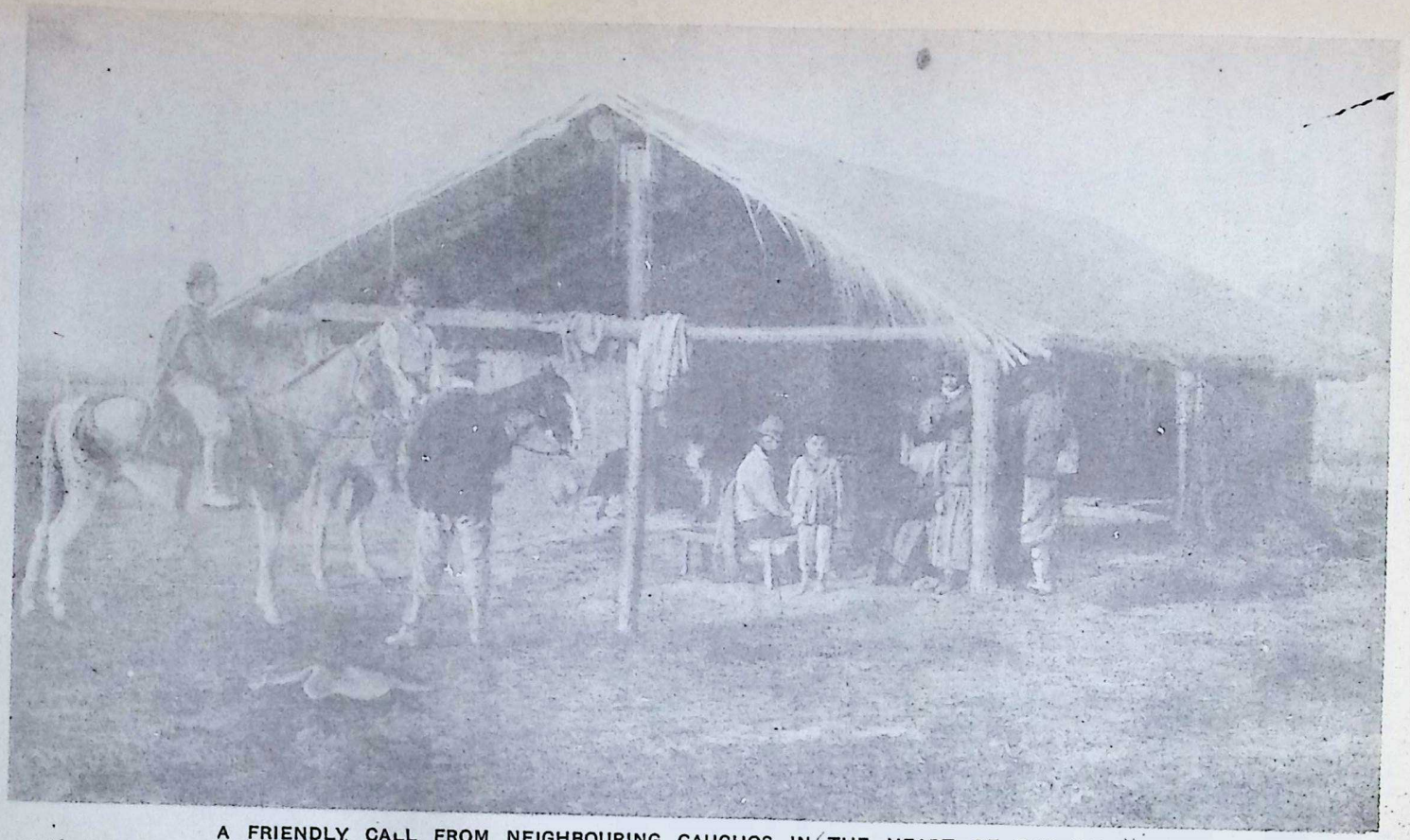

A FRIENDLY CALL FROM NEIGHBOURING GAUCHOS IN THE HEART OF THE PAMPAS

Although the stream of hidalgo blood runs very thin in the gauchos of the Argentine Republic, these rude cattlemen of the boundless pampas are not devoid of certain little courtesies, but so habituated are they to horseback, that even when making a friendly call on a neighbour so near as fifteen or twenty miles away, they will remain in the stirrup. The gaucho standard of domestic comfort is not high, as this photo bears witness

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# Argentina

## I. Men and Manners in "Camp" and City

By J. A. Hammerton

Author of "The Argentine Through English Eyes"

IN large part the immense and meteoric prosperity of the Argentine Republic has been due to foreign energy and gold. The country, for example, could not make use of the wealth hidden in its soil until it had a railway system, and this was given to it by capital from abroad—chiefly from Great Britain. But to the Argentines themselves must be allowed the credit of exerting themselves vigorously to make the most of their natural resources. It was the frigorifico which started their country upon the road to riches, the refrigerating method which enabled fresh beef to be shipped under conditions which made it eatable when it got to its journey's end. The Argentine cattle kings saw their opportunity then and took it. They have proved themselves an active, progressive race.

These estancieros were chiefly men of the old Argentine stock, which derived from Spanish settlers with slight Indian tincture; they had succeeded to the possession of immense tracts of territory, vast herds of cattle and flocks of sheep, and they lived in a patriarchal style, with their children and their children's children around them. The sons who married brought their wives to the father's house, sometimes the daughters brought their husbands. Life was easy and comfortable in those old days, without much refinement; it was healthy, and it was picturesque.

### The Half-Savage Gaucho Cowboy

The rounding-up of the cattle at certain periods was done by the gauchos, the half-breed cowboys, who united Spanish courtesy with Indian savagery, who wore a most ornamental costume with silver spurs and buttons, who would, at one hour, be charming listeners by their melancholy music or by coplas of their own composing, and the next would be knifing an enemy or acquaintance without hesitation or remorse.

Now the gaucho is disappearing. Large tracts which were given up to grazing are producing grain. The stock-breeders no longer let their herds roam at will and wild over the pampas. They keep them under observation in well-appointed stock-farms, growing alfalfa, or lucerne, for their feed, and making a business of what was once merely an occupation for very wealthy proprietors and for the roving cowboy, deeply attached to his open-air life in the saddle and to the plains over which he galloped, driving the great herds of cattle before him.

### A Land of Opportunity and Fortune

There is no romantic element in the character of the Argentine of to-day. The vision of opportunities to make money in large quantities, and in a few years without much labour, took hold of him as soon as the development of the Republic by foreign capital began to bear fruit. He thinks about money all his time, he talks about it most of the time, he spends it lavishly, both in Buenos Aires and in Paris, and he is always planning how to get more. If you hear two Argentines conversing in the street or in a public place, you can be sure you will hear pesos mentioned very often. (The peso is the coin in which their reckoning is done.) When they talk to foreigners they often tell them stories of the rapidity with which fortunes have been made.

The day of such dazzling change in values is over. There is still big money to be made, but it must be worked for. The Argentines are ready to work. They have more vigour and perseverance than Spanish races usually possess, they are enterprising and



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shrewd at a bargain, for the intermarriage of Italian, Spanish, German, and French has produced a type radically different from the Spanish.

A French writer, M. Yves Guyot, deplored the preference of Argentines of ability for political rather than commercial or industrial careers. "The most energetic of them," he said, "instead of seeking wealth by exploiting natural resources have sought it by exploiting power. They consider that the most rapid method of becoming rich is to obtain control of the Government."

Lately, however, Argentines of vigorous and able mind have gone into business more often than into politics. It has been seen that the fortunes obtainable by Ministers of State are small compared with the huge profits that can be made in speculative commerce. Indeed, the complaint has been heard that the class of men in political life does not represent fairly the talent of the country, for the reason that the best brains are drawn into trade. Certainly the instability and loose organization of the activities of Government compare very poorly with the methods in vogue among many Argentine men of business. The latter pride themselves on being as keen as the North Americans and on having their businesses managed in the same way. This does not, in

AN ARGENTINE GAUCHO IN HIS HOURS OF IDLENESS

The cowboy of the pampas is as picturesque a type, and somewhat less swaggering, than the Texas variety. Spanish, with a tincture of native Indian blood, he can be cruel to the point of ferocity, but he has his tender moments, as betokened by the Spaniard's love of the guitar



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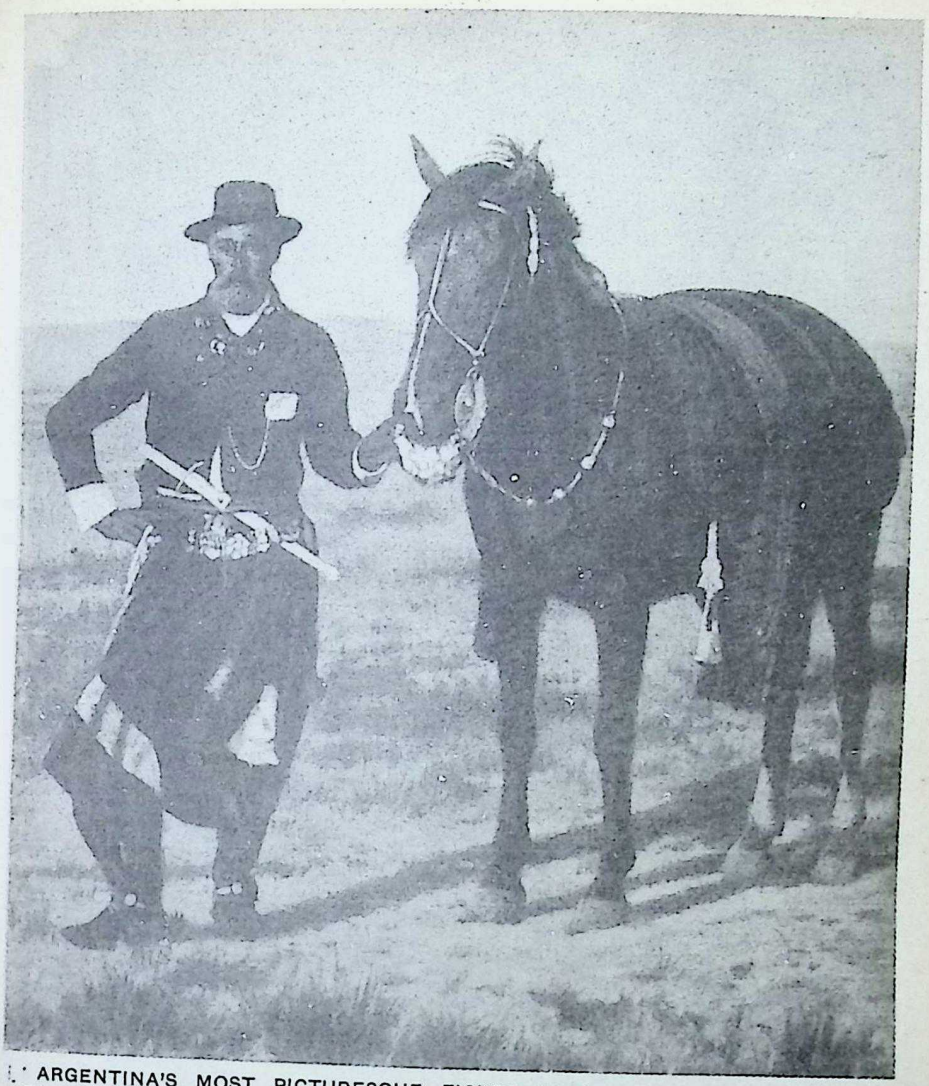

ARGENTINA'S MOST PICTURESQUE FIGURE WILL SOON BE A MEMORY. The gaucho still wears his long boots of softest leather, and his spurs are the immense and brutal instruments of torture seen here. His girdle of solid silver is a rare sight, however, and the bolas which he wears round his waist will more often be seen on the pommel of his saddle. The chiripá, or mantle of coloured cloth, which takes the place of trousers, is still in common use

some cases, go beyond appearances, but there are numbers of Argentines who can hold their own, when a bargain has to be struck or a difficult deal to be negotiated, with men of any race.

Although they still profess respect and even affection for Spain, the Argentines have, as a rule, little but a disdainful pity for the modern Spaniard. They spend little time in Spain when they visit Europe. They find it dull and antiquated in its habits, behind the times in comforts and conveniences, "centuries in the rear of the Argentine." They admire the French more than they admire the Spanish people, and consider Paris the top-notch of civilization.

Yet they are dependent upon Madrid for their literature; such art as they have draws its inspiration from Spain; all their ties of culture and tradition are with the race from which they



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HANDYMEN WITH KNIFE OR LASSO: GAUCHOS SKINNING CATTLE ON THE PAMPAS

Here is a very representative scene of Argentine life, where the refinements of civilization count for little. Cattle are plentiful, and the gaucho eats their roasted flesh in immense quantities. They have caught two animals with the lasso and promptly cut their throats and skinned them with their razor-like knives, little recking whether the animals have been quite dead or not before they started removing the hides. The carcasses will presently be cut up and roasted for the cattlemen's "asado." Hunks of roasted beef, washed down with sips of maté, the native tea, form their staple meal

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HOW THE ARGENTINE AUTHORITIES ENCOURAGE THE NATIONAL INDUSTRY OF CATTLE-RAISING

A scene at the Agricultural Show at Palermo, Buenos Aires. The buildings and general accommodation are splendid, and bulls which are worth thousands of pounds each are regularly shown here. Foot and mouth disease is very common, and often animals suffering from it are actually on exhibition. They are not killed off, as in Great Britain, but nursed back to health. The tendency of all cattle in the Argentine is to degenerate unless the stock is continually renewed

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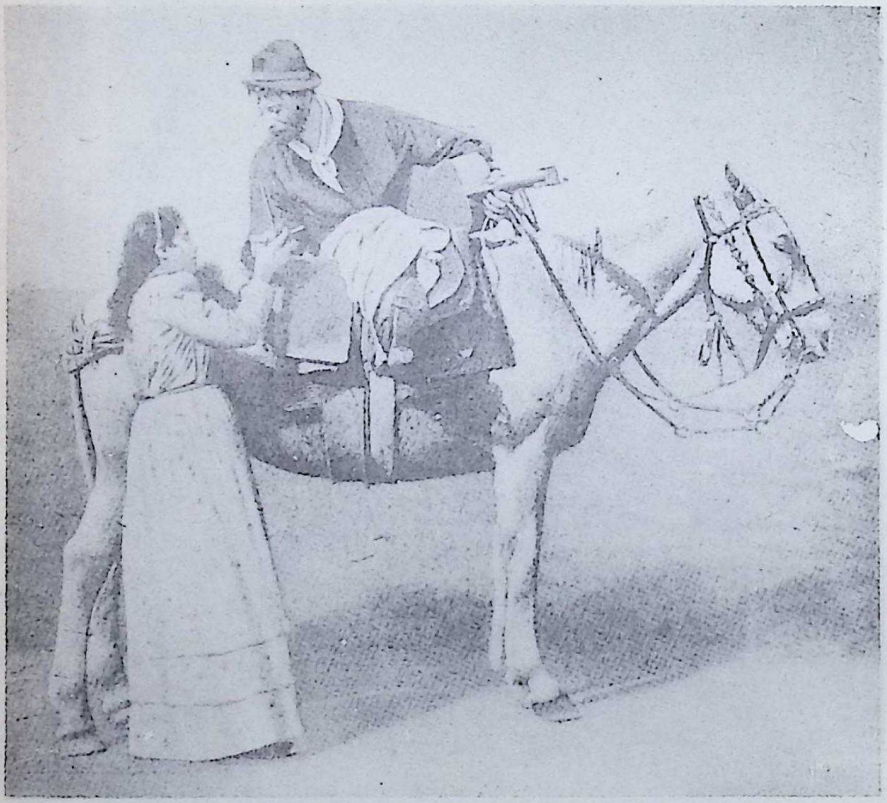
sprang. Their newspapers, it is true, are far in advance of the Spanish Press. There are two journals in Buenos Aires, "La Nacion" and "La Prensa," which give an ampler picture of the world day by day than do any even of our own, if we except the "Times" and the "Daily Mail." They make foreign affairs their special study, and every day give up a great deal of their space to cablegrams from all parts.

Clever and well-informed as their journalists are, the Argentines have produced next to nothing in the way of literature. This is not because of any lack of interest or because of the absence of a large reading public. The habit of novel-reading is general; in any company of educated Argentines the talk is likely to touch upon books and literary topics. There are many excellent book-shops in the capital—better than all but two or three in London—where works by the prominent authors of all European countries can be found. But an Argentine literature has not yet made its appearance, though some dramatists of promise and a few poets—notably Guido España—have done good work.

The ground has been deliberately, but so far vainly, prepared for it by the cultivation of an intensely patriotic national spirit. "Our common characteristic," one of their Presidents declared, "is that we all bear in our hearts the sense of our future greatness." In schools the children are taught that



IDYLL OF THE PAMPAS: GAUCHO SWEETHEARTS EXCHANGING MATÉ CUPS
The woman bears distinct trace of Indian origin, but the little ceremony is purely characteristic of the gauchos The maté, or herb tea, which is the national drink, is made by pouring hot water over the leaves placed in a maté cup or gourd, and the decoction is sipped through a metal tube which has a strainer at the lower end. To exchange maté cups is a token of friendship



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RIDING PILLION ON THE PAMPAS OF ARGENTINA

Save for the characteristic attire of the man and his chiripá, the above might be a picture of a couple going to market in the olden days in rural England. The frugal, hard-worked women of the gaucho class leave to their lords and masters the personal vanities of picturesque dress

love of country should come before even love of parents. The flag is treated with reverence. When a regiment passes through a street with its colours, all hats are taken off. The enormous expenditure on armaments is borne because it would be considered unpatriotic to oppose it. Thus all the evils which arose in Germany through the inculcation of patriotism as a duty, and through the blind worship of the State as an abstraction, are growing up in this Republic, vowed to liberty and people's rule.

There is a large allowance of pride in the Argentine character. Pride of family, pride of city, pride of race. This may, in some less agreeable natures, show itself by boastfulness. But while offensive self-satisfaction is confined to the ill-educated and unrefined, there is nevertheless among almost all Argentines a great deal of belief in the country as the finest and in the people as the most progressive of the world. They say of nations as of individuals that they must be either zonzo or vivo, either asleep or "live wires." They count themselves among the livest wires of all.

They are hard workers in pursuit of riches and in other paths, too, when their interest is aroused or their ambition stirred. The talk among the men is apt to be about whatever they make their money by. In a vine-growing district the complaint was made: "These folks talk of nothing but grapes, grapes, grapes." Conversational variety would be greater if women had been more in the habit of taking the lead in Argentine society. Until recent years there was very little free intercourse or comradeship between men and women. Girls were brought up in seclusion. They were not supposed to have any acquaintance with life outside the walls of their parents' houses or their convent schools



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HOW THE POOR LIVE IN THE "CONVENTILLOS" OF ARGENTINE AND OTHER SOUTH AMERICAN CITIES

This scene in a Buenos Aires working-class district is equally representative of almost any of the larger South American cities. The working classes are very short of space in their domestic quarters, and into these conventilles—literally, "little convents"—they are herded with scant regard to hygiene. Many Italians, Spaniards, and Portuguese, in exchanging their native conditions for those of South America, find it a change for the worse

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HOW THE RICH LIVE IN THE SOCIETY-QUARTER OF BUENOS AIRES

This photograph is given, not because it is exceptional, but because it is typical of many hundreds of the splendid villas which grace the neighbourhood of the Avenida Alvear. These ostentatious homes are closed most of the year—often for years—as their owners prefer to stay in Paris

until they were married, and even then they remained in most cases "behind the veil." They were seen very little in public. Society in the European sense was unknown.

This has been changed in some degree and will soon have become an outworn tradition. But its effect upon the polite world of Argentina is apparent still. Family life is secretive, following the practice of Spain, which probably arose from the Moorish custom of secluding women, and remained in the country after the Moors had been driven out. Rarely does an Argentine invite guests to his house until he knows them well. He will very likely head his notepaper with the letters "S C" or "S C U," which stand for "Su casa" or "Su casa de Usted," and mean literally: "Your house"; while another form puts it, "Mi casa is suya"; or "My house is yours." But it is no more than an empty courtesy; it does not in the least imply that you will ever be asked to his house, even for tea, or the slightest meal.

If you are asked, you will find that it is comfortably furnished, more so than most houses in Latin America. Some of the rich families in the capital, and in other cities, too, inhabit mansions, profusely ornamented and luxuriously appointed, but not very substantially built. The style of architecture is flimsy. Instead of stone, the material which meets the eye is stucco or cement. This robs even the largest and most important buildings of that mellow dignity which we find in "weathered" stones. They look better from a distance. A close view reveals their cheap and insubstantial construction.

On their farms and in their country houses the Argentines live very much after the manner of their fathers and grandfathers. Plenteousness is within their palaces. Their rooms are spacious and sunny. Numbers of servants look after their comfort. They lead an open-air life, either in the saddle or in motor-cars; they watch their farming or stock-raising interests with careful eye. As



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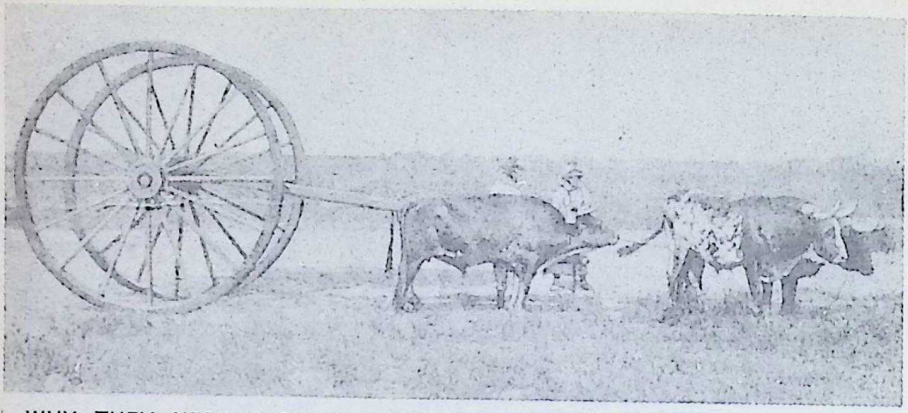

WHY THEY NEED SUCH IMMENSE WHEELS IN THE ARGENTINE "CAMP"
As there are no made roads, cart tracks grow hard in the hot summer months, and in the rainy season they are mere channels of mud. The only wheels which then serve are about ten or twelve feet in diameter, and relatively narrow, so as to cut through the mud

you travel over the flat plains, hour after hour without a bit of rising ground, the grass or the grain rippling gently away to the far horizon, you see every now and then the white walls of an estancia, probably surrounded by groves of eucalyptus trees, and if the owners are or ever have been Englishmen, by gardens pleasant to behold. Many English went to the Argentine as ranchers. They found the life to their taste, and many of them made money. The Argentine estancias were in earlier days very large. They ranged from twelve thousand to two hundred thousand acres. There was scarcely anything that could be called farming in those days. The cattle wandered over a huge expanse of prairie and were rounded up from time to time, often in an unmethodical, wasteful way. In the "drives" many poor beasts used to fall and have their legs broken and be trampled on.

One of the first of the Argentines to change this system was an emigrant

AN "ASADO": PEONS READY FOR THEIR ROAST BEEF AND MATÉ
Two "sides" of beef have been roasted, the water has been boiled to pour on the maté leaves, and presently the knives will be busy cutting off toothsome portions of the asado. These men are peons, or labourers, employed on the great estancias, he of the white collar being an overseer



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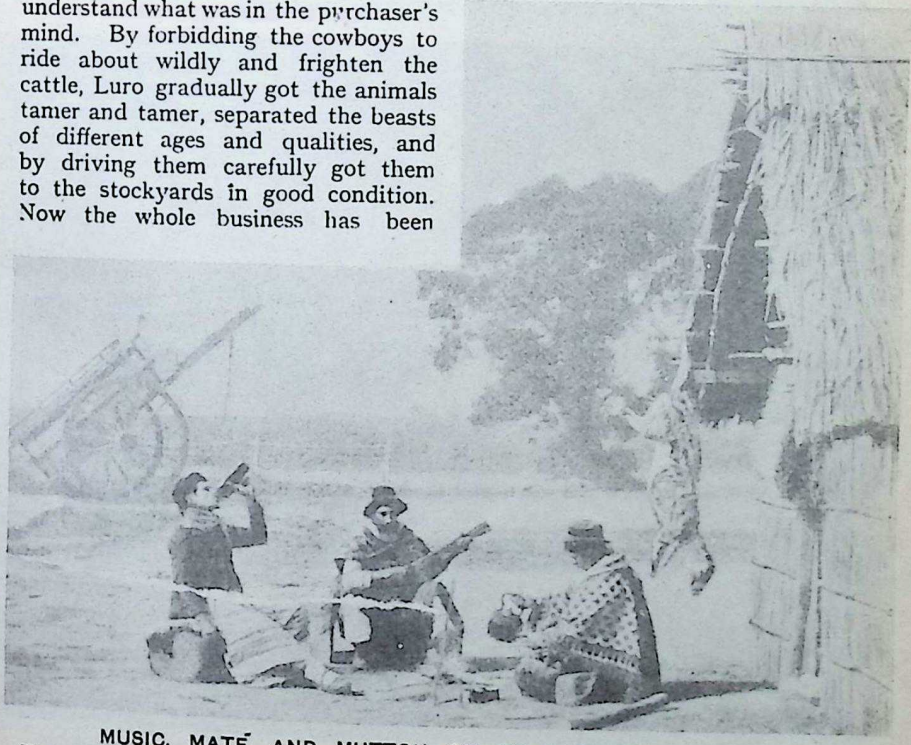
RIDERS OF THE PLAINS IN A LAND OF INFINITE DISTANCES

Horseflesh is cheap, and the native, or criollo, ponies, though usually shabby in appearance, unlike the splendid Chilean horses in which the Arab strain is still predominant, are wiry and enduring, and the gaucho spends most of his life on the back of one of them

from Spain, named Pedro Luro, who arrived in 1837. He offered to buy all the wild cattle which roamed on a certain ranch at so much a head. The owner of the ranch thought he was making a good bargain. He did not understand what was in the purchaser's mind. By forbidding the cowboys to ride about wildly and frighten the cattle, Luro gradually got the animals tamer and tamer, separated the beasts of different ages and qualities, and by driving them carefully got them to the stockyards in good condition. Now the whole business has been systematised. The estancia has become more of a farm and less of a ranch. Instead of letting the cattle graze on the natural grass tufts, the pampas, the farmers plant alfalfa (or lucerne) and so



MUSIC, MATÉ, AND MUTTON ON AN ARGENTINE ESTANCIA

The great stock raisers count their farms not in acres, nor even in square miles, but in leagues, and it is often a full day's journey from the estanciero's house to the limits of his territory. These gauchos on duty at a distant part have the shelter of a reed-built hut and will not lack for mutton



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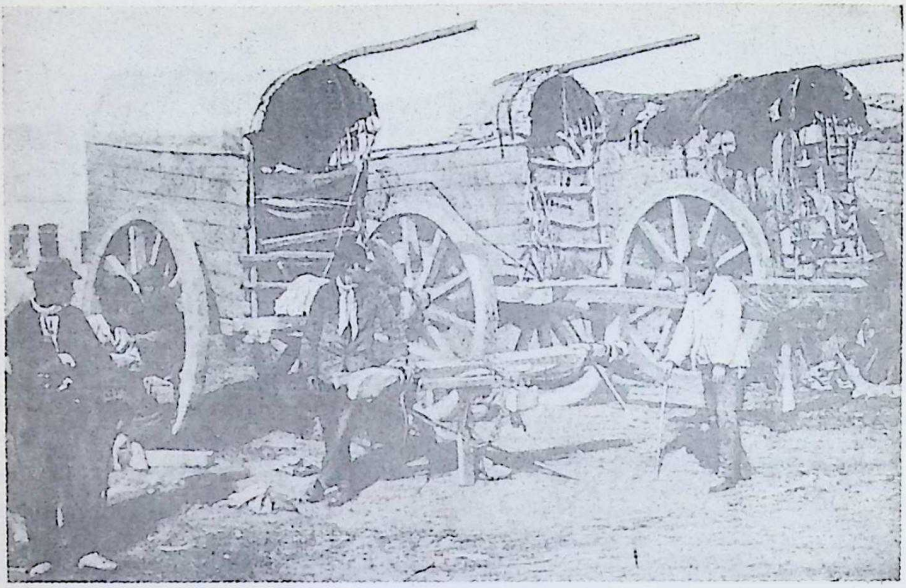
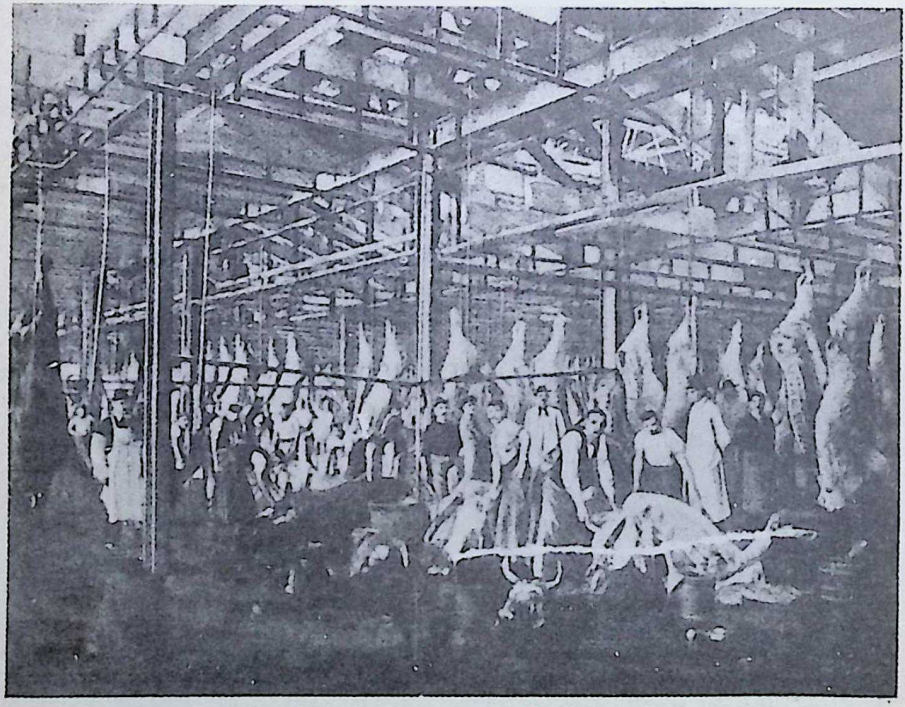


PITY THE POOR BULLOCKS YOKED TO THESE WAGONS

Yoked to these heavy wagons, which they have to haul through mud four or five feet deep, and incessantly prodded with sharp pointed spears by their drivers, the teams must envy their brethren who have attained the stage of chilled meat



GLIMPSE WITHIN ONE OF THE GREAT ARGENTINE FRIGORÍFICOS

The real wealth of Argentina is derived from its inexhaustible stock of cattle and sheep. The chilled meat industry has in recent years developed to extraordinary dimensions, and immense frigoríficos in the neighbourhood of the River Plate provide employment for thousands of workers



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SCENE OF SLAUGHTER ON AN ARGENTINE OSTRICH FARM

It is the peculiarity of the Argentine soil that while animal life imported from other climes may increase abundantly, it degenerates in quality. Thus, although ostriches have been bred in abundance, they are inferior to their progenitors. The ostriches being slaughtered on this farm will not yield many beautiful feathers, but provide the humbler article known as the plumero, or feather duster

multiply exceedingly the number of animals they can support. Upon the six thousand four hundred acres which make up the Argentine unit of measure, a square league, five hundred cattle or two thousand sheep could find their food when the pampa was in its natural state. Turned into alfalfa paddocks, the same land will provide ample feed for two thousand cattle as well as five thousand sheep. The possible production of the Argentine plains has been raised thus from five million cattle to twenty, and a hundred million sheep.

But it is not in the supplying of the world with meat that the greatest wealth of the Argentine lies. Since it entered into competition with Canada and Russia and Rumania as a grain-growing country, it has taken its place as one of the chief suppliers of bread to the populations which cannot, or do not, produce enough to feed themselves.

Twenty-five years ago wheat flour was being imported into the country. Now six million tons of wheat are grown every year. Twenty years ago maize was scarcely grown at all. Now in the provinces of Buenos Aires and Santa Fé alone five million tons are produced yearly. Cultivation spreads rapidly. The ground used increases by some three million acres a year, and the limit of cultivation is a long way off yet.

It is often argued that even more land would be broken up and sown if more opportunities were offered to the small cultivator. Most of the land is still held in enormous blocks by landlords who cannot use their estates to anything like the best advantage. Most of the immigrants who want to go on the land are obliged to take up holdings on the big estates. The landlords are glad to employ them because they break the land up, but the tenants find it hard, as a rule, to do more than make a living.

Whether they go half shares with the owner after he has found them their seed and implements, or whether they agree to pay him a fixed proportion of their produce, they are obliged to work very hard and without gaining any permanent advantage. They are working all the time for the benefit of another man's property instead of making a property of their own. As a consequence of this there is a preference among the immigrants for



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THE DWELLING PLACE OF AN ITALIAN "COLONO"

Dotted all over the Argentine "camp" are these ramshackle casuchas, in which the hard-working Italian peasants shelter from the fierce heat of summer and the biting cold of the winter when not engaged in tilling the soil and raising crops on land lent to them by the estanciero on a system of profit-sharing, whereby the latter never loses and the toiler seldom gains

occupation in the towns. As waiters, shopkeepers, or cab-drivers they are better off and can save up money more easily. It is a remarkable fact that in a country which derives its wealth entirely from the soil not less than one-fifth of the population of eight and a half millions are dwellers in towns. This might be altered if the State used the same means of putting settlers on the land as are used in Canada, and something in this direction has been done. There is no doubt that the huge estates will be more and more divided and the land made to support a far more numerous population.

Before the war came with its restrictions upon shipping, the new settlers were arriving at the rate of a quarter of a million a year. They were chiefly Italians. From Italy the Argentine has received far more of its immigrants than from Spain, and this is no bad thing if the work of Italians and Spaniards be compared. But the Spanish immigrant is the one who comes to stay, who means to make his home in the Argentine and bring up his family to be Argentine citizens. The Italians are by no means all genuine settlers. They are too much attached to their own land to contemplate leaving it for good. Their aim is to work hard and save money and go home again.

However, the prospects in South America are so alluring for those who can overcome the initial difficulty of making a start that a good many Italians who intended to stay only for a term of years have made up their minds to become permanent residents. They see that the fertility of the virgin soil of the pampas, which is easy to plough, offers a magnificent return for labour. The greater part of these pampas are in the temperate zone. They are suitable for all kinds of farming. Dairy herds are growing in number very quickly. The Argentines call their butter the best in the world—it certainly is as good as any; no one who has tasted it will demur to that. It is possible that in time this country may become the largest producer of butter for the European and North American markets.

By the majority of people, even by many of those who have been in the country, the Argentine would be described as, for the most part, a level, treeless plain with a lofty mountain



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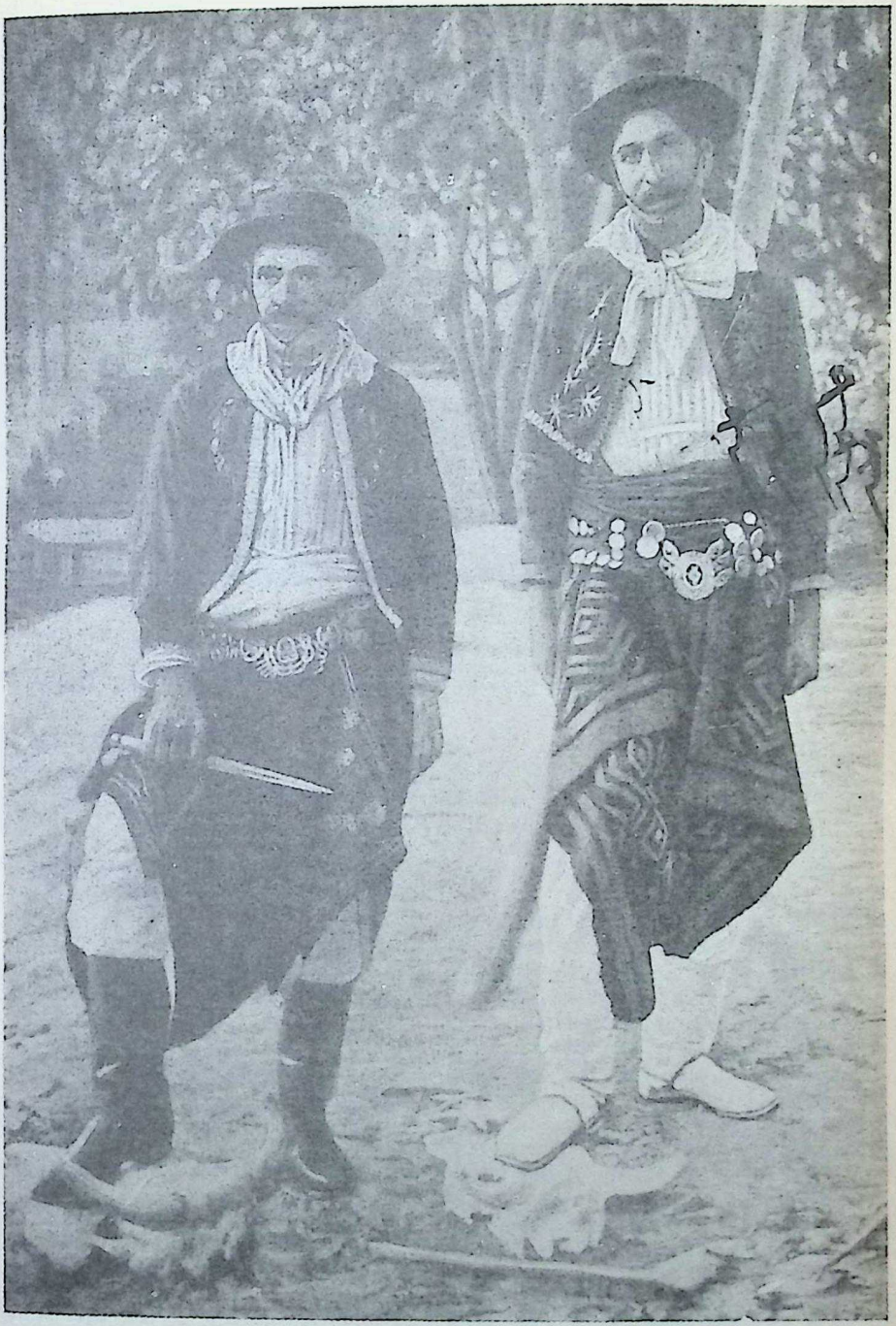

SILVER ORNAMENTS AND STILETTOES

It is very good of these two gauchos thus to have registered for future generations all the features c their once common costume. Picturesque it looks, but scarcely beautiful. There was a tim perhaps, when it was the best outfit for their work, being at once useful and decorative. It is entirel characteristic that these two should have posed with their feet trampling the horned skulls into t and he with the stiletto reminds us of the most essential item in the gaucho's equipmer



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GAUCHO VICTIMS OF AN INDIAN RAID

There is not a great deal that is picturesque in the landscape of Argentina. Adventure is still there, of course, and northward, in the region of the Gran Chaco, where there are immense forests and untamed Indians, the gaucho and the lumberman can still look into the bright eyes of danger. This tiny cemetery encloses the graves of a number of gauchos killed in an affray with the Indians

range (the Andes) separating it from Chile. But the pampas cover in truth only about one-fifth of the surface of the Republic's territory. There are vast regions of forest and scrub, there are tropical swamps, there are mountains on a grandiose and widely-extended scale. The tropical parts are little developed. There are forest areas which are still primeval and where savage tribes dwell undisturbed by civilized man. As the railways spread, so the land is made use of, but they have not spread very much in the last few years.

Sheep-breeding on a large scale does not rank now as so important an element in Argentine prosperity, though, after a period of decline, it has begun to look up once more, especially in Patagonia, the greater part of which belongs to the Republic. There is in this land, as yet little developed, magnificent pastureland, which only requires railways to make it a source of wealth. There are also wide tracts of territory where the soil is fertile and needs only to be irrigated to bring forth splendid crops. Until a few British breeders tried their luck there, the plains of Patagonia were occupied only by a small number of roving Indians who carried their tents about with them and had no fixed place of inhabitance. From the Falkland Islands, which are a British possession, off the southern end of Patagonia, some adventurous spirits crossed and cast their eyes around to see whether prospects on the mainland offered any inducement to settlers. In the Falkland Islands sheep are raised in very large numbers. The flocks which graze on their windy surface are reckoned to contain not fewer than two millions. At once the prospectors saw that Patagonia, which up to that time had been considered "barren," would provide excellent feed for sheep.

A company was formed and flocks were shipped. They thrived, and in spite of losses during the hard winters, the company went ahead. Pastures with better protection from the wind were found. Sheep-running became the first industry of Patagonia. No doubt it will be followed by others in time. The Argentine sheep-breeders were



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ARAUCANIAN CEMETERY IN THE SOUTH-WEST OF ARGENTINA

With the adjoining Republic of Chile, Argentina shares the Araucanian Indians, the most war-like of all the South American aborigines, a race never entirely overcome by the Spaniards. They are to be found on the Argentine side of the Andes in the provinces of Neuquén, Chubut, and Santa Cruz, and their graveyards are pathetic in their crude wooden sculpture

wise enough and had money enough to endow their country with the finest stock. A story, which is both true and illustrative of the Argentine character, is told about one of them, Señor Manuel Cabo, who came to England to buy rams and sheep from a very famous breeder in Lincolnshire. There were twelve hundred altogether on the farm, and the buyer could not make up his mind which to take and which to leave. At last he offered to buy them all. The Englishman smiled and put the offer by. But the Argentine persisted. At last he said, "Here is a cheque for £50,000. Put that under your pillow to-night and let me have your answer in the morning." The answer was "Yes."

While sheep in Patagonia increase, the natives unfortunately die out. They are reckoned the largest race of men on earth; they are both tall and broad. By nature they are honest and kindly, and they are said to rank high in the scale of primitive civilization on account of the respect in which they hold women.

This does not prevent them at times, it would seem, from treating them with apparent lack of consideration. A Patagonian chief, whose daughter was suffering from an attack of measles, consulted the tribal doctors and was told that the symptoms were caused by a devil which had got inside the young woman and would continue to plague her until he was driven out. As he disliked cold and noise, the best way to drive him out would be to set the patient naked upon a horse and to make as great a din as possible so that the horse would gallop at full speed. This the chief did. Patagonians, it may be judged, are a superstitious race with a belief in good and evil spirits as the causes of everything that happens to mankind.

Superstition is strong among all the Indians who have survived in the Argentine—not a very large number—and it enters largely into the religion of the white people. In spite of much talk about the need for education, not more than two-thirds of the children go to school, and not many years back it was stated that half the population over six years of age could neither read nor write. Teachers are poorly paid,



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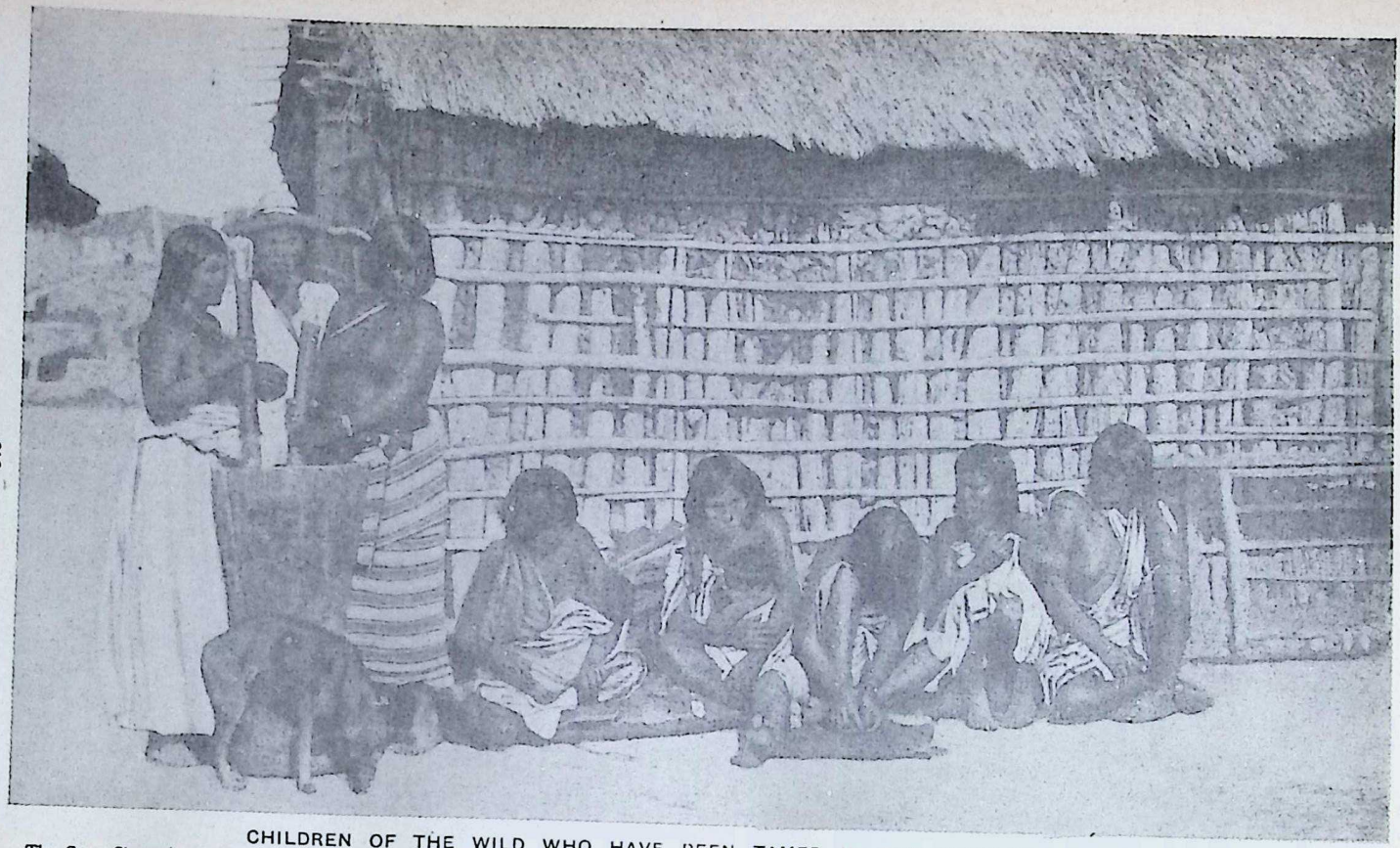

CHILDREN OF THE WILD WHO HAVE BEEN TAMED IN THE ARGENTINE CHACO

The Gran Chaco is little explored on account of the hostility of the natives and its natural difficulties, the abundance of the insect and reptilian life offering another bar, as in the utterly distinct from most other parts of the Argentine Republic as the Mont Blanc range is from Salisbury Plain. The region has of Brazil. Quebracho wood grows abundantly here, and is an important item of commerce for which the white man ventures into the Chaco

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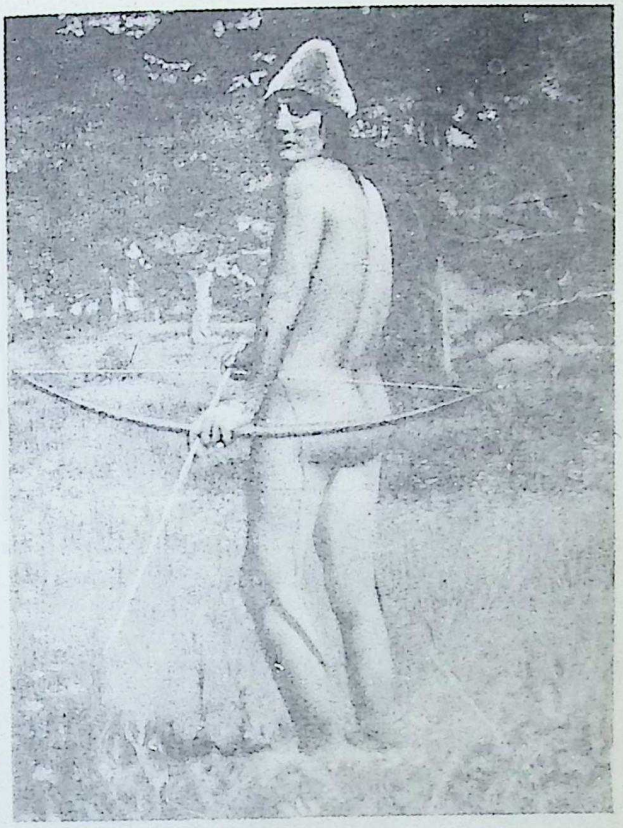
therefore they are drawn from a class which is not very well educated itself. Even those who have passed through secondary schools and universities have no deep or abiding culture, for the higher branches of instruction have remained until lately in a backward state. It has been the custom of all who desired a sound training in arts or sciences, in law or medicine, or even in the "humanities," to seek it at some European university.

That will not be so always. Already thoughts are being turned this way, and governments show more genuine interest in education. There is a vague wish that the intelligence of the people shall be cultivated. This was the idea behind the abolition of State lotteries.

Whether the settlers from Europe make for better or worse order is a disputed point. The agitators who stir up troubles are commonly referred to as "Italian anarchists." Certainly the Jews from Russia, who were brought into Argentina by the trustees of Baron Hirsch's fortune, have proved themselves good and useful citizens. They are industrious as well as enterprising, their lands are in excellent condition, they give no trouble to the authorities. Of these immigrants there are fifteen thousand on the land. But there are more Jews in Buenos Aires, drawn thither by the chances of making money by easier means than tilling the soil.

In the narrow street, the Calle Florida, which is the meeting-place of all who do business or who seek their pleasure in the capital, there is a complete mixture of nationalities. Among the million and a half inhabitants of the city the sixteen thousand of Jewish race are not particularly noticeable. Nor do they take a specially prominent part in the business of the place. They are but one strain among many.

Buenos Aires owes nothing to its situation. It lies on the bank of the Plata River, which is so broad that the other side of it is out of sight. It is on flat ground and built in rectangular form. It has no beauty, and for the new-comer no charm. It is, however, a city which gradually wins the liking of those who live in it. The authorities have done their best to make it pleasant by planting trees and making gardens. In the damp heat of summer all kinds



A HUNTER OF THE LAND OF FIRE.

A journey of three-fourths the length of the entire South American continent separates the Indians seen on the opposite page from this Ona hunter of Tierra del Fuego. He must have been photographed at the height of the short, hot summer, and he will be wrapped in furs when the snow is on the ground



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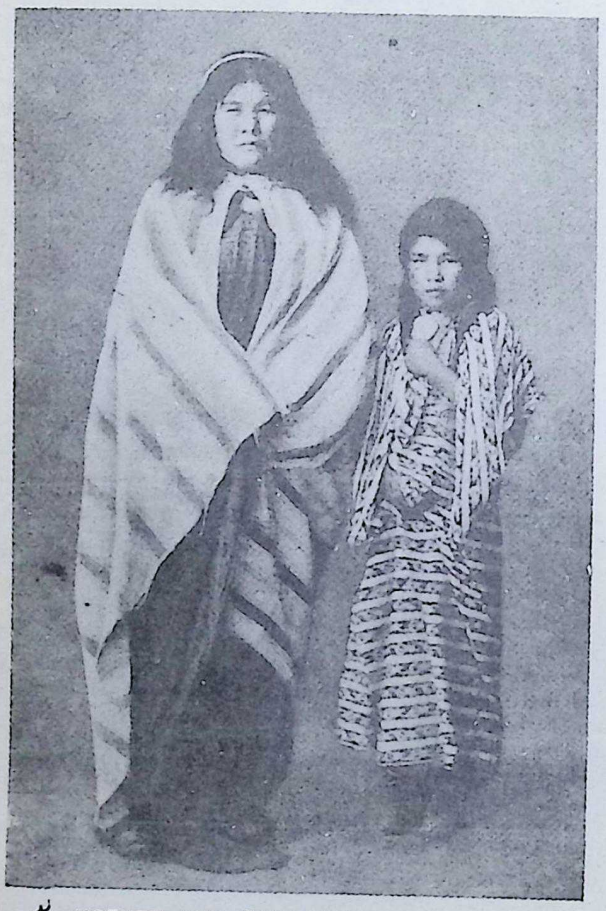
of flowers bloom luxuriantly. The winter climate is not so pleasant. There are days of sunshine and crisp atmosphere, but fogs are pretty frequent, the winds are scarifying to the skin, and a great deal of rain falls.

One feature of the city strikes all who visit there. The Argentines have the same number of boot-cleaning shops as the Spaniards in Spain. They are on a grander scale as becomes a richer country, but the processes of shining are the same, and the boot-cleaners are kept just as busy. It is a curious national habit which has never been satisfactorily explained.

The fashionable drive out of Buenos Aires is to Palermo, a kind of Bois de Boulogne, artificial but green and shady, with lakes and restaurants, a zoological garden and a racecourse, grass and flowers, and groves of feathery palm. Here the types of beauty most in vogue among the ladies of the Argentine may be studied as the carriages follow one another slowly round or are drawn up so that their occupants may talk to their friends.



MOTHER AND DAUGHTER IN PATAGONIA

The Tehuelche Indians of Patagonia are in personal appearance not greatly different from some of the Indian tribes of the northern continent. There is the same love of bright colours and the same skill in weaving them harmoniously into cheerful cloths

*Photo, Field Museum of Natural History, Chicago*

Next to the capital in size and importance ranks the city of Rosario, picturesquely placed on the high bank of the Paraná River, one of the finest of the immense streams which flow from the Andes through the Republic to the ocean. With a population not far off a quarter of a million and a big volume of business, Rosario can afford to smarten itself up, and has done so by means of wide streets, parks, and boulevards. Its port, enlarged by a French company, in the absence of any native contractors able to take up so heavy a job, has a most prosperous air.

Another port which ships vast quantities of grain, like Buenos Aires and Rosario, is Bahía Blanca. Possibly this will some day be the greatest of all Argentine ports, as familiar to the world as Liverpool or Marseilles. The irrigation works in the south of the province of Buenos Aires, by enormously increasing the quantity of wheat grown there, gave Bahia Blanca its



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FEMININE VANITY IN THE SILVER LAND

Although Argentina means the Silver Land, and Rio de la Plata is the Spanish for Silver River, these names have nothing to do with the mineral product of the country. Silver abounds in the Andes, but not in Argentina. It is, however, the favourite metal of the Indians throughout the continent, and the Patagonian woman whom we see above is immensely proud of her preposterous earrings

chance, and it rose to its opportunity. Of the inland towns of the Argentine one of the pleasantest is Mendoza, lying almost at the feet of the Andes in a region which is famous for its vines. These can only be grown upon irrigated land, for rain falls very seldom here. The channels of water running through the vineyards give the whole countryside a delightfully green appearance. Water runs in channels at the side of the streets, too, and keeps green the trees which shade them. Most houses are of wood and commonly of one storey. The streets and squares are spacious. This is because the town was in 1861 utterly destroyed by an earthquake. Three-fourths of the families



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GROUP OF STALW .RT PATAGONIAN INDIANS IN FRONT OF THEIR FAMILY "TOLDO"

The aborigines of the cool and temperate region : Patagonia are physically a finer people than any of the other South American Indians. Two of the men are holding the bolas, that ingenious Argentine contrivance for bringing down horses or cattle at distances. It consists of a short length of rope weighted at the ends with balls of stone, ..nd when flung dexterously it twists round the legs of the animal, bringing it to the ground

*Photo, Field Museum of Natural History, Chicago*

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GROUP OF ONA INDIANS ARMED FOR THE CHASE THOUGH CLAD IN THE HEAVY FURS OF WINTER

These natives of Southern Argentina hail from Tierra del Fuego, which is split up between Argentina and Chile. The lonely hu[illegible] in all his summer nakedness shown on page 213 is one of their tribesmen, and their home is colder than that of the Patagonians seen in the opposite page. Still, they are excellent physical specimens, and not even their tribal marks across the cheeks rob them of a certain dignity

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then living in Mendoza were wiped out. Here, as in Cordoba and in some of the other old settlements which have not been much affected by modern prosperity, except that the rise in land has enriched them, the women still wear the mantilla. Cordoba keeps up a strong religious spirit; it is a centre also for education. There is a more cultivated society here than in any other town of the provinces.

Once the city of La Plata was expected to rival and outshine the capital of the Republic. It was founded in 1882, when a feeling had grown up against what was called the excessive centralisation of government, which made Buenos Aires all important and seemed to leave no place for provincial capitals. The founders of La Plata hoped to show that a provincial capital could hold its own nevertheless. They took three years to build the city, and spent ten millions sterling upon it. It was handsome and sanitary, it had everything that is needed to make a city flourish, except increase of inhabitants, who do not now exceed a hundred thousand. There has never been any great stir of life in the place, but it has at least dignity and repose.

The country in Argentina is by English-speaking people generally called the "camp," being a contraction of "campo," the Spanish word for the country. Here the people who produce the wealth of the Republic must be looked for. Here may be spent days and weeks and months filled with far more varied interests than can be discovered in the towns. To appreciate fully the Argentine you must dine with cowboys off an asado, a whole side of beef skewered over a wood fire, the carver cutting slices off it without taking it down. Asado con cuero is meat cooked in the same fashion in the hide; it is more flavoursome than flesh that has been skinned.

YAHGAN WOMAN MAKING MEDICINE CHARMS
In Tierra del Fuego there is more character about the natives than in most other parts of the Argentine. But they are still steeped in superstition, and the Yahgans, or Yapus, of Tierra del Fuego have the universal savage belief in medicine charms

The one curse of the Argentine farmer is the locust plague, which may sweep across the country at any moment and destroy all vegetation. These pests fly in a formation twenty to twenty-five miles long and over a mile in breadth. They darken the light of day, sometimes taking twelve hours to pass. They not only ravage the crops, the fruit, the trees, everything, leaf and blade; they destroy in the houses



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OVERLOADING THE BURDEN BEARER IN PATAGONIA

These three smiling savages are Tehuelches, the sons of a Patagonian cacique, or chief. Their country is said to derive its name from the "big feet" of its aborigines, who have little excuse for foot development, in so far as they are seldom off the back of a horse, and are amongst the most expert riders of the continent, fearless and dexterous in the use of the lasso and the bolas

as well. They eat anything that is of vegetable origin, sheets, table-cloths, napkins, curtains, shirts (of starched shirts they are especially fond, so I have been told). No wonder that they drive people to the verge of madness and occasionally across that verge.

Whatever misfortunes may befall, however, it is not possible now that the country should suffer any disaster severe enough to check its advance in more than a minor degree. It has a range of climates so wide that, now its industries have become varied, there is no chance of all its products failing at the same time. In the north are the sugar plantations and the hardwood forests. In the central region are the wheat lands and the cattle, as well as maize, linseed, and lucerne in immense quantities. In the mountainous districts there are minerals as yet little developed, and wine-making, while in the south sheep are once more taking their place as a prominent factor in the prosperity of the people.

More beef, frozen and chilled, is supplied to Europe by the Argentine than by any other country, and for many years it is likely to hold this leading place. It was the perfecting of the methods of refrigeration which gave it the chance to become a rich country.

Thus, although the share of the foreigner in the development of the country has been a large one, especially in providing railroads, the credit for Argentine prosperity belongs largely to the Argentines themselves. Their material prospects could hardly be brighter. What they have still to develop is an Argentine soul.



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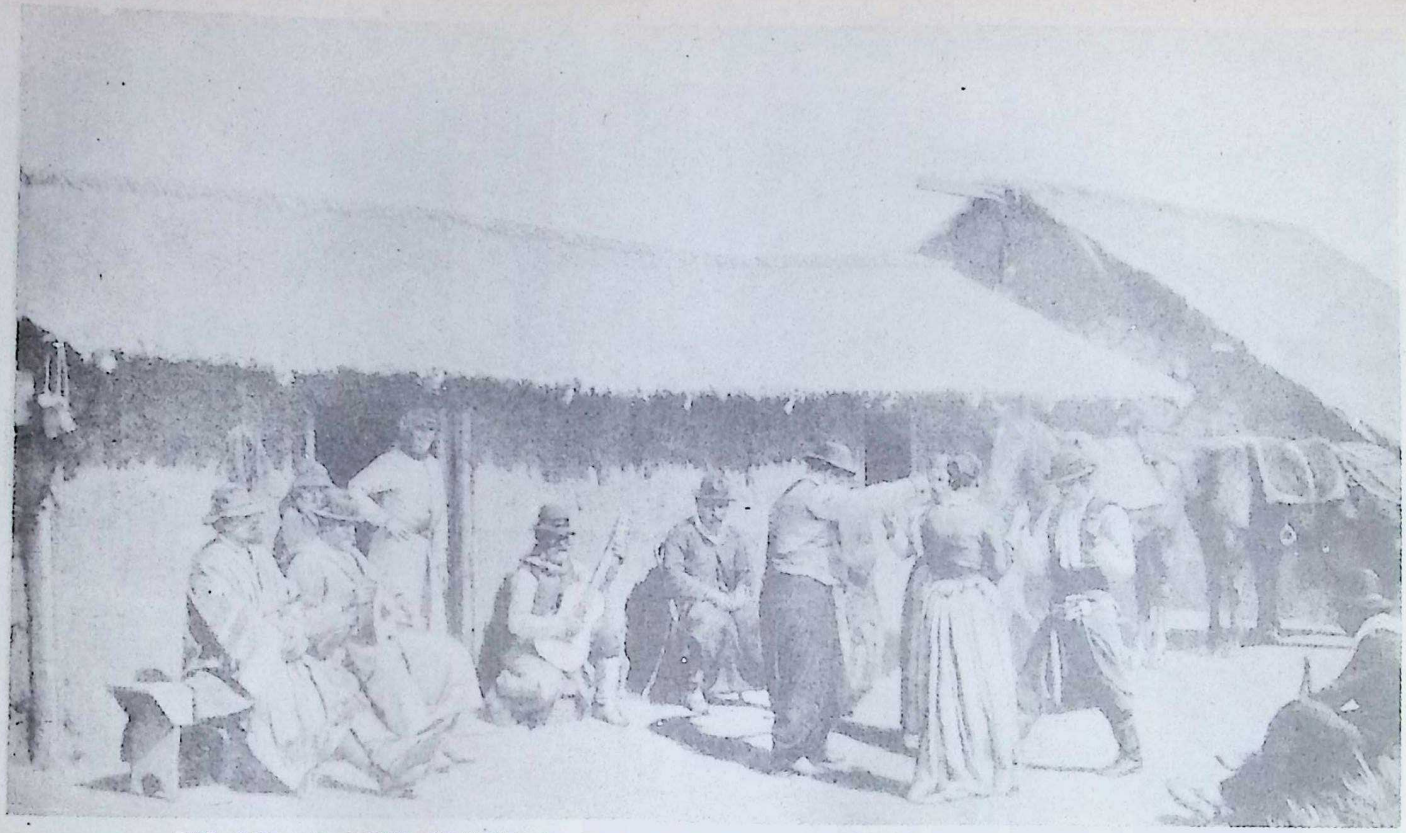

THE GRAVELY SOBER DANCING OF THE GAUCHOS IN FRONT OF THEIR SUNBAKED HOME

Jollity and mirth are not characteristic of the South American peoples of native or Spanish blood. The prevailing mood is tinged with melancholy, and even in their dances there is a notable lack of the Gallic abandon or the vivacity of the true Spanish dancer. Their dances are invariably to the twanging of a guitar and the snapping of fingers, and usually are accompanied by singing, which is reminiscent of the Orient and the discords of Africa

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# Argentina

## II. A Great Republic in the Making

By W. A. Hirst

Author of "Argentina"

THE history of Argentina comprises four centuries of which, roughly speaking, the first three are uneventful, and the fourth, beginning with revolution, passes through much turbulence to prosperity. At the time of the arrival of the Spaniards the land was inhabited by the Guaranis in the north and the fierce Pampas Indians of the more southerly plains and Patagonia.

The first episode in Argentine history foreshadowed the difficulties that would be encountered. Juan Diaz de Solis explored the Plate estuary and, incautiously landing with a small party, was killed and eaten by a tribe of Indians. Later the news of Pizarro's exploits in Peru stimulated Spanish interest, and in 1535 Pedro de Mendoza at the head of a large expedition founded Buenos Aires, so named from the healthful breezes which prevailed there. Fearful hardships were encountered, and the site was quickly abandoned.

A few years later Buenos Aires was re-founded and again abandoned under pressure from the hostile Indians, but in 1580 the brave Juan de Garay established Buenos Aires for the third and last time. He was an enlightened coloniser, encouraging the horse and cattle industry, which was already a source of wealth, and when he perished in a skirmish his place was taken by the wise Creole, Herman Darias, who protected the Indians and taught them the arts of peace.

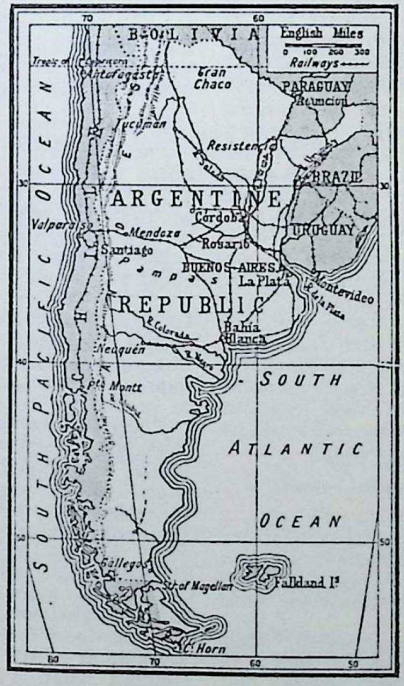
The dependency upon Peru and ultimately upon Spain was a serious evil, for the selfish policy of Spanish merchants insisted that all South American trade should pass to and from Europe by Peru and the Isthmus of Panama. To protect this monopoly, and to prevent the free export of gold and silver, the Plate settlers were forbidden to trade direct with Europe. But the stringency of the various laws and regulations defeated their own objects, and a gigantic contraband trade grew up.

The seventeenth century was uneventful except for wars with Indians and Portuguese. Commercial questions were most prominent in the eighteenth century, whose history was largely a struggle for the markets of the New World.

The Plate settlements were beginning to flourish, and the Creoles could no longer be kept in leading strings. This state of things was recognized in 1776 by the establishment of the Viceroyalty of Buenos Aires, i.e., the countries now known as Argentina, Bolivia, Paraguay, and Uruguay were detached from Peru and placed under the governor of Buenos Aires, who thus became Viceroy. A few years later practical free trade was established with Spain, and Buenos Aires made amazing advances in its trade in hides and other South American produce.

With prosperity came discontent with Spanish tutelage. The revolutionary spirit was beginning to affect the New World, and a great event showed that the Plate settlements need no longer be dependent upon Spain. As Spain was in alliance with Napoleon her possessions were exposed to attack from Britain. In June, 1806, a small British expedition arrived at Buenos Aires and captured the great city almost without resistance. But a brave Frenchman, named Liniers, assembled a large force of Creoles and retook Buenos Aires, making prisoners of the garrison, which numbered only about one thousand.

The news of the early success had delighted the British




ARGENTINE REPUBLIC



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Government, and, to consolidate the supposed conquest, they sent out a strong expedition. The expedition was grossly mismanaged, however, by its incompetent commander, and he was forced to sign a convention to evacuate both Buenos Aires and Montevideo, which had also been captured.

This brilliant success on the part of the Creoles gave them contempt for the Spanish Government, which had left them to their own resources, and also a taste for British goods; thus were laid the foundations of the Revolution and the huge development of foreign trade, which have been the two main features of the last century of Argentine history.

### Argentina Wages the War of Liberation

On May 25th, 1810 (which is celebrated by the Argentines as the beginning of the Revolution), an influential party favouring independence, among whom were Moreno and Belgrano, adroitly persuaded the Viceroy to appoint a Creole Junta and give it supreme power in the name of Ferdinand. This done, they quickly threw off the mask and sent out armies all over the Viceroyalty to depose Spanish and loyalist officials, and to spread revolutionary principles.

At first they had considerable success, but Belgrano failed in several campaigns against the Spanish, and in 1813 he was superseded by the great San Martin, whose successful war of liberation against Spain belongs to South American history.

The result of his work was that various Republics were formed, and that Argentina (from which Uruguay separated itself at about this time) assumed much the same boundaries as it has now. In 1816 its formal separation from Spain was proclaimed. As yet conditions were very unsatisfactory, for short-lived juntas, soon succeeded by dictators, were ruling in Buenos Aires, while the provinces were practically independent. These were the Federalists, as opposed to the Unitarians, who desired a centralised Republic, and when the able and honest Rivadavia came to the front in 1821, and ruled well and wisely for some years, it seemed as if the Unitarian system might triumph.

### Twenty Dreary Years of Tyranny

But lack of communications was a handicap to centralisation, and the history of the next forty years was a bitter disappointment to those who had cherished bright hopes of the good that would arise from independence.

The Unitarians were crushed, their leaders exiled, and out of the confusion emerged the remarkable tyrant and dictator, Juan Manuel Rosas. A rich landowner of the Pampas and the idol of thousands of half-savage Gauchos, he was nominally a Federalist, but his actual policy was to crush his Federalist allies, which he did by massacre and assassination, and thus to make his province of Buenos Aires supreme over the whole of Argentina.

Like Francia in Paraguay and other South American tyrants, his aim seems to have been to make his country isolated and self-sufficient, and he had an equal hatred of foreigners and those who held liberal principles. He even closed the River Paraná to foreign navigation, but this measure led to the blockade of Buenos Aires by the British and French fleets, and he was compelled to re-open the river.

For some twenty dreary years the tyranny of Rosas lasted, until he was defeated by Urquiza, a former ally, at the Battle of Casseros in 1852. In the next year, to emphasise the overthrow of tyranny, a Federal Constitution was established.

Urquiza became the first President for a period of six years, but the Constitutional troubles were not at an end, for the province of Buenos Aires was jealous of the other provinces, and at first remained outside the Federation. This party of the capital was called the Porteños—the men of the Port—and they took the place of the Unitarians. Eventually, in 1862, the Porteño, Bartolemo Mitre, became President, and the question was temporarily settled by making Buenos Aires the seat of the Federal Government as well as the provincial capital.

### Wars, Dissensions, and Frenzied Finance

The prospects appeared fair for General Mitre, but in 1865 Argentina became involved in a destructive five years' war with Brazil and Uruguay against the tyrant Lopez of Paraguay.

Neither wars nor dissensions, however, could impede the growing prosperity; the city of Buenos Aires, in 1868, had a population of 180,000, and Argentina began to supply the world with pastoral products, although civil discord and "frenzied finance" were for a long time obstacles to progress.

The Federalists again triumphed at the Presidential election of 1874, and there was much discontent on the part of the Porteños, who were led by General Mitre. Belonging to the Federalist party, General Roca was made Minister of War, and in 1878 he completed the conquest of Patagonia and annexed it.

Roca was nominated for the Presidency in 1880, and met with sharp opposition from Mitre, for Buenos Aires now had a population of 650,000, and the Porteños thought that they were entitled to supremacy in the Republic. But though numerous, they were not well armed, and after fierce fighting Roca defeated them.



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The provincial Government was removed to La Plata, but, in the event, the capital became so powerful that the ideal of the Porteños—a strong central Government dominated by Buenos Aires—was realised. Roca used his victory with moderation, and the troublesome Constitutional question was finally laid to rest.

Celman followed him as President. Under Celman there was an orgy of corruption and speculation, and the Civic Union was formed for his overthrow, which was duly accomplished in July, 1890.

The evil he had done lived after him; he had left an empty treasury, and the credit of the Republic was seriously undermined. A huge emission of paper money by Pellegrini, the new President, only aggravated the evil, and in Buenos Aires itself the long-expected crash came in March, 1891. The Banco Nacional collapsed, and its example was followed by every other banking institution with the solitary exception of the London and River Plate Bank.

The "transient and embarrassed" Presidents who flitted across the scene failed to cope with the situation, and, to add to the troubles, boundary disputes, the curse of South American countries, arose with Brazil and Chile.

Fortunately, in 1898, the strong man, General Roca, was again called to the Presidency, and he threw himself patriotically into the task of maintaining peace and restoring prosperity. Chile insisted upon arbitration on the boundary question, and Roca wisely consented, but the Patagonian question, which was referred to Great Britain, brought the two nations to the verge of war. The good offices of Great Britain, an excellent boundary commission, and the conciliatory attitude of Roca, averted the calamity; in 1902 a satisfactory decision was given and the two Republics set up a colossal statue of Christ in the Andes as a guarantee of perpetual peace.

This happy result established international confidence, the credit of Argentina greatly improved, and for many years the chief interest of Argentine history is to be found in the stupendous development of her industries.

In 1916 Dr. Irigoyen, whose Radical views were more pronounced than those of any predecessor in the chair, became President as the result of a perfectly free election. Meanwhile, the Great War had broken out, and the President gave all his energies to keeping the country neutral. This was not an easy task, for Argentina had strong sympathy with the Entente, and Count Luxburg's recommendation to sink Argentine ships without leaving a trace roused the people to fury, but Germany apologised, and the masterful President preserved neutrality to the end.

Since the war Argentina has experienced the same troubles which have come upon many other nations, but with improved methods in politics and finance, the greatness of her natural resources will soon ensure her a renewed term of prosperity.

## ARGENTINA: FACTS AND FIGURES

### The Country

The Argentine Republic (Republica Argentina) is a South American country bounded on west by Chile, north by Bolivia and Paraguay, and north-east by Brazil and Uruguay, with seaboard on east from La Plata to Cape Horn. Area 1,153,119 square miles, and population 8,533,332, equal to nearly seven persons to the square mile. Consists of federal district of Buenos Aires, fourteen provinces, and ten territories, including Tierra del Fuego.

### Government and Constitution

The President is elected for six years through an electoral college appointed by the fourteen provinces. He is chairman of Senate, commander in chief, makes all civil, military, and naval appointments, and, with ministers, holds executive power. Constitution, almost identical with United States, provides National Congress, consisting of Senate of thirty members specially elected, and House of Deputies of one hundred and fifty-eight members, freely elected. Ministry, appointed by President, consists of eight secretaries of State. Provinces have their own legislatures and elect their own governors.

### Army and Navy

Army is a national militia, service being compulsory with one year's continuous training. Peace establishment about 20,000, with trained reserves amounting to about 300,000. Effective navy consists of two dreadnoughts and a few destroyers; also two old battleships and five old cruisers, total establishment about 10,000.

### Commerce and Industries

About 400 million acres, or more than half total area, is available for agriculture or cattle raising. About sixty million acres are under cultivation, producing about six million tons of wheat, about one million tons oats, about five million tons maize, and over one million tons flax per annum. Cattle number about twenty-seven million, sheep forty-five million, and horses, nine million. Total wool produced about 190,000 tons per annum. Total imports (1920), £170,820,000; exports, £201,360,000 (£128,000,000 to Great Britain).

### Chief Towns

Buenos Aires (capital), 1,674,000; Rosario, 222,590; Córdoba, 156,000; Tucumán, 91,200; La Plata, 90,400; Santa Fé, 59,000; Mendoza, 58,800; Avellaneda, 46,000; Bahía Blanca, 44,000.

### Money

Theoretically gold standard with gold dollar, the peso, worth (pre-war) 4s. 1d., divided into 100 centavos. Money in circulation is paper, paper peso being worth about 1s. 9d. on pre-war basis. Metric system is compulsory.



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ONE OF ARMENIA'S SOLEMNLY QUAINT DRUM AND FLUTE DANCES FOR MEN ONLY

Holding hands, they form a ring, and the flute-player blows a well-marked melody, which the drummer emphasises into an inviting measure. But the dance is a slow and almost motionless affair. The men of the ring just bend their ankles and their knees, and, without advancing, indicate two or three varying steps to the right or the left. It seems some primitive rite with a lost meaning

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# Armenia

## I. Tattered Remnants of An Ancient Race

By Noel Buxton, M.P.

Author of "Travel and Politics in Armenia"

IT is difficult to define geographically the country of the Armenians because they have not yet achieved independence; but their homelands may be said to include (1) the vilayets—i.e., Turkish provinces—that make up the north-east corner of Asia Minor, namely, Van, Bitlis, Erzerum, and Trebizond; (2) adjoining regions across the old Russian frontier — i.e., the Russian frontier in the time of the Tsardom—best located as centring round the towns of Kars, Alexandropol, and Erivan, the capital.

Politically distinguished by the names Turkish Armenia and Russian Armenia respectively, these two areas nevertheless form one continuation westwards of the great plateau which, though in Asia, is essentially part of the European geographical system. The Armenian portion of this magnificent plateau stands at an average height of from 4,000 to 6,000 feet. Above it rise vast mountain masses, and in Russian Armenia Mount Ararat (17,055 feet) furnishes one of the most inspiring sights in the world.

The Armenians are therefore a highland people, subject to a bracing climate in summer and long, cold, and severe winters. A milder climate exists in a strip of low country along the coast of Trebizond, on the shores of the Black Sea, protected like the French and Italian Riviera from the piercing winds by the inland mountain wall.

For a certain sombre and impressive grandeur no part of the world surpasses these mountainous regions. Ararat is higher than Mont Blanc, but it stands out in sheer loneliness, like some solitary giant eternally cloaked in snow. I can picture the scene now as I beheld it from the balcony of a village priest's house in the mountains in the autumn of 1913. In the foreground, quite near to us, the rich black velvet of buffaloes walking slowly home stood out in sharp contrast to the fresh green of the grass; down the road Russian gendarmes and the workers of the village were gossiping idly outside the inn. Suddenly our attention was drawn away to the panorama of the mountain peaks. The sun was setting. Rich, almost lurid, colours flashed forth from behind the blackening silhouette of

REFUGEE CHILD FINDS WARMTH

This little Armenian boy in bitter winter weather in Van is keeping his feet warm by standing on a manure heap

*Photo M. O. Williams*



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mountains. One would have imagined that molten flames were being shot out from a giant forge on the horizon. When the sun sank from our view, the hills remained bathed in colour, staining the whiteness of the snow with iridescent light. Armenia is practically a treeless country, woodlands being scarce owing to the chronic neglect and anarchy of the Ottoman Government. Of rivers, branches of the great rivers Euphrates and Tigris have their source in the mountain ranges. A remarkable feature is the great lakes, Van (1,300 square miles), which is over 5,000 feet above the sea-level; Genkcho, in Russian Armenia, north-east of Erivan, which is 6,000 feet high; and Lake Urmia (about 4,000 feet above sea level).

AN ARMENIAN GIRL WIFE

In the hope of escaping a Kurdish or Turkish harem, this peasant girl, with her load of native jewelry, was married at the age of fourteen, and then sent to study at a Protestant missionary school

How grateful a sight, after many days' travel through the mountains, is the sudden unfolding of the magnificent panorama of Lake Van, lying 2,000 feet below, a shimmering expanse of blue water, and, rising above and around it, ridge after ridge of mountains, and in the far distance the bare peak of Ararat.

These are the grand features of Armenia, but usually the traveller is conscious of sultry journeys across sun-baked plains or plateaus relieved only by the sight of a camel convoy or a bullock cart rumbling heavily and awkwardly along, raising a cloud of white dust.

The Armenians, subjected to the hardy life of this mountainous area, are a virile, energetic race. The men are usually tall and dark. They tend to be silent, deliberate of speech, and are endowed with the same persistent and dogged qualities that distinguish the Bulgarians. The women are frequently handsome, enjoying fine health, and making good mothers. Western Europeans do



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not often come into contact with the typical Armenian. The impressions usually entertained of the Armenian apply only to the merchants and commercial men who have established businesses in the West and America. For shrewdness and "smartness," these business men are hard to beat, and are as capable in this direction as the Jews.

But Armenia is mainly an agricultural country, and the majority of the two million Armenians who inhabited Turkish Armenia before the massacres and deportation of 1915, and of the million Armenians in Russian Armenia, were, and are, peasants. The soil of the Armenian highlands is rich and fertile if it is irrigated and well cultivated. Unless man's efforts are allowed scope, the land, owing to the burning sun, becomes as sterile as the Desert. But the industry of the Armenian peasant, given a period of peace and security—a rare experience—is such that, from land which is apparently barren, rich cereal and agricultural produce is obtained. It was surprising on one occasion, after travelling for days over a waste of sandy hills, to halt at an Armenian village and be served with luscious apricots and melons. These were placed before us in abundance. Large quantities were grown from the arid soil, which yielded readily to a little irrigation.

WOMAN DEVIL-WORSHIPPER OF MOUNT ARARAT
She belongs to the far-scattered sect of the Yezedis, who worship both God and Satan, and are devoted to peacocks, snakes, water, and the sun. They are forbidden to learn reading and writing
*Photo, M O Williams*

Naturally enough, their methods of agriculture are comparatively primitive, especially in Turkish Armenia. The peasants have not sufficient means nor enough security from raids to enable them to make use of expensive machinery from the West. Implements, largely home-made—the Armenian makes a good mechanic if he is given the opportunity—serve the purpose. In Turkish Armenia, for instance, peasants may be seen treading out the corn with ox-drawn, makeshift machinery which well illustrates their ingenuity under natural and political difficulties.

The Armenian farmer uses, as a rule, a wooden plough drawn by a team of oxen or buffaloes. When



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ARMENIANS OF THE PERSIAN BORDER TYPE

Some of these Eastern Armenians are remarkably different in features from the central highlander class. In spite of Zoroastrian, Moslem, and other persecutors, the Armenian Christians have made many converts, such as the Iranian figures in this group, and many of the Kurds incline to faith in the Cross rather than in the Crescent—perhaps only to anger the Turks

cereals are cultivated, the soil, after ploughing, is merely sown broadcast, and then the fields are left to Nature, no hoeing being done. There are, of course, no reaping machines, and the farmer has to be content with a sickle. For threshing-floors they have platforms of beaten earth, and the treading of the corn is effected by a wooden machine, which looks like a sledge, drawn by oxen. Winnowers at work in a valley dominated by Mount Ararat make a picturesque sight. The chaff is removed from the grain by throwing it up in the wind, the heavier material falling to the ground and then being collected for the mill.

The Armenian, being a good cultivator, industrious and intelligent, would readily adopt improved methods, but, subject to the constant danger of attack, he is not given the incentive to grow more than enough for his own needs.

In Russian Armenia the land is no better, but prosperous areas are much more frequent and richer because of the greater security under Russian rule. In the valley of the Araxes, which circles Mount Ararat, you see Armenian peasants at their best. On this alluvial plain, tobacco, rice, and cotton are grown in small fields separated from one another by banks made of mud. In summer the dryness of the atmosphere causes the soil to be parched and cracked, and fine dust settles thickly on the surface.

Here the plains, through man's mastery over Nature, seemed rich like those of Lombardy. Peach and mulberry orchards abounded in every village, and were protected by high



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REPRESENTATIVE GROUP OF ARMENIANS OF NATURAL ABILITY

During the years of disaster to Armenia, produced by the Russian Revolution, this party of men emerged as natural leaders on the west of Lake Van. They represent all classes, and show that one general Armenian type is the Celt, known as Alpine, which stretches across Middle Europe into Ireland

*Photo Maynard Owen Williams*

AN ARMENIAN FAMILY UNDER PATRIARCHAL RULE

Under thousands of years' struggle for mere existence, the Armenian household has held to the strict rule of the grandfather. An absolute monarch, he gives orders and the rest obey; they speak when spoken to. Only in his absence is the eldest son his own master. A girl marrying into the family is an uncomplaining servant, under the grandmother



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MENDICANT DERVISH OF MUSH

This Mullah of Mush is one of the fanatic Turks who egged on the Kurds to massacre the unhappy Armenians. His begging bowl of calabash, beautifully carved, would probably be worth £10 here

mud walls. For the most part in this valley the peasants were engaged in market-gardening.

Many of the peasants are not uninstructed. The Armenians, as a rule, attach a great deal of importance to education. The more wealthy and prosperous in the Russian Armenian towns used to send their sons to universities at Paris or Petrograd, and some of these have become conspicuous later as lecturers or professors in Oriental languages in London or Oxford.

The Armenians have their own university college at Etchmiadzin, just over the old Russian frontier. The peasants obtain their instruction from the village schools, maintained by voluntary aid through the generosity and enthusiasm of their more cultured compatriots. I remember, in a district bordering upon the barbarous regions of Kurdistan, coming upon a village school where a solitary teacher in this remote outpost was sacrificing his life for the sake of the younger generation, and attempting to make there a little centre of civilization.

But the most picturesque and, indeed, romantic centres of education are the monasteries which are dotted here and there in the highlands of Armenia. In remote centuries the monks were the sole educators, and they taught, in addition to learning, carpentry and weaving—to which many of them had been apprenticed — and agriculture. At Varag, in Turkish Armenia, stands a beautiful old monastery, where a boys' secondary school is attached to the establishment. It stands on a lofty hillside, its portico of three half-Gothic, half-Saxon arches supporting



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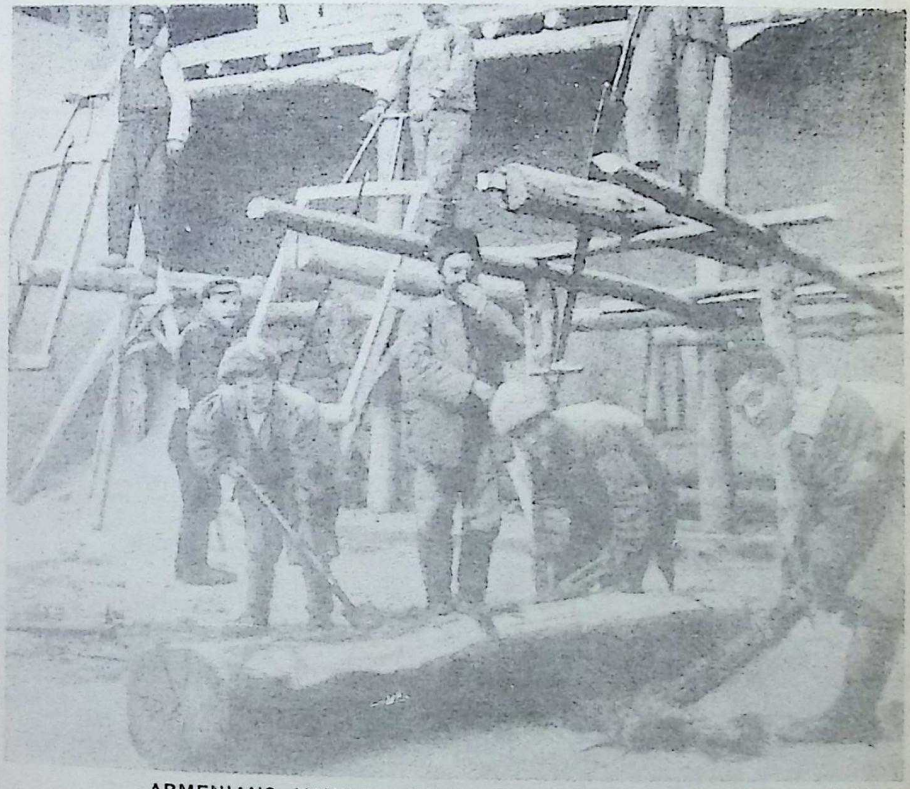
a double-storied arched tower or belfry —a welcome sight in the remote and wild interior. Turkish or Kurd raiders have on more than one occasion yielded to the temptation to sack it. But the last attempt was beaten off by the "young blood" of the college, assisted by Armenian rebels. I found here about seventy boys and seven teachers at play in the courtyard. They plied me with questions about the Scout movement in England.

The Armenians are, as everybody knows, Christians. In fact they were the earliest people to be converted to Christianity, through the efforts of Saint Gregory the Illuminator. The tiny chapel which he himself built, A.D. 303, still stands at Etchmiadzin. It is the "Mother Throne" of the Armenian Church, and around it has been built a monastery and cathedral, cut off from the world by huge, crumbling walls.

In ritual and liturgy the Armenian Church has distinct features of its own. Isolated as the Armenians are in regions where Mahomedanism flourishes, it was natural that their Church should become an expression of their nationality. There are pagan survivals as in most Oriental Christian Churches. Animals are sacrificed in some monasteries. Getting up early one morning to attend liturgy in a remote monastery in Turkish Armenia, we were amazed to find the courtyard stained lavishly with blood. Outside the church porch, the abbot explained to us, five goats and a sheep had been killed, and the meat had been disposed of for cooking purposes in huge iron pots.



ARMENIANS VAINLY TRYING TO REBUILD VAN CITY

The Turks had passed through the city, leaving only fire-scarred ruins. These men were busy sawing timber, with their quaint, square-framed saws, for making doors and windows to the hovels in which a multitude of women and children had gathered in bitter winter weather

*Photo. Maynard Owen Williams*



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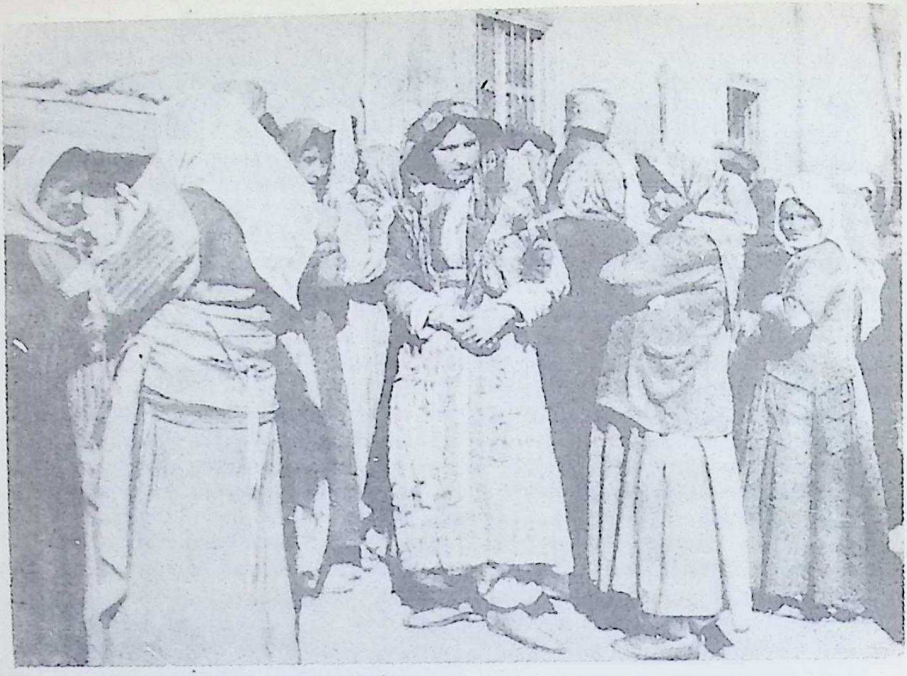

BREAD LINE OF ARMENIAN WOMEN IN THE EASTERN HIGHLANDS

These are some of the refugees saved by a mission in the days when the weakness of the Russian Bolshevists encouraged a Turkish army to ravage Armenia. When further charity failed, the Armenians tried to save themselves by accepting the Bolshevist faith, but their sufferings scarcely diminished

*Photo Maynard Owen William*

ARMENIAN MAIDS AT SCHOOL, OR PERSECUTION A SPUR TO EDUCATION

Long before the war, the Armenians adopted education as an instrument for preserving their nationality. Then the schooling offered to the neglected girls by American and other missions came into favour. They were the best refuges in Moslem periods of slave-making and murder



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ARMENIAN REFUGEE WOMEN OF THE HILLS

They are not remarkable for beauty, for they live in Kurdistan, and the photograph was taken at the end of the years of massacre, when most Armenian girls, remarkable for beauty, had vanished into the women's apartments of Moslem households to end their life in misery

GROUP OF YEZEDI WOMEN PEDLARS FROM MOUNT ARARAT

The devil-worshipping creed is spread from Syria to Mesopotamia, Kurdistan, and Armenia. These Yezedi women from Mount Ararat are Kurds, and have come to trade with starving Armenians under protection of an American Mission. They are filling their bottles at a spring by the river

*Photos Maynard Owen Williams*



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MARTYRED BISHOP OF THE LESSER ARMENIANS OF ZEITUN

He represented the old kingdom of Lesser Armenia in the Mediterranean. His 10,000 people withstood the Turks for centuries, and at Zeitun resisted a besieging Turkish army in 1895. The famous bishop, shown in Armenian canonicals, with his sturdy acolytes, has since been slain

*Photo, W. Llewellyn Williams*

and then distributed among the poor of the abbot's large parish.

On the other hand, the Armenian Church is free from the practice of eikon kissing, which still prevails among the Greeks. The Armenians do, indeed, place eikons and bas-reliefs on the altar, but they are careful to distinguish them from ordinary eikons, and dedicate them specially for church use. You will not find any eikons in their homes, and in the church the only picture they usually allow is that of the Virgin and Child over the altar.

The Protestant leaven provided by the American missionaries in Asia Minor has been an inestimable benefit to the Armenian Church. The Armenian clergy have thrown open the doors of



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HAPLESS LEADER OF THE OLDEST NATIONAL CHRISTIAN CHURCH
This dignified Armenian Patriarch, pressed, like his people, between Turk and Bolshevist, is honoured as a political figure as well as a religious leader by his broken, suffering race, who have no country but only a religion. He stands for a national Church established by the Armenian king, Tiridates, in A.D. 274, a generation before Christianity was tolerated in the Roman Empire

their churches to the missionaries, and allowed them to occupy their pulpits, and what they have cultivated is a spirit of piety with which we are conversant in the Churches of the West, which was almost entirely absent There is also a branch of the Roman Catholic Church in Armenia, but usually its members are those who do not wish to cling so tenaciously as their compatriots to their nationality. The courtyards of monasteries or churches resound with merry-making on wedding-days. For the peasant of Armenia is then in holiday mood and gala attire. They come in from neighbouring villages and assemble for the dance which takes place towards evening. I had the good fortune to witness one in a remote town near the Persian



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THE HAPPY CENTRE OF ARMENIAN LIFE AND LOVE

This is only one variety of the old-fashioned cradles for Armenian babies. The embroidered cloths are certain to be the work of the proud mother, the Armenian women being famous for their embroideries. Baby boys are the family's pride and increase the prestige of the young wife, for the race keeps the warlike habit of counting its strength by males

*Photo, W. Llewellyn Williams*

frontier. The sound of a flute pierced the air with a wild strain, accompanied by the beats of a drum. It had a singular effect of remoteness, simple beauty, and pathos. In the falling twilight three slender figures could be seen executing simple rhythmic movements; these soon gave way to one figure—that of a child, dressed in a long white frock, who seemed to hold the crowd spellbound, as she swayed to and fro, giving way as she approached. Presently she vanished, and the men began to dance arm-in-arm, five or six in a row, reminding one of the wild gipsy dances which have been staged in London in Russian ballets. Of folk-dances such as these the Armenian peasants are extremely fond.

In the towns, especially in Russian Armenia, the pleasures of the population are more sophisticated. In Tiflis, the capital of Georgia, built largely by Armenian brains, and in which a large number of Armenians live, there are theatres and an opera-house. But here, as is natural, it is Russian drama and music to which expression is mainly given. The best of the larger theatres are under Armenian management. The educated Armenians are fond of music, and in the Russian towns everyone who can afford a piano usually has one. Many paint well, and have



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YOUNG ROBBER LORD OF THE CASTLED CRAGS OF KURDISTAN

Here is the essential Kurd, with one of his varlets. He holds a little mountain barony of serfs and fighting retainers, rules as he pleases, plunders as much as he can, and quietly runs a brigandage business. He has won much land from the Armenians, but is equally ready to attack Persians, Turks, or people of the Mesopotamian borders at any time if they weaken



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made reputations in other countries The Armenians have a special affection for the printing press. In the school at Varag mentioned before, a small modern printing machine was in use. Wherever a colony of Armenians settle, there you will find almost immediately a newspaper coming into being. Under the regime of the Sultan Abdul Hamid printing activities were severely restricted, but even so, printing presses were founded at Van in 1859. During the years 1908-1914—the period of Constitutional Government under the Young Turks—there was comparative liberty, and in almost every large town in Asia Minor printing presses sprang up through the efforts of Armenians. In this respect they seem to express in a modern fashion the instincts of their ancestors who secured the preservation in the library of the monastery at Etchmiadzin of about four thousand manuscript volumes (fifth to eighth centuries) of

A FIGHTING ARMENIAN WHO MIGHT HAVE LED HIS NATION

This picturesque cavalryman is Major Keri, a famous modern Armenian leader, who fell in battle during the Great War. Many other Armenians then proved that their race had lost none of its old military virtue, but, as the Turks had forbidden their Armenians to carry arms since 1878, the nation generally was not able to defend itself in the final catastrophe

*Photo, W Llewellyn Williams*



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ARMENIAN FRUIT PEDLARS IN THE CAPITAL OF KURDISTAN

After being driven from the wildly picturesque town of Bitlis, which became the capital of the Kurds, the Armenians returned, under Turkish rule, to the mountain-ringed garden city and trafficked in the street. Even in times of peace, however, it was not always safe for them to walk more than twenty minutes in one direction

Greek and Syriac patristic literature. As craftsmen the Armenians show considerable capacity. They have been long renowned for their skill and artistry in carpet-making. Most of the carpets known as Turkish are manufactured by them, and sold to the Western world by merchants and traders at Constantinople. In one of the monasteries visited in Turkish Armenia the central hall was found to be carpeted with a rug stated to be over four hundred years old. At Adana and other towns in Cilicia—a province in South-East Asia Minor whose shores are washed by the Mediterranean Sea—carpet-making flourishes. Cilicia, it should be noted, has a large if not preponderating number of Armenians, and should not be lost sight of in any settlement defining the future status of the mainland, so to speak, of Armenia, that is to say, the provinces and vilayets of Russian and Turkish Armenia.

A false impression of Armenian social and industrial aspects would be left if the above account were not corrected by stating that the national life has been seriously obstructed, if not brought completely to a standstill, by the sufferings of the last eight years. The Armenian inhabitants of Turkish Armenia have been scattered, uprooted from the homeland, and sadly reduced



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THREE YOUNG DEFENDERS OF THE GARDEN-LAND OF ARTEMID

These little fellows walked from the lovely garden-land of Artemid to Van. They demanded real guns, but succouring missionaries gave them food and socks. What urged these hapless children on was the fact that most of them had a murdered father or a mother driven to suicide

*Photo. Maynard Owen Williams*

by the Young Turks' nationalist policy of massacre and deportation. Some thousands survive in refugee camps in the Middle East, and others have crowded into Russian Armenia, which, in its turn, has become subject to conditions of famine and disease. Truly it may be said that the Armenian nation has become a nation of refugees. But hope must not be abandoned, nor efforts relaxed until they have recovered their rights and live once again that national life which is so rich in its capacity for industry and happiness.



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HOW THE CHILDREN OF ARMENIA TRAINED FOR NATIONAL DEFENCE

A pathetic scene in the central highlands of Armenia between the first and second Turkish massacres. Boys made wooden muskets, learnt a smattering of drill, and then came to headquarters, asking for rifles and cartridges. They are seen displaying their military skill to the commandant of Van

PRESENTING A SWORD OF HONOUR TO THE ARTEMID BOY CAPTAIN

It was only a wooden sword, given by the chief of the American Mission of relief, but it was presented to the twelve-year-old captain of eight-year-old troops, by the son of Armenia's national poet. A month later, Turkish hordes swept through the district

*Photos, Maynard Owen Williams*



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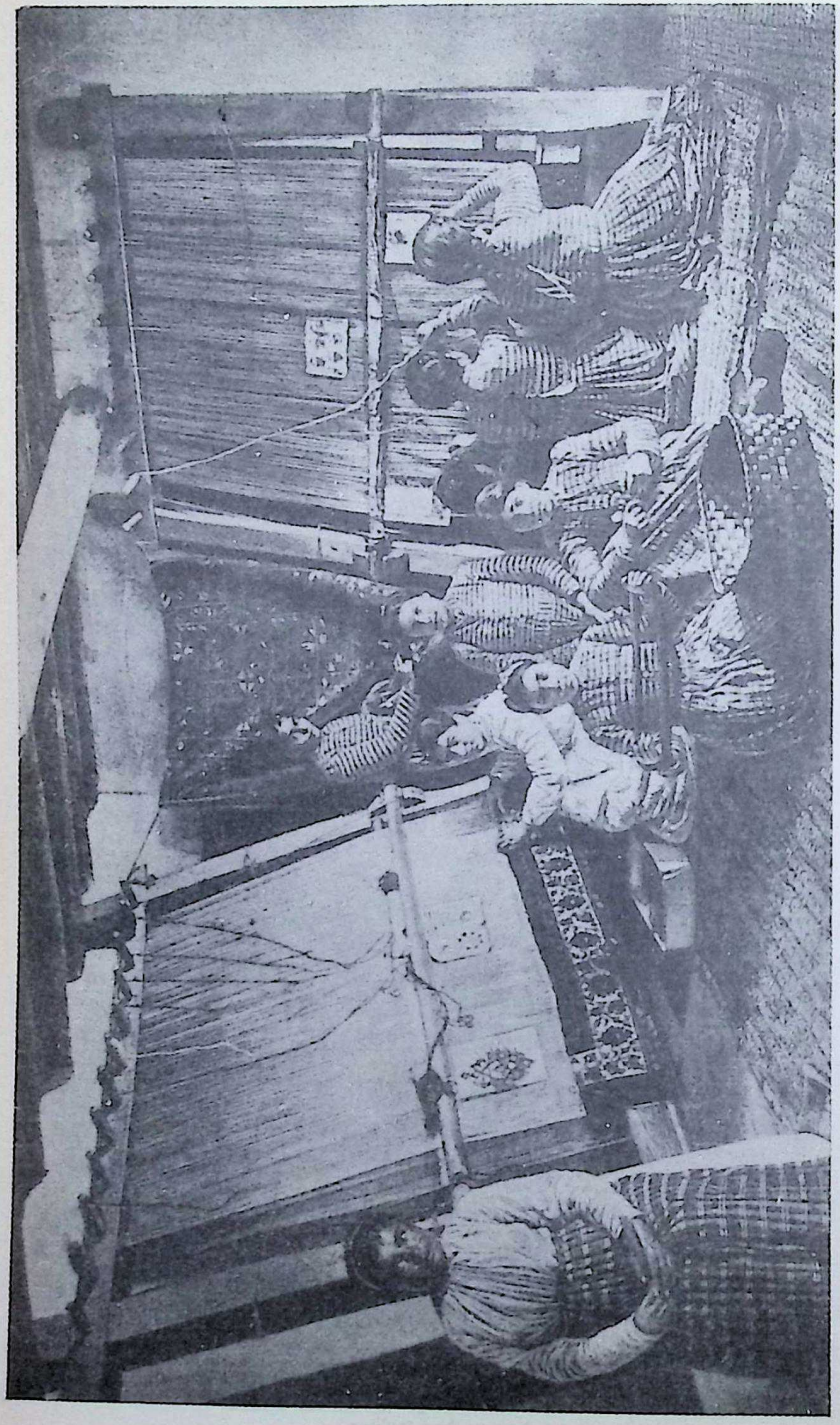

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# Armenia

## II. Its Age-long Struggle with Tyranny

By F. C. Conybeare, M.A.

Author of "Old Armenian Texts"

ON the east and west Armenia lacks natural frontiers, and so it furnished a highway from Asia into Europe, along which marched of old Assyrian and Persian armies, and later Turanian hordes. Greeks and Romans traversed it eastwards. It was a sallyport between the rival empires of Rome and Parthia, each of which the Armenians betrayed in turn on the battlefield, on behalf of their own independence, earning the hatred of both. A letter addressed about 590 by the Byzantine Emperor Maurice to the Persian King Chosroes indicates conditions which were normal at that time. The former writes:

"The Armenians are a cunning and intractable race; they live between us and are a nuisance to both of us. Now I intend to collect mine—i.e., of the Byzantine half of Armenia—and send them to Thrace—i.e., as soldiers. Do the same with yours, sending them eastwards (to Bactria). If they perish, it will be our enemies who die; but if they kill others instead, it will still be our enemies they will slay. As for ourselves, we can then have mutual peace. But as long as they are left alive in their own land there is no repose for either of us."

Such in epitome has been the history of Armenia for two thousand years, and Maurice's letter might have passed since 1800 between any Russian Tsar and any Turkish Sultan.

The Armenians are not the original inhabitants of their country, for the eastern half of the land was inhabited as early as 1100 B.C. by a warlike and civilized people, the Biaini—i.e., people of Van—who figure in contemporary Assyrian records, and whose monuments, massive walls, citadels, canals, bridges, and highroads remain. Their inscriptions litter the land, especially round Lake Van, executed in cuneiform characters, and still undeciphered except for places and persons named in them.

This Vannic civilization extended as far west as Karin, and ended about 650-600 B.C., when Indo-European invaders, Persians, and Cimmerians destroyed the kindred civilization of Assyria. The Armenians then came in from the west, being, says Herodotus, Phrygian colonists. Illiterate barbarians, they only learned to write one thousand years later under the stimulus of Christianity, and in order to evade Byzantine clerical domination.

ARMENIA AND ITS PEOPLES

Judged by their language the Armenians were of Indo-European stock.

Cyrus, according to Xenophon, subdued them and forced them to live in peace with the older inhabitants. By 400 B.C. the two races intermarried and shared their pasturages. Non-Aryan elements in Armenian must be due to this amalgamation. Later the tongue was overlaid with Persian, as is English by Norman French. To-day it teems with Turkish words and idioms.

Xenophon, describing his retreat in 401 with ten thousand Greek mercenaries from the Tigris across Armenia, relates that the country was subject to the Persians and ruled by two satraps; headmen of villages lived in fortified castles, and were probably feudal lords, like the heads of clans or cantons of later ages. Peasants lived with their cattle in half underground houses as to-day but the country was more prosperous than it is now. Bad government and unchecked hordes of goats had not destroyed the forests; wild asses and game were plentiful.

Armenia, even after evangelisation remained Iranic in political sympathies



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ARMENIAN HIGHLANDERS OF THE OLD TYPE
These are the fighters of the race, who kept to a shepherd's life on the hills when townsmen were forbidden to bear arms. But there were not enough of them to save the nation from disaster

in manners, customs, and institutions. Lesser Armenia alone, farther west, was Hellenised or Romanised. Great Armenia was divided by its hills and rivers into clan units or cantons, ruled by feudal chieftains, called "nakharhars," who nominally held their estates from the king on condition of leading forth their armed retainers to aid him in war. They made their own laws and customs without consulting the king. As in many martial societies estates descended to the eldest male heir, son or brother; women were chattels and excluded from succession.

In A.D. 387 Great Armenia was partitioned between Rome and Persia. The Arsacid dynasty soon ceased in the Roman portion, but lasted on in the Persian till 428, when it too, vanished and was replaced by a marzban, or viceroy, usually chosen by the great king among the Armenian chieftains. In the Greek half Roman law and provincial organization were introduced little by little, as also the ecclesiastical authority of Byzantium; but not without a struggle on the part of the chieftains, whose organization Justinian sought to weaken by enacting that females should inherit equally with males. Within the Empire native customs slowly vanished before Roman law and administration; outside it Arabic conquest and Tartar invasions extinguished in the ninth or tenth century the last remnants of feudal chieftaincy, though the Pers-Armenian Church, as more racy of the soil and more feudalised, ultimately displaced everywhere the exotic ecclesiastical dominion of Byzantium.

As early as 250 a bishop of Armenia, Meruzanes, is named in a letter of Dionysius of Alexandria. The name belonged to South-East Armenia, or Sophene; and Ashtishat, on the Southern Euphrates, near Mush, remained the Mother Church of Armenia as late as 400. Meanwhile, a Greek mission headed by Gregory the Illuminator had entered from Caesarea of Cappadocia a little before 300, under the patronage of King Tiridates, a successful Roman candidate to the throne. Lesser Armenia had been evangelised from Antioch still earlier, and Gregory's mission was really an overflow into Great Armenia of the faith already implanted there.

Throughout the fourth century the rival tenets of the Syrian and the Greek made Armenia their battleground, and the eventual Church was a blend of both. About 400 Mesrop and Sahak, Armenian saints of the following of Gregory, invented an alphabet, translated the Bible and Greek liturgies, and founded an Armenian literature, which, except for a few chronicles, is only of monkish interest.

In the crusading epoch after the failure of attempts to reunite the Church of Cilician Armenia, of which the chief See was that of Sis, with the Byzantine, overtures were made to the Latin Church,



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and Roman missionaries, generally Dominicans, busied themselves in Armenia, translating the works of Aquinas, the Latin liturgies, and many works of Latin fathers. The Vatican thus gained a clientele of perhaps 250,000 souls in Armenia, called Uniats, because, while retaining their native liturgies, they recognize the Pope's jurisdiction. To this branch belong the Mechitarists monks, who have schools and convents in Venice and Vienna, and by their learning and editions of Armenian classics aided the revival of education and patriotism.

The liberation from Turkish misrule of Greece, Bulgaria, and other Christian races operated still more to awaken among Armenians dreams of independence. It was not enough that the assembly known as the "Millet i Armeni" already furnished a measure of autonomy. This was an assembly chosen by all Turkish Armenians, which met yearly in Stamboul and regulated all purely Armenian interests, schools, churches, wills, marriages, contracts between Armenians, etc. State affairs, like army and foreign affairs, were excluded from discussion. Any demarcation of autonomous areas was impossible, for the Armenians are widely scattered and form a majority in no area of any size.

Unfortunately, in 1878, at the Congress of Berlin, British diplomats denied to Russia the right to protect Turkish Armenians just before affirmed by the Treaty of San Stefano. By the Cyprus Convention Britain then claimed it for herself, and appeared anxious to institute areas of autonomy. Nothing, however, was done and thenceforth the Russian Government instigated the Turks to oppose any reforms at all.

The Armenians began a violent but vain agitation. They even welcomed retaliatory massacres by the Turks as likely to oblige Britain to intervene. She did not. In the Great War they mobilised 300,000 guerrilla soldiers in response to renewed promises of Britain and Russia, only to be finally abandoned to Turkish vengeance, as it might have been foreseen they would be.

Most of Pers-Armenia was annexed in 1828 by Russia, particularly the basin of Ararat with Erivan, Nakhichevan, and Etchmiadzin, the seat since the Middle Ages of the Armenian Patriarch. Much also of Turkish Armenia was seized by Russia after the wars in 1856 and 1877. In 1917 Russian Armenia constituted itself a Republic (Erivan), having been saved by German influence from annexation by Turkey. Georgia and the province of Azerbaijan did the same, and attempted federation with Armenia. But Great Britain refused recognition to all three, and a truly Russian chaos now (1922) reigns over the entire region.

All through history Armenians have lain in political subjection to their neighbours. Clans normally separated by trackless mountains seldom met except to fight one another, rendering impossible any strong central government, and favouring foreign schemes of partition. They lacked the essential virtues of a free nation, mutual trust, spirit of compromise, farsighted patriotism, and sacrifice of sectional jealousies.

Their history is one of vendettas and feuds. Britons who only know them in the bazaars of Eastern cities complain of their cunning, avarice, cowardice, and boastfulness. They are seen at their best in their highland villages as hard working, honest peasants. They are devoted to education and trade, and adapt themselves readily to European civilization. In the past they supplied the Byzantine Empire with many of its best administrators, bravest generals, and wisest emperors. There is yet a future before them.

## ARMENIA: FACTS AND FIGURES

### The Country

Armenia (Haiastan), a territory of Asia Minor, consists of Russian and Turkish Armenia. Up to the Russian Revolution it comprised the southern part of Caucasia and six Turkish provinces. After the revolution Georgia and Azerbaijan declared their independence, and the remainder of Russian Armenia constituted itself the Armenian Republic of Erivan. By the Treaty of Sèvres the Armenian Republic was created, its boundaries being defined by ex-President Wilson. It included the Republic of Erivan, area about 80,000 square miles, and the vilayets of Van, Erzerum, Bitlis, and Trebizond in Turkish Armenia, and was recognized by the Allies. No mandate for the Turkish part of United Armenia having been undertaken by the League of Nations or the Allies, Armenia is now (1922) almost entirely possessed by Turks and Russians. Population of Russian portion in 1917 was about 2,200,000; Turkish portion in 1914 about 3,800,000. War, deportations, and massacres have greatly reduced these numbers.

### Government

No Constitution, preparation being deferred until a Constituent Assembly can meet to organize a United Armenia. Russian Armenia (Armenian Republic) nominally governed by a Chamber of Deputies (elected 1919) and a Cabinet; actually under control of Russian Bolshevists.

### Industry and Products

Armenian life on the great plateau is mostly pastoral. In sheltered valleys cotton, rice, tobacco, flax, and corn are grown in some quantities, but unsettled conditions restrict production. Mineral deposits, including silver, copper, iron, lead, and arsenic, are rich but undeveloped.

### Chief Towns

Erivan (about 90,000), Trebizond (55,000), Alexandropol (50,000), Bitlis (40,000), Kars (35,000), Van (about 30,000).



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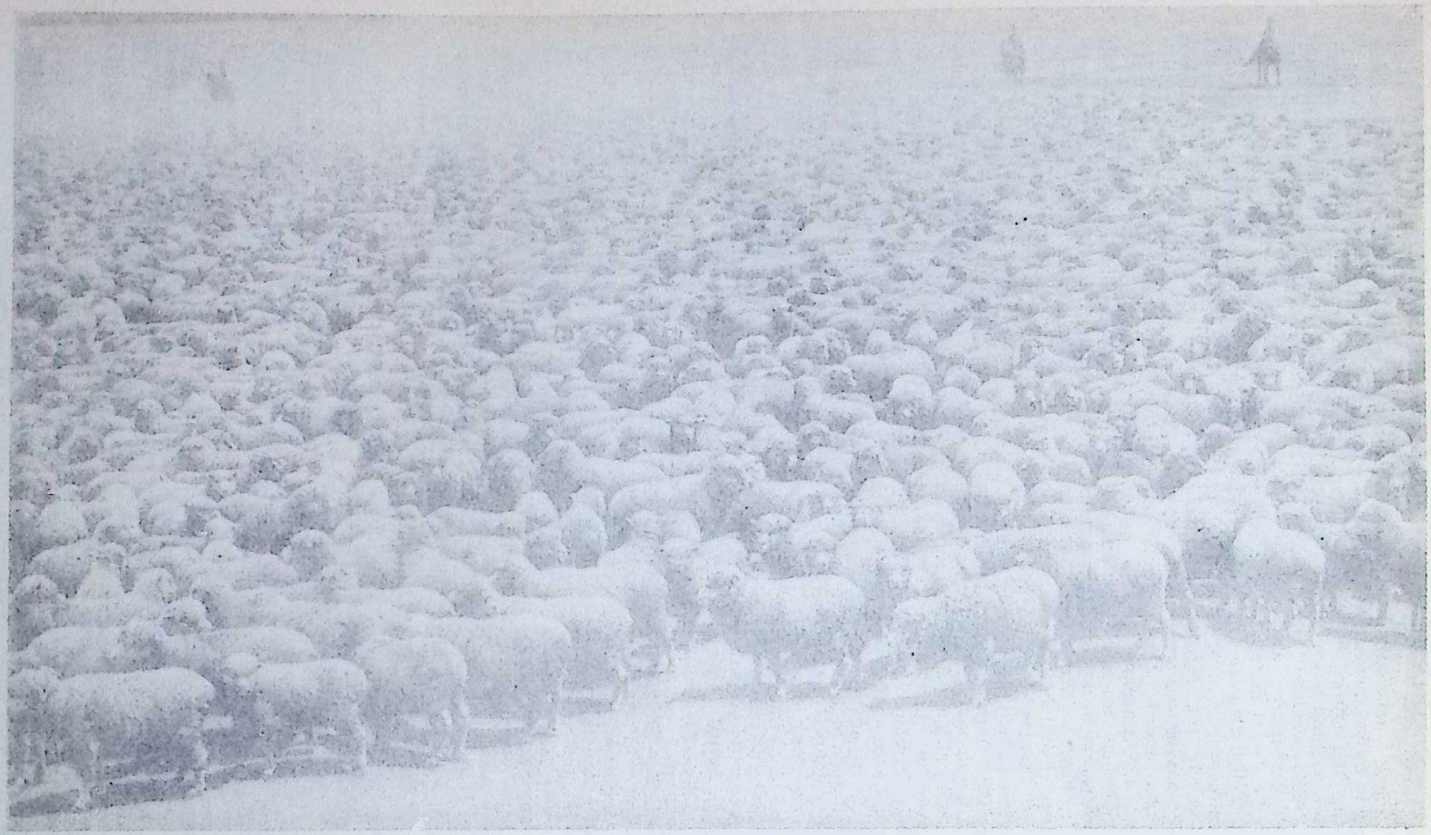

RIDING SHEPHERDS Of THE RIVERINA COLLECTING A HUGE FLOCK OF SHEEP FOR DIPPING

The Riverina, spreading from the junction of the great streams of New South Wales, is the chief sheep ground in the world. But owing to dryness and thin pastures, two acres are often needed to keep one sheep, and twenty mounted men may have to manage a run of 120,000 acres in order that the owner may make a profit As is here evident, experience has made them finely skilful

*Photo N S W Govt*

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# Australia

## I. Our Kith & Kin of the Island Continent

By Frank Fox

Author of "Bushman and Buccaneer," "Ramparts of Empire," etc.

AUSTRALIA, covering nearly three million square miles, is the largest island and the smallest continent of the world, the newest in regard to civilized settlement, the oldest in its geological features, its indigenous vegetation, and its aboriginal population. The Australian people, about five millions in number, challenge interest everywhere. Physically they were declared by British and foreign observers—judging by their soldiers during the Great War—to be the finest and handsomest type of men. Mentally and artistically they produce singers, artists, and writers with an almost ridiculous profusion, and specimens of the race are to be found in every corner of the globe in concert-halls, artists' quarters, and newspaper offices.

In character they are far more assertive than the British, very self-confident, somewhat inclined to be ruthless. The story of the production of this sub-type of the British race on a continent which they have all to themselves is one of the interesting chapters of man's history.

### When Evolution Almost Stopped

Far back in the prehistoric era of the world, this great island was cut adrift from the rest of the world and left lonely and apart in the Southern Pacific. There life stagnated. A few prehistoric marsupials wandered over its area and were hunted by primitive nomads of men, without art or architecture, condemned by the conditions of their life to stand aside from the great onward current of human evolution.

Over this land winds swept and rains fell, and—volcanic action having ceased—the mountains were denuded and their deep stores of minerals bared until gold lay about on the surface. Coal, copper, silver, tin, and iron, too, were made plentifully accessible. From the detritus of the mountains enormous agricultural plains were formed in the interior, but under climatic conditions which allowed no forward development of the indigenous vegetable or animal types. For plant and animal, as well as for man, evolution almost stopped.

Nature thus seemed to be working, as though consciously, for the making of a place uniquely fitted for peopling by a white race, while at the same time ensuring that its aboriginal inhabitants should not be able to profit by its resources, and thus raise themselves to a degree of social organization which would allow them to resist invasion.

### Most Forlorn of the World's Races

In the year when Captain Cook annexed the continent of Australia for Great Britain, it was ripe for development by civilized effort in a way which no other territory of the earth then was; and yet was so hopelessly sterile to man without machinery and the other apparatus of human science, that the aboriginal inhabitants were the most forlorn of the world's races, living a starveling life, dependent on poor hunting, scanty fisheries, and a few roots for existence. This great area of rich land, stuffed with precious and useful minerals, had remained hidden away for centuries from the advancing civilization of man as effectually as if it had been in the planet Mars.

The same mysterious forests of the Neolithic Age remained, the same prehistoric animals roamed, the same poor nomads of men lived and died, neither tilling nor mining the earth—tenants in occupation, content with a bare and accidental livelihood in the midst of mighty riches.

Australia was not discovered by the white man until the time was ripe for a new nation to be founded on principles



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SHEEP FARMER OF A LAND OF MOUNTAIN AND FLOOD

He is a man of Monaro, the lovely south-eastern corner of New South Wales, where the pastoral life of the Australian is touched with romantic beauty. With his mount and his pack-horse, this master of sheep ranges a land of streams and heights almost as lonely as it was when only the nomad aborigines camped there and sheep were unknown

*Photo, Australian Commonwealth*

of liberty and democracy; and its occupation and development were then reserved for the people best fitted for the founding of a young nation on the virgin soil. This "fairy story" of Nature did not end there. The early British settlers coming to Australia not only found that nothing had been drawn from soil or reef, that an absolutely virgin country was theirs to exploit with plough and pick, but also were greeted by a singularly happy climate, free from most of the diseases which afflicted older lands.

Prolific Australia, with all its marvellous potentialities, lay open to them, with no warlike tribes to enforce a bloody beginning to history, no epidemics to war against, no savage beasts to encounter, and within most of its area an energising climate which seemed to encourage the best faculties of man, just as it gave to harvests a wonderful richness and to herds a marvellous fecundity.

How it came to be that such a vast area of the earth's surface, so near to the great Indian and Chinese civilizations, should have remained unknown, it is difficult to understand.

Australia to-day contains not the slightest trace of contact with ancient or medieval civilization. Exploration was attracted to the East Indies and to Cathay by the tales of spices, scents, gold, silver, and ivory. No such tales came from Australia. It was to prove one of the great gold-producing countries of the world, but its natives had no appreciation for the precious metal, though it was strewn about the ground in great lumps in some places. Nor did sugar, spice, and ivory come from the land; nor, indeed, any product of man's industry or Nature's bounty. Wrapped in its grey-green forests, protected by a coast-line which appeared barren and inhospitable, Australia remained the "Sleeping Beauty" of the world's story.

It was a good thing that the British race colonised Australia. It was also a good thing that the "rebel" elements in the British race predominated in the first colonists—the men who found life in the Home Country too narrow.

The early colonists found life desperately hard. There was no indigenous grain for bread, no native animal that provided good meat. The eastern coast, which was the site of the first settlement, seemed sterile; certainly it would not respond to English methods of cultivation, even the food supplies of the few



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settlers had, in those days, to be imported. And yet this country to-day is an enormous exporter of wheat, meat, fruit, and butter.

After they had learned with much painful effort that the coast around Sydney would produce some little grain and fruit and grass for cattle, there was a halt in the progress of the continent. West of Sydney, about forty miles from the coast, stretched the Blue Mountains, and these it was found impossible to cross. No passes existed. Though not very lofty, the mountains were savagely wild. The explorer following a ridge or a line of valley with patience for many miles would come suddenly to a full stop. A cliff face, falling or rising sheerly one thousand feet or so, would declare "no road here."

Nowadays when the Blue Mountains have been conquered and are traversed by roads and railways, tourists from all parts of the world find pleasure in looking upon these wonderful gorges. But in the days of the explorers they were the cause of many disappointments, indeed, of many tragedies. Finally, they were conquered and two roads were cut across them—one from Sydney, one from Windsor, about thirty miles north from Sydney. The passing of the Blue Mountains opened up to Australia the great tableland on which the chief mineral discoveries were to be made, and the vast interior plains which were

THE STURDY STOCK THEY RAISE ON AUSTRALIAN FARMS

The overgrown and overcrowded coastland cities of Australia may be remarkable for their low birth-rate, but the magnificent farmlands of the island continent, where horses sometimes escape to natural pastures and breed such herds of wild creatures that these have to be shot, raise fine strong children of open-air life, as well as other sturdy livestock

*Photo, Agent General for Western Australia*



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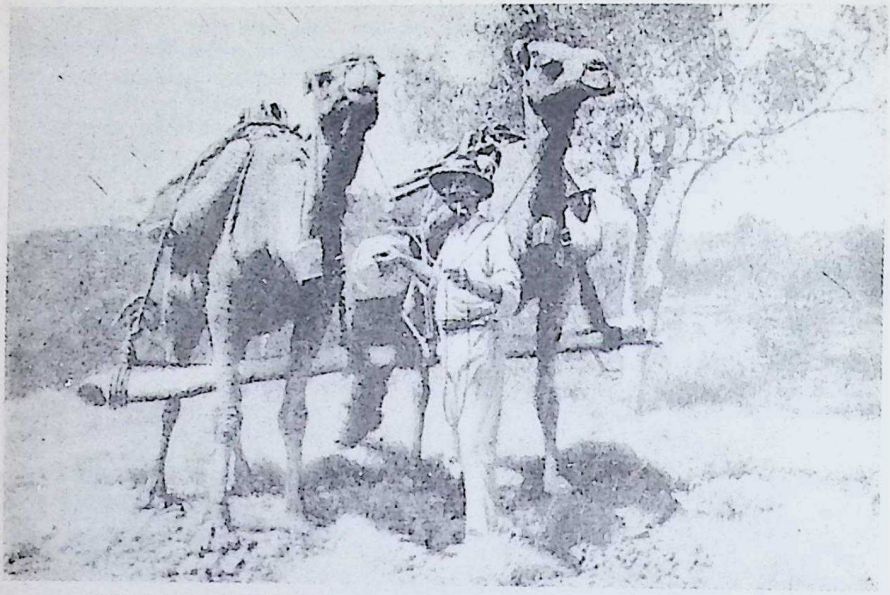
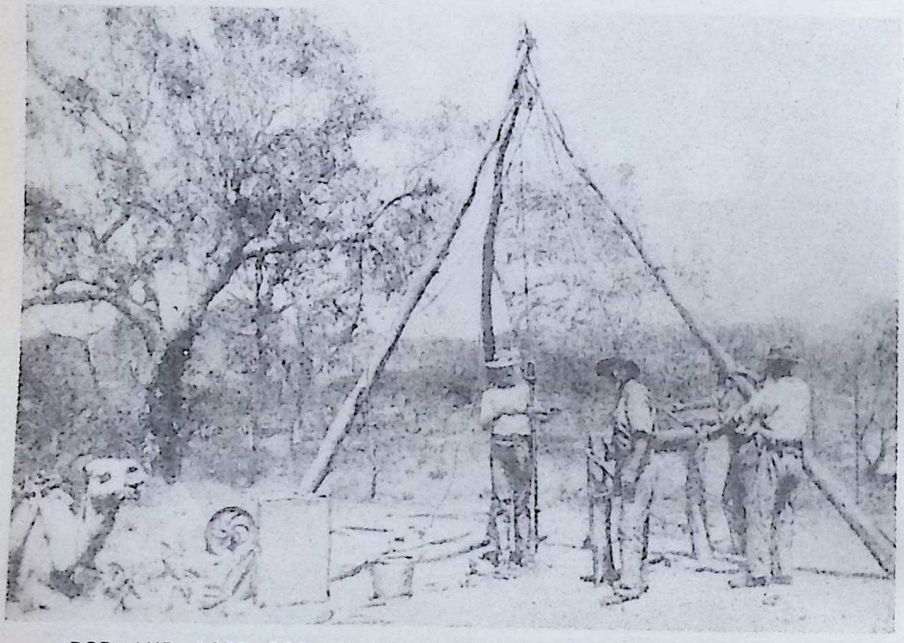


GOLD PROSPECTOR WITH CAMEL TEAM AND BORING OUTFIT

He is starting, with three other men, into the furnace-like wilderness of the unexplored north-west of Westralia, in which a million ounces of gold are won every year. In this tropic waste, with water-holes at long distances, the imported camel has become naturalised



ROD AND ROPE BORING FOR GOLD IN THE NORTH-WEST SCRUB

The party has unloaded at likely ground. All is fixed and ready. Three men are cranking up the rope to let the boring rod strike the rock, and one man—it will soon need two men—is wrenching the instrument round as it hits. He will discover the nature of the strata, and perhaps find a show of gold

*Photos, E. L. Mitchell*



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GOLDMINING ON A SUNKEN REEF IN WESTERN AUSTRALIA

The greater number of Australia's 20,000 goldminers labour in a commonplace, steady way, breaking up rock, and sending it to the surface to be treated for minute gold particles. Here is the usual compressed air-drill working on a sunken reef of quartz. Old-fashioned, romantic alluvial gold-getting produces only a small fraction of Australia's gold

*Photo Agent General for Western Australia*



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to produce merino wool of such quality as no other land can equal. From that time onwards exploration was steadily pushed on. The perils always were of thirst and hunger. Even now there is some danger in penetrating the wild parts of the interior of Australia without a skilful guide who knows where water can be found, and death from thirst in the bush is not infrequent.

**Calling for Help by Cutting the Wire**

One device has saved many lives. The wildest and loneliest part of the continent is traversed by a telegraph line which brings the European cable messages from Port Darwin on the north coast to Adelaide in the south. Men lost in the bush near to that line make for its route and cut the wire. That causes an interruption on the line; a line-repairer is sent out from the nearest repairing station and finds the lost man camped near the break in the wire. Sometimes he is too late and finds him dead.

The early pioneer in Australia—called a squatter because he "squatted" on the land where he chose—enjoyed an adventurous life. Taking all his household gods with him, he moved out into the wilderness looking for a place where he might settle or "squat." It was the experience of the Swiss Family Robinson made real. The little community with its wagons and tents, its horses, oxen, sheep, dogs, perhaps also with a few poultry in one of the wagons, would have to live for many months an absolutely self-contained life.

**How Squatters became Nation Builders**

The family and its servants would provide wheelwrights, blacksmiths, carpenters, veterinary surgeons, cattle-herds, milkers, shearers, cooks, bridge-builders, and the like. The children brought up under those conditions won not only fine healthy frames, but an alertness of mind and a wideness of resource which made them, and their children after them, fine nation-builders.

That the aborigines could take no part in the moulding of an Australian nation was unfortunate for them, but it was of benefit to the white settlers, who were thus able to work out without any admixture of native blood the problem of how the British race would evolve, supposing it were set back to Elizabethan conditions of life and put to live in a hot sunny climate. Glance at him in Europe as he appeared during the Great War, the "Anzac," so called from the initials of the Australian-New Zealand Army Corps.

This "Anzac" striding, or limping, down the Strand with challenging glance brought Australia actually home to the Mother Country. Easily could Anzacs be picked out from the native population. They walked the streets with a slightly obvious swagger. When awed a little it was a point of honour not to show it. When critical a little it peeped out. Two by two they kept one another in countenance and were fairly comfortable. Catch one alone and you might see in his eyes a hunger for a mate, a need for some other Anzac. For all his bravura air, the Anzac had no perfect self-confidence, and he had a child's shy fear of making himself ridiculous by a false step.

**The "Anzac" in the Making**

The same fear made him difficult to know. He would set up as a protective barrier against a real knowledge of him a stubborn taciturnity, or a garrulous flow of what Australians call "skite" and Londoners call "swank." The Anzac appeared as the young of the British—the young of the British, not of the English only—a close mixture of English, Scottish, Irish, and Welsh colonists with practically no foreign strain, but with a wild element in the mixture.

The first wild strain was of notable value to a new nation in the making. It came to Australasia not only from the original settlers but also from the rushes to the goldfields. And—note here the first sign that the Anzac people were to be dominated by the English spirit and were to keep the law even while they forgot conventions—there was never a Judge Lynch in an Australian mining camp. The King's writ and trial by jury stood always. The "wild



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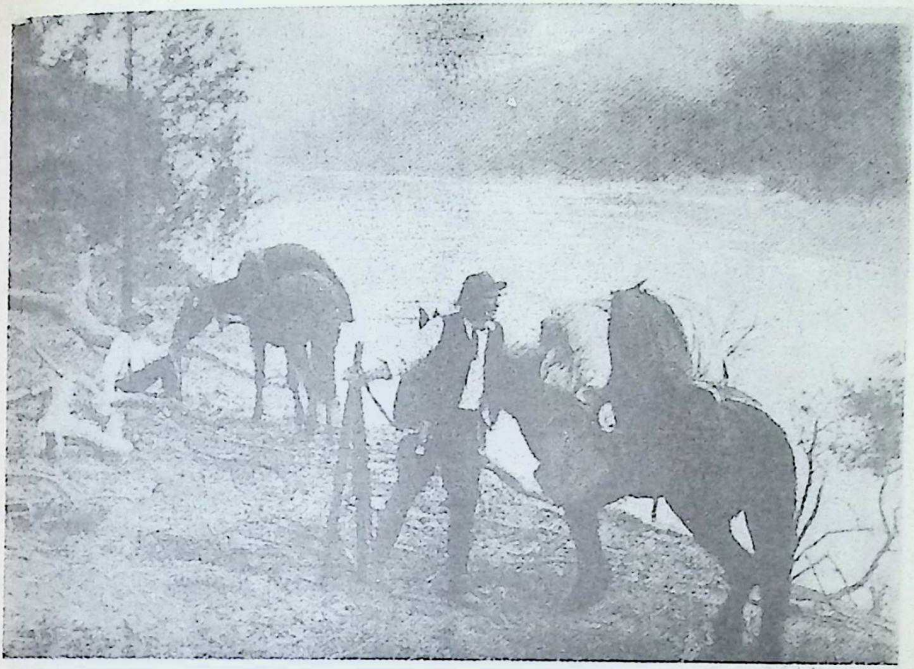
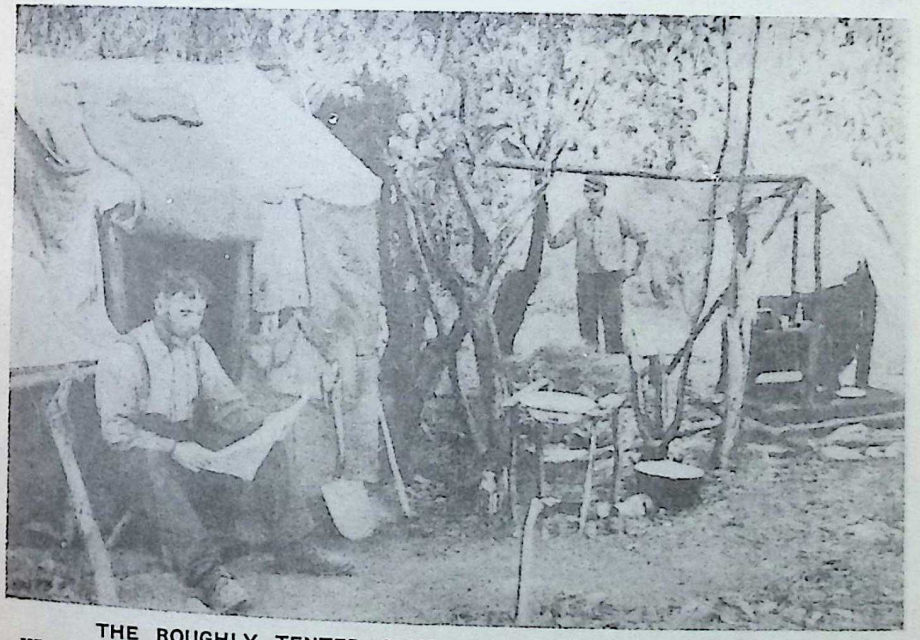


RIDERS OF THE GREAT PASTURES SHIFTING CAMP

So large are many of the sheep runs of Australia that the men who look after the fences and repair the damage done by kangaroos and other animals are away from the station for days. Theirs is a pleasant lonely life, camping at evening by water, and shifting camp in the morning



THE ROUGHLY TENTED CAMP OF AUSTRALIAN GOLDMINERS

When they are working for themselves in the hot, wild bush, they labour hard, either in hope or in desperation. Quartz crushing, with its wealthy organization and elaborate machinery, is now general, yet small, vigorous parties can often make a very good living in Westralia

*Photos, Australian Commonwealth*



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HOW THE RIVERINA MERINOS ARE BATHED IN ARSENIC

Such is insect life on runs and ranches in Australia, that sheep and cattle would have a desperate struggle for life if their skins were not lightly poisoned with an arsenic dip at regular periods. Here part of a fine-wooled flock being driven into a deep, long wooden bath of poison. It is a good occasion for examining each sheep closely for quality and fitness

*Photo, N.S.W. Govt.*



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SHEARING THE RIVERINA MERINOS BY MACHINERY

Many of the old romantic school of swagsmen hand-shearers, who tramped from station to station with billy and bag, and sometimes worked down from Queensland through New South Wales to Victoria, are still at work. But the younger men, expert in machine shearing, do the job more quickly

SORTING AND CLASSING THE WOOL BRED FROM SPANISH SHEEP

Bred about a century and a quarter ago from twenty-nine sheep from the Escurial flock of the King of Spain, Australia's millions of merinos produce the finest of wools. While common wool has 800 fibres to the centimetre, the finest Australian rams have wool with 37,000 to the centimetre. These experienced sorters quickly class the wools according to quality

*Photos, N.S.W. Govt*



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A BATTALION OF WHEAT-STRIPPERS HARVESTING ABOVE THE MURRUMBIDGEE AT COOLAMON

The average Australian farmer is very easy-going. He sows and gathers his wheat one year, and leaves the land fallow the following season. His crop depen on October and early November rains, and is a weather gamble, so he will not chance more and have a four-year rotation of produce. He also saves labou stripping machine that leaves the straw standing and gathers only the grains in a large hopper

*Photo, N.S.W. Govt.*

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**GOLDMINERS' CAMEL TRAIN SETTING OUT FROM MARBLE BAR IN THE NORTH-WESTERN WILDERNESS**

Marble Bar is one of the centres of the Pilbara goldfield that extends into the Great S. of the North-West. Caravans of pack-camels have to plod through the tropic shrub, by Cooncan stream, into the waste to feed the remote, desert-n. ooned miners and supply the mines with materials. Then, as in the old Sahara workings, the long trains of camels return towards the coast settlements with treasures of gold

*Photo, Australian Commonwealth*



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TREE-BARKING ON A DROUGHTY PASTURAGE
On many ranches trees are not worth cutting down, and are killed by barking them, leaving the bare trunk to stand many years. This is done because they rob the grass of moisture in dry seasons

strain" was not only of men who found in the Old Country a physical environment too 'narrow. It was partly of men who desired a wider mental horizon. Some very strange minor elements would show out in a detailed analysis of early Australasian immigration—disciples of Fourier, who gave up great possessions in England to seek an idealistic Communism in the Antipodes; recluse bookworms who thought they could coil closer to their volumes in primitive solitudes. But one element was strong—the political and economic doctrinaire—and the conditions of the new country encouraged the growth of this element particularly, so that Australia has won quite a fame for political inventions—e.g., the Australian Ballot and the Torrens Land Title.

The generous growth of what may be termed a "thinking" class was encouraged by the very isolation which, it would seem at first, should have had an opposite effect. While other young countries lost to older and greater centres of population their young, ambitious men, Australasia's Antipodean position preserved her from the full extent of the drain of that mental law of gravity which makes the big populations attract the men who aspire to work with their brains more than with their hands.

Faced by natural elements which are inexorably stern to folly, to weakness, to indecision, but which are generally responsive to capable and dominating energy, the Australian is more resourceful, more resolute, more cruel, more impatient than his British cousin. The men who followed the drum of Drake were akin to the Australian of to-day.

Though so much younger in ideas, the Australian as a type is much more adult than the British type on the practical side of life. He starts work at an earlier age. He has stern work to do. Resourcefulness is forced on him from the first. Life leads to a certain hardness of outlook that must seem a little savage to the British citizen. Life is prized, of course, but its loss—either of one's own or of the other fellow's—is not regarded with any superstitious horror. Certainly it is not considered the greatest evil. To go out with a mate and to come back without him and under the slightest



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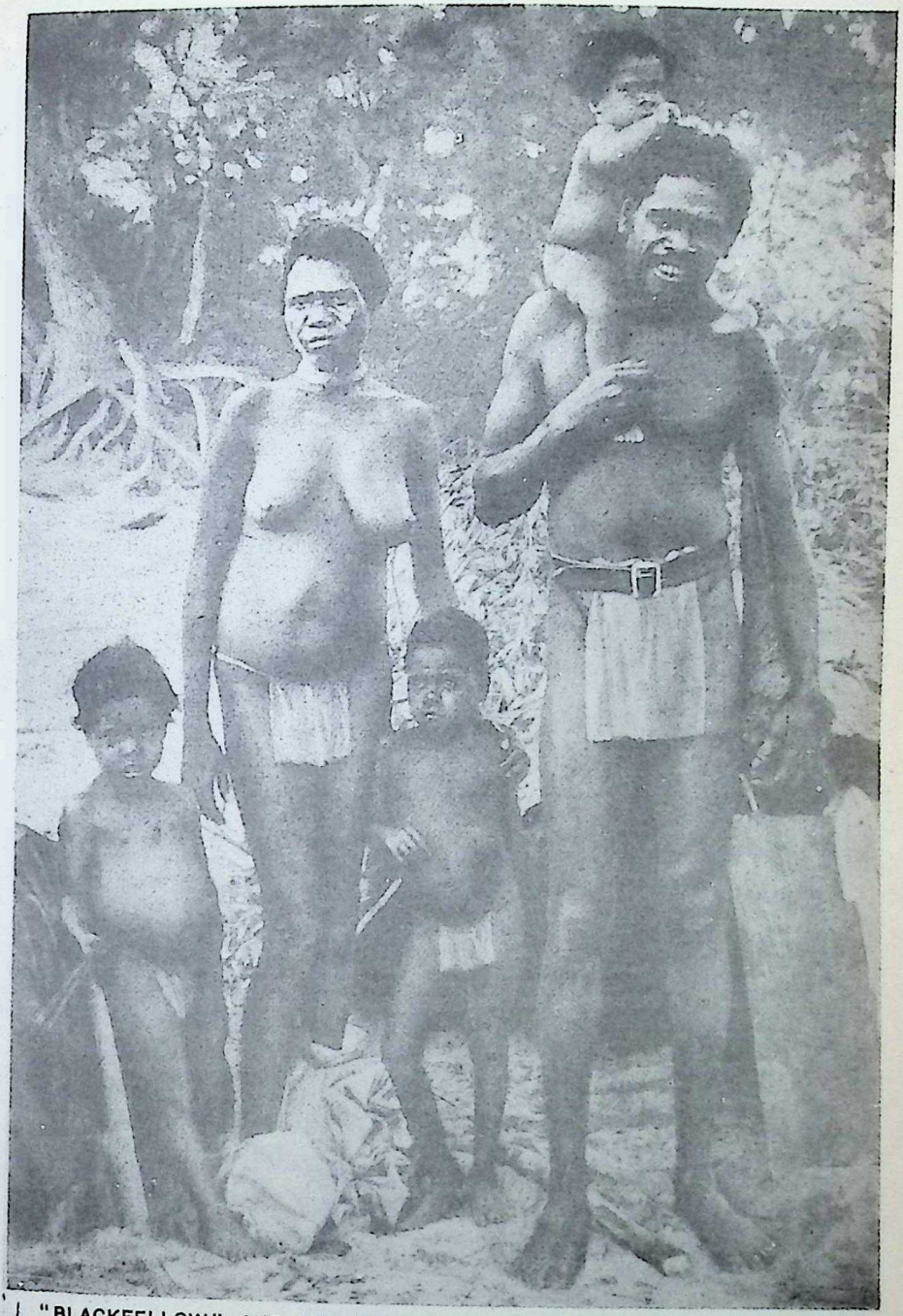

"BLACKFELLOW" AND HIS FAMILY SETTLED DOWN TO FARMING LIFE
man lives on a farm by Marra Creek in New South Wales, and works, for strong drink, with white men in the construction of a bridge. But look at the miserable shelter of branches and grass, which he lives with wife and three children. A century's intercourse with white Australians has taught the aborigines (generally, but wrongly, called blackfellows) a better way of building

*Photo, Prof. Sir T. Edgeworth David*



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suspicion of not having taken the full share of risk and hardship would be counted greater.

Living close up to Nature, which can be very savage with tortures of fire and thirst and flood, the back-country Australian—who sets the national type—must learn to be wary and enduring and sternly true to the duties of "mateship." The Beduin of tradition suggests him in his ideals of "mateship" and stoicism. He follows the desert school of chivalry in his love for his horse and his dog, and his hospitality to the stranger within his gates. He will share his last drop of water with the animal he is fond of; and in the back-country the lonely huts of the boundary riders are left open to any chance caller, with a notice, perhaps, as to where to find the food stores, and to "put the treacle back where the ants cannot get to it." It is a point of honour for the traveller not to take except in case of need.

CIVILIZATION AND BLACK MARIA

Maria is a well-known native woman of Southern Queensland who delights in being fully dressed in the latest fashion. She is shown in all her glory with her brass name-plate and parasol at a railway station on the Brisbane line

It is not easy to understand at first the back-country Australian code of ethics. An English parson who now, back in his rectory in one of the fairest counties of England, often looks back with a feeling almost of regret at his year in the "Back of Beyond" of Australia, tells that his first impression was that the Australian of the bush was cruel and pagan. His last impression was that he was generally as fine a Christian as any heaven for human beings would want.

An incident of this parson's "conversion" (he related) was the entry into a far-back town of a band of five men carrying another on a stretcher. The six were opal miners with a little claim far out in the desert. One had been very badly mauled in an explosion. The others



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TWO POOR OLD NORTHERN BLACKFELLOW CHIEFS AND A GIN

They are a remnant of the broken coast tribes above Brisbane, and proud of their sadly ridiculous portable ticket titles. Drink, no doubt, comforts them, but their kingship is very dubious. As a rule, there is no real chief of an active tribe. The women are commonly known by Australians as "gins," an abbreviated form of "aborigines"

topped their profitable work at once and set themselves to carry him in to the nearest township that had a hospital. The distance was forty-five miles. On the road some of the party almost perished of thirst, but the wounded man had his drink always, and always the bandages on his crushed leg were kept moist in the fierce heat of the sun. One of the men was asked how they had managed to make this sacrifice. "It was better to use the water that way than to hear the poor ——moan." The rough modesty was true Australian, and just as true would it be for the same man to "skite" with childish vanity over some trifle.

The visitor to Australia who expects, on landing, to be greeted by a mob of yelling cowboys, invited to drink



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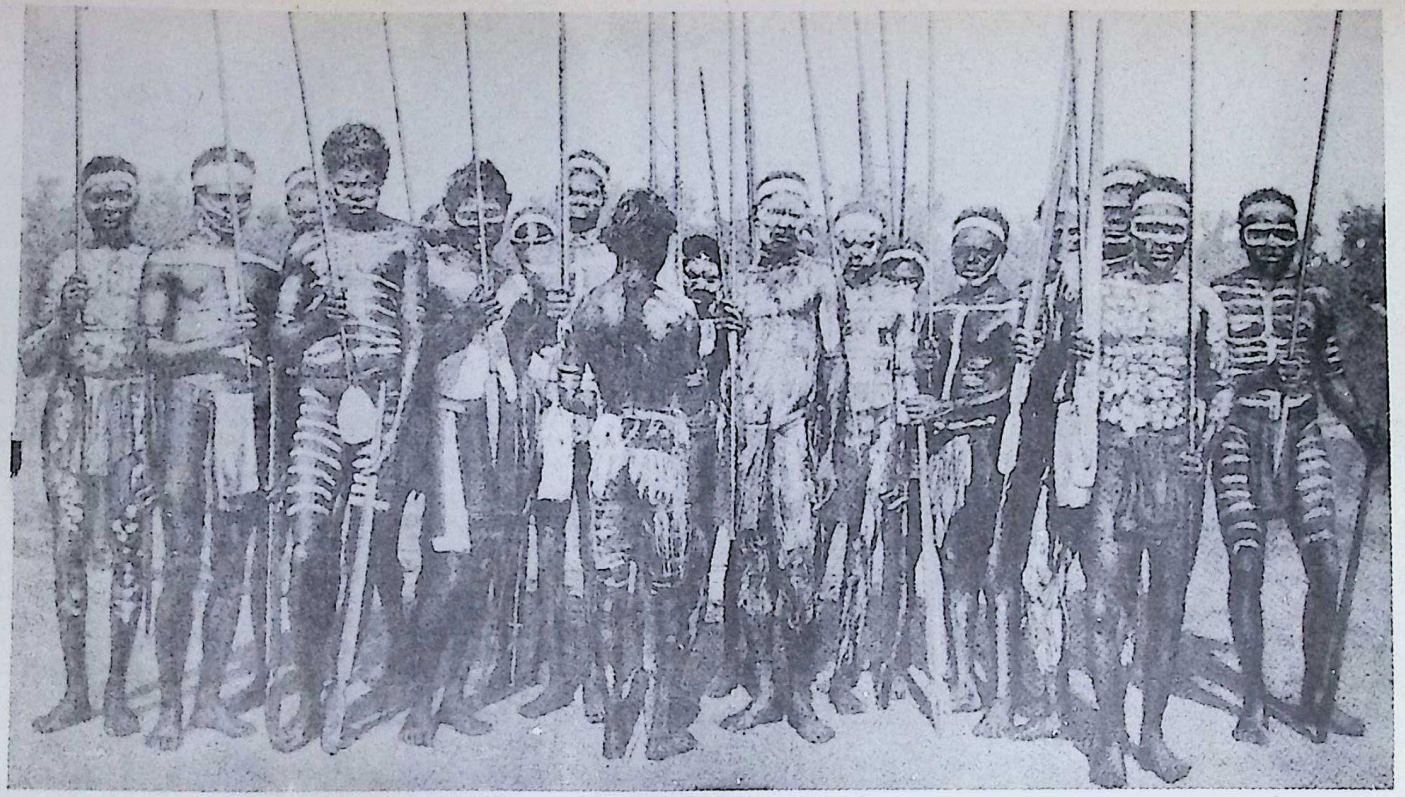

WARRIORS OF A CLAN DRESSED, WAR PAINTED, AND ARMED FOR A BATTLE DANCE

All the paint, pipeclay, and red and yellow ochre is disposed with magic effect, and their wooden spears and flat, notched spear throwers have been "sung over," or enchanted. Now in a violent noisy war-dance they will act the victory they intend to win, and this also will have a magic effect on the enemy. Much more play-acting is required before they really set out on the warpath and in the end perhaps kill one man

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by all and sundry, then compulsorily introduced to a buck-jumper, and his character settled by his manner of managing the steed, will be disappointed. Probably the disappointment will be, on the whole, agreeable, though dissatisfying to the sense of romance.

Reaching Australia you must land at one of the great seaports, and life in an Australian city is practically a replica of life in an English city of the same size. There are no snakes, blacks, kangaroos, buck-jumping exhibitions. There are trams, buses, cabs, shops, policemen, and traffic regulations.

### Cities of Friendliness and Freedom

Certainly there is observable, almost at once, a difference in "atmosphere." This does not refer to the weather, which is warmer and sunnier, but to the general feeling which an Australian city gives to the British visitor, that here are relaxed social rules and conventions, here life is more "free and easy."

With greater familiarity this impression strengthens. In the streets the city men's garb refuses to conform to British conventions. The women, on the other hand, are dressed more gaily. In an Australian city some stretch of street is looked upon as a social meeting-place, and women dress for the street as for a matinée. There is no stiffness of social manner. The traditions of the old pastoral days still colour the people's life, and the stranger is looked upon with friendliness rather than suspicion.

### The Open-hearted Australian Character

On the foundation of a few minutes' chance talk the stranger may be invited to the Australian's home, or made the reason for a picnic or some such festivity. It is easy to dispense with introductions. A chance query in the street, betraying the fact that you are a stranger, may open a path to the Australian's confidence, and he will take you under his wing and "show you round."

The Australian character has a tinge of open-heartedness and open-handedness. It has less reverence, less respect for tradition, a greater audacity of thought, a greater carelessness of responsibility, a more marked cheerfulness of habit than the British. For the rest the Australian is British with the British vices and virtues. He follows the same religions—with a good deal less real belief—reads the same books, sees the same plays, eats the same food.

Social distinctions are almost lacking. There is no acknowledged aristocracy. The children of a social magnate, or his grandchildren, may sink into the ranks of manual labourers, for there is no entail and very little favour to the idea of "founding a family" to live in perpetual idleness. The worker of to-day, on the other hand, may become Prime Minister or Chief Justice, or win his way to a learned profession, or to the headship of a big business. There will be few to inquire whence he came as long as his methods were honest.

Of the Prime Ministers of the Commonwealth since its inception, one was the son of a comparatively poor official, another the son of a coachbuilder, another the son of a Scottish agricultural labourer, who was never able to send the boy to school, another a working miner, another a casual worker.

### Working Hard and Playing Hard

Throughout society the same conditions rule. The higher ranks are constantly being recruited from the working classes, and shedding off the useless scions of men who had made themselves great but were not able to transmit greatness to their offspring.

In Australia holidays are plentiful. At Christmas and Easter-time almost the whole population takes three or four consecutive holidays. The public holidays, religiously observed, include the King's birthday, the Prince of Wales' birthday, Anniversary Day, Eight Hours Day (the Labour holiday), and in at least one of the States, S. Patrick's Day. When a great occasion arises the Government is prompt to proclaim extra holidays. Let it be said in exculpation—if that be needed—of this liking for holidays, that the Australian usually works hard in order to earn the right to play hard, and the climate of Australia invites the holiday spirit. Over most of the continent



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GATHERING EDIBLE WATER LILIES IN A PICTURESQUE RIVER SWAMP

Lily pools are favourite camping grounds of blackfellows, who send their women into the water to gather the flowers. The lily is one of their principal vegetable foods. They eat the leaf-stalks raw, and pound the roots into a pulp and bake it in hot embers. The women afterwards collect large quantities of the seed, grind it between stones, and make the rough flour into flat cakes

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there are at least three hundred fine sunny days in the year. Cricket can be, and is, played from one year's end to the other.

The national holiday sport is the picnic. Whatever the occasion, whatever the time of the year, the majority of the people of the continent will decide for a picnic on a holiday. On a holiday, in thousands—one might safely say in millions—the populace, rich and poor, resolves to picnic. There are, of course, endless varieties of picnic. In its simplest form the picnic consists of packing up enough food for the party—which may be a family group, or a collection of friends, and may be of one sex or of both—and walking to some pretty spot where the food is cooked at an open-air fire. Within walking distance of almost any Australian city there are bushlands where camp-fires may be lighted and plenty of fuel obtained.

### The Sacred Ritual of the Billy Can

The meal over, the men smoke and laze a little, the women chatter; then, perhaps, some simple games follow. Later, tea is made. That is essential. The Australian in his home is a vast tea-drinker. At the meal-table it is the exclusive drink of nine people out of ten. The tenth falls into line and becomes a tea-drinker at a picnic; and picnic tea must, by sacred ritual, be "billy tea." The "billy" is a tin pot with a lid, and a capacity of from one quart to a dozen quarts or more. It accompanies every picnic-party as surely as spear or club accompanied the hunter in the days when all meals were eaten in the open air.

An extension of the picnic for a longer holiday is the "camping-out" party. This, too—partly because of the wonderful climate, partly because the pioneering conditions of a new land made tent life first a necessity and then a pleasure—is widely popular in Australia. All sorts and conditions of people aspire to spend a holiday term under canvas, handy to some sea-beach, some fishing resort, some mountain stream. Of marked value in keeping the population toned to hardihood is this camping-out habit. It tends to make the city clerk a wholesome, manly type; to keep the factory hand strong of chest and thew; and to mitigate the larrikinism of the cities.

An amusement which has sprung up lately in Australia on the sea coast, and which promises much to improve the physique of the race, since it is so largely favoured by the feminine half of the community, is surf-bathing. The beaches of the continent are magnificent, stretching creamy curves of surf-bordered sands from one to ninety miles.

### Sheer Delights of Surf-Bathing

On these fine sands, dazzling in colour, come rolling in the waves of great oceans, the Pacific on one side of the continent and the Indian on the other. Around Sydney, the home of surf-bathing, the popular beaches have many thousands of bathers at all hours of the day.

Australian surf-bathing is not a matter of tiptoeing over wet strands and in shallow pools. It is a standing up to great breakers of ocean water, champagned to foam as they break their crests; and giving to the meeting body mighty thumps, massaging and bracing the muscles delightfully. The European visitor, as a rule, at first looks askance at this sort of surf-bathing. Once persuaded to try it, he or she wishes to live by a Pacific beach all the days of life for the sheer delight of the surf.

### Universal Love of the Turf

In other respects Australia amuses herself very much as Great Britain does. That infallible sign of British settlement, a race-course, lies outside every town. Has a place but a thousand inhabitants, it will have its annual horse-race. In truth the British love of the Turf has developed in Australia to something approaching a mania. The bacillus of the royal sport, like the rabbit, found in its new Australian environment an atmosphere too congenial. Circumstances of Australian life encourage the growth of that gambling spirit on which the Turf relies so much—the dependence on luck in the early gold-digging days, the fact that in the present day the follower of the agricultural and pastoral



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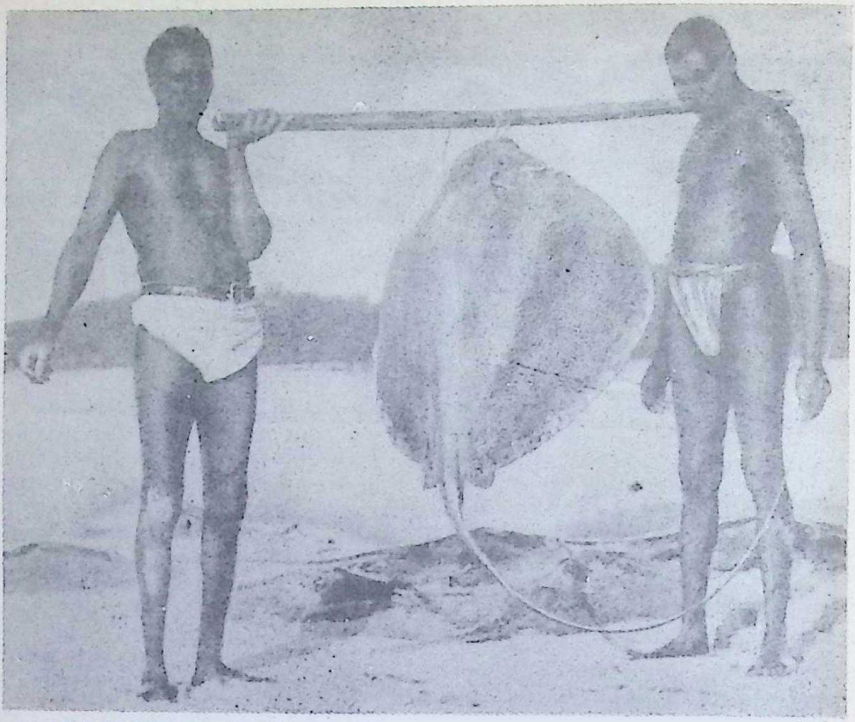

BLACK GIANTS OF THE NORTH-WEST AND THEIR GIGANTIC FISH

As both men stand more than seven feet high, they give a measure for the size of the remarkable sting-ray they have caught. Among other things, these great blacks are the sea turtle riders described by the exploring De Rougemont, whose fame has been revived by the discoveries of the recent expedition from Perth to Lacrosse Island and other points in North-Western Australia

*Photo, North-West Scientific Expedition*

industries must to a great extent throw dice with Nature, always assured of a fair return on the average, but occasionally, by a trick of the seasons, left with nothing, or with such a gorgeous yield that the profit of one season pays back the capital invested in a big property.

Such is the Australian at play, tempted at once by his sunny climate and the tent-dwelling habits of his immediate ancestors to a love of the open air and large spaces; hearty in his amusements, practising in them, as in his politics, a disregard for class distinctions and a simple democratic equality. He plays very much, but it is sturdy play. Also he works as pastoralist, farmer, miner, manufacturer. Until recently mining was the greatest industry, then it was supplanted by wool-growing and cattle-raising. Now farming is gradually making headway and becoming the chief industry.

Each industry has left its stamp on the national character. It is the characteristic of the Australian gold-miner for instance that he hates to work for wages. He likes to be "his own boss," and will prefer to work on some little claim of his own, making enough to keep him in food, than to accept high wages from an employer.

This independence has spread to other industries. Wool-growing and cattle-raising call for wide spaces and nomadic labour. They have brought into being a tribe of feckless vagabonds—"sundowners," as they came to be called—who tramp the country year by year, doing little or no work, but arriving at sundown at some station, claiming, almost as a right, supper, a night's lodging in a hut, and sufficient rations for the next day's food.

The station homesteads, though situated in the back-country far from



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any railway, manage to surround life with some luxury. Water is brought from a river or dam to irrigate the homestead garden, and flowers, grapes, oranges, lemons, peaches, and other fruits make gracious the surroundings. Broad, deep verandas, elaborate sun-blinds, double roofs and walls mitigate the fierceness of the sun's heat, which often registers over one hundred degrees Fahrenheit for weeks at a stretch.

But this great pastoral industry was threatened once with actual extinction by so small a creature as the rabbit. In the very early days an exile from the Mother Country thought that it would make his Australian estate home-like if he could see occasionally the flick of a rabbit's tail in his fields. He introduced some rabbits and they had a warm welcome. They found the Australian climate entirely agreeable, and soon there were places in the country where you could not put down your foot without treading on a rabbit. The female rabbit, beginning family life at the age of three months, produced in Australia up to ninety young a year.

There were no checks on the population from a cold winter, from foxes, stoats, or weasels, or any carnivorous animal. The slender demand for young rabbit made by such reptiles as the carpet snake and the diamond snake was but a drop of demand in an ocean of supply. It became a question whether Australia

MAGNIFICENT SAVAGE OF THE CAMBRIDGE GULF ISLANDS

Seven feet high, and as finely shaped as a Greek statue, this black tribesman has climbed a limestone cliff to take the eggs from the remarkable eagle's nest seen beside him. He is a recently discovered Australian black, and a remarkable example of physical perfection

*Photo, North-West Scientific Expedition*



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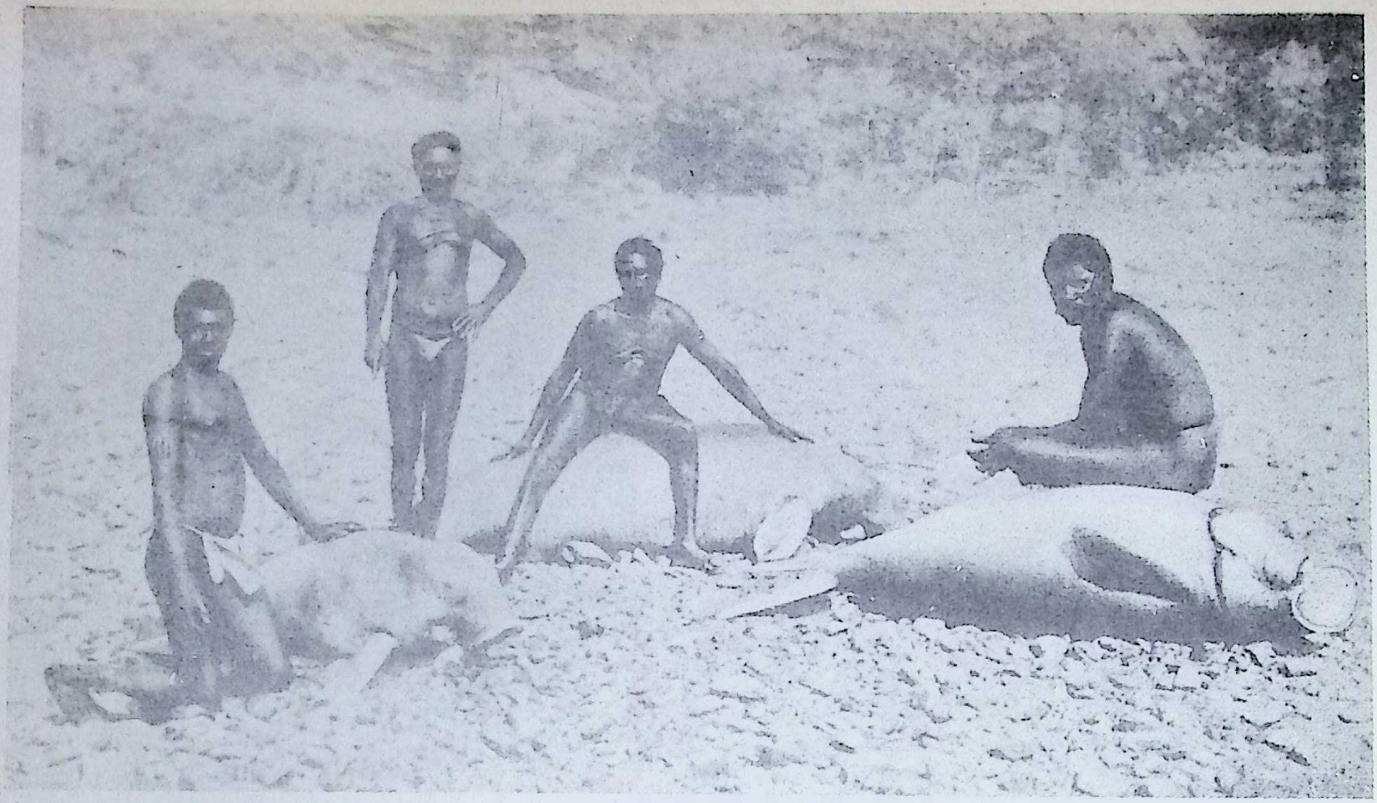

DUSKY ATHLETES OF THE NEWLY DISCOVERED ISLANDS AND THEIR BIG SEA COWS

One of the sports of the fine tall blacks discovered by the recent North-West Expedition of Australia is spearing the great dugongs, or sea cows, that feed on ma grasses by the coast and suckle their young. When cured, the flesh tastes like bacon, and is well liked by white men, who catch them as far south Mortem Bay, in strong nets a hundred fathoms long. The sea cow is the scientific form of the mermaid of fable

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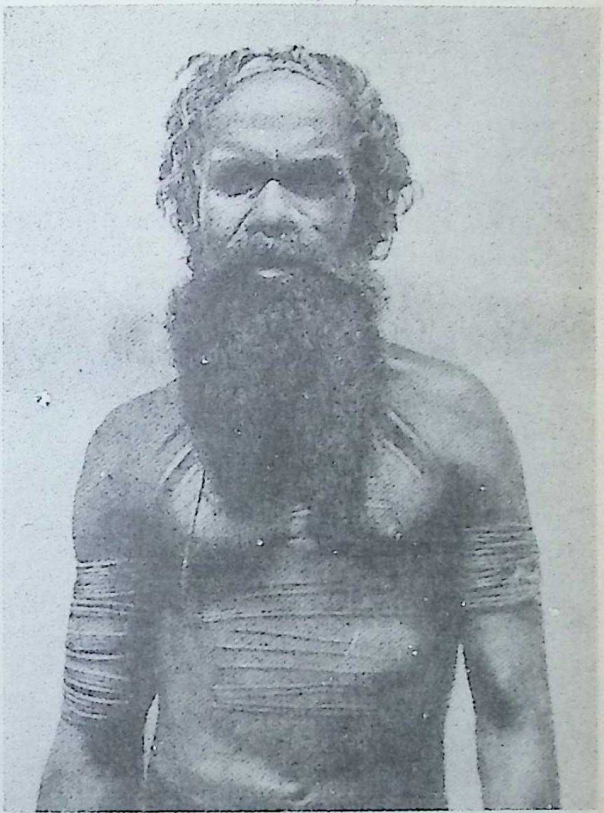
should be given up wholly to rabbits. The sheep pastures were being ruined, fruit and grain crops destroyed. The rabbit war began. Wholesale poisoning and trapping were the chief methods, but eminent chemists (including Pasteur) were invited to discover some disease which could be spread among the rabbits and kill them off in one great epidemic. Everyone was in a scare about rabbits. The only people who prospered were the bush publicans who were called upon to supply beer for the armies of rabbit poisoners and rabbit trappers.

In time it came to be understood that the rabbit could be kept in check by a system of rabbit-proof fencing of the best lands, and that rough land could be made to yield some profit out of its rabbits. The era of rabbit trapping as an industry, not as a means of destruction, began. The rabbit brings into Australia to-day about £1,000,000 a year. The fur is used for felt hats, and is manipulated to imitate fashionable skins such as sealskin and musquash. The carcasses are frozen and exported for food.

The winter climate of the inland plains is splendid, like that of Egypt, bright, clear, and warm in the day, cold and frosty at night, and though furiously hot, not unwholesome in summer. The heat is dry, and to many men stimulating, but compared with the coast climate the inland climate is undoubtedly trying, and so the population mostly settles on the coast. What is a more disturbing fact is that it mostly settles in the big cities: forty-two per cent. of the whole population of Australia live in six cities. Settlement in the interior would be much facilitated if coolie labour or even coloured domestic servants were available. But the Australian people are stubborn to keep the continent "white," and coloured immigration has been sternly prohibited for a long time.



ARUNTA TRIBESMAN OF THE CENTRAL DESERT
The hair of his head is short, because he has to supply several fathers-in-law regularly with material for string-making. He wears armlets of his women's hair. He has slashed his chest in the elaborate mourning ceremonies of his tribe

Australia has a most curious fauna and flora. The types of animals and vegetation that lived in Europe long before civilization, animals of which we find traces in the fossils of very remote periods, are the types living in Australia to-day. They belong to the same epoch as the mammoth and the great flying lizards and other creatures whose bones fill the museums. Indeed, Australia,



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as regards its fauna, may be considered as a museum with animals of old times alive instead of in skeleton form.

The kangaroo is always taken as a type of Australian animal life. When an Australian cricket team succeeds in vanquishing an English one in a Test match (which happens now and again), the comic papers may be always expected to print a picture of a lion looking sad and sorry and a kangaroo proudly elate. The kangaroo, like practically all Australian animals, is a marsupial, carrying its young about in a pouch after their birth, until they reach maturity. The kangaroo's fore-legs are very small; its hind legs and its tail immensely powerful, and these it uses for progression, rushing with great hops over the country. There are very many animals which may be grouped as kangaroos, from the tiny kangaroo rat, about the size of an English water-rat, to the huge red kangaroo, which is over six feet high and about the weight of a sucking calf.

The kangaroo is harmless and inoffensive as a rule, but it can inflict a dangerous kick with its hind-legs, and when pursued and cornered, the "old man" kangaroo will sometimes fight for its life. Occasionally men's lives have been lost through approaching incautiously an "old man" kangaroo.

Of tree-inhabiting animals, the chief in Australia is the 'possum—which is not really an opossum but is somewhat like that American rodent, and so got

MAKKA-TIRA FIRE-MAKING IN THE HEART OF AUSTRALIA

Makka-tira consists of the mother of fire, which is a strip of soft bean wood held by the feet, and the child of fire, which is a hardwood stick, twirled by the palms in the notched soft wood, with dry grass as tinder. Flame is produced in a minute. Bearded warriors disdain makka-tira. They rub their spear-throwers on their soft wood shields



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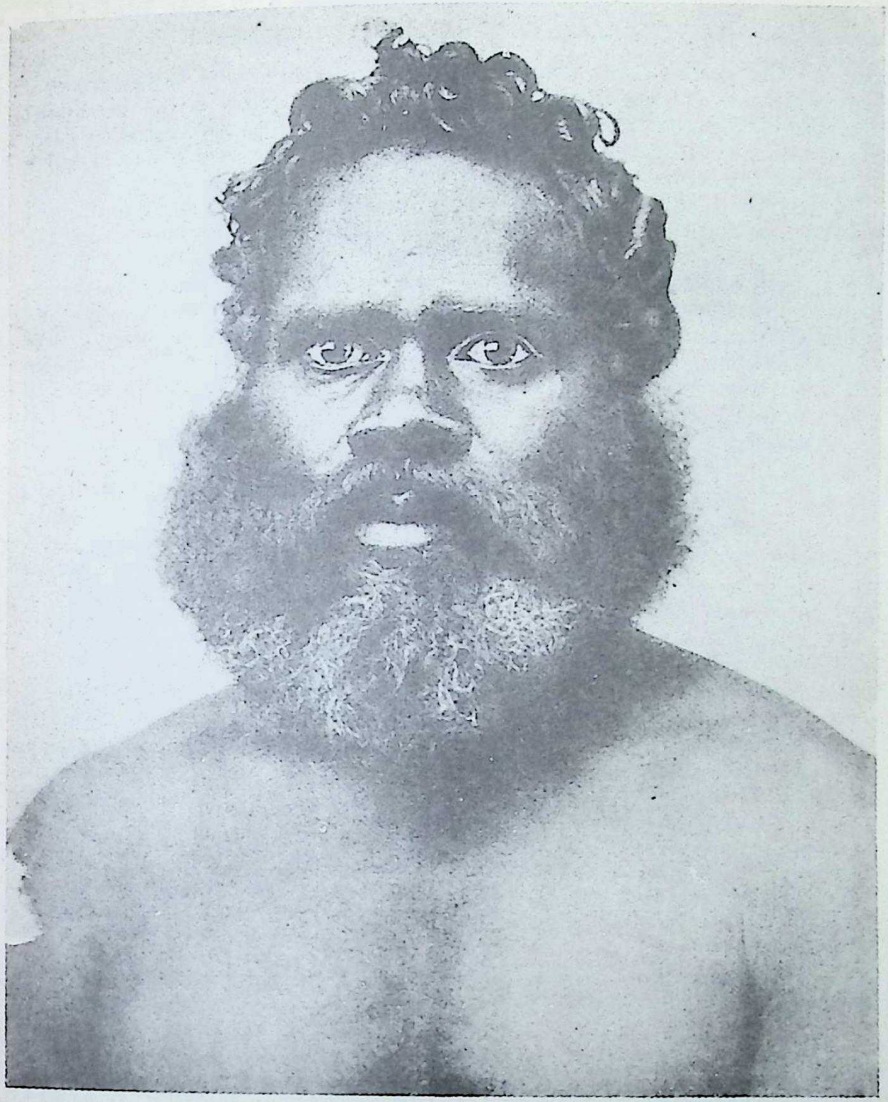

ONE OF THE BLACKS WHO OWNED AUSTRALIA BEFORE THE WHITES CAME
This Warramunga is a member of a tribe whose kind have lived in Australia from very early times in so primitive a fashion that they have not even learned to till the ground or use more than a few simple stone and wooden implements. They are to-day only in a Stone Age state of civilization

its name. The possum is much hunted for its fur. Another characteristic Australian animal is the wombat, like a very large pig. It lives underground, burrowing vast distances. The wombat is a great nuisance in districts where there are irrigation canals; its burrows weaken the banks of the water channels and even cause serious collapses at times. Australia is very well provided with serpents, rather too well provided, and the bush child has to be careful in regard to putting a hand in rabbit burrows or walking barefoot, as there are several varieties of venomous snake. But the snakes are not at all the great danger that some imagine. Lizards in great variety are found in Australia, the chief being one incorrectly called an iguana, which colloquial slang has changed to



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goanna. The 'goanna is an altogether repulsive creature. It feasts on carrion, on the eggs of birds, on birds, on the young of any creature. It grows to a great size, and will bite a man when cornered.

The Jew-lizard and the devil-lizard are two other horrible-looking denizens of the Australian forests, but in their cases an evil character does not match an evil face, for they are quite harmless. Spiders are common, but there is only one venomous one, a little black spider with a red spot on its back. Large spiders called (incorrectly) tarantulas, and credited by some with being poisonous, come into the houses. But they are not dangerous.

### House-eating and Bulldog Ants

Australia is rich in ants. There is one specially vicious ant called the "bulldog" ant, because of its pluck. Try to kill the bulldog ant with a stick, and it will face you and try to bite back until the very last gasp, never thinking of running away. The termite, or white ant, is very common and very mischievous in most parts of Australia. A colony of termites keeps its headquarters underground, and from those headquarters it sends out foraging expeditions to eat up all the wood in the neighbourhood.

If you build a house in Australia, you must be very careful indeed that there is no possibility of the termites being able to get to its timbers. Otherwise the joists will be eaten, the floors eaten, even the furniture eaten, and one day everything of wood in the house will collapse.

### Love-birds and Sheep-killing Crows

Australian birds are very numerous and very beautiful. The famous bird of paradise is found in several varieties in Papua and other islands along Australia's northern coast, and some very beautiful parrots flash through the Australian forests. The smallest, which is known as the grass parakeet or the "love-bird," is about the size of a sparrow. There are two fine cockatoos also in Australia, the white with a yellow crest, and the black, which has a beautiful red lining to its sable wings. A flock of black cockatoos in flight gives an impression of a sunset cloud, its under-surface shot with crimson. The Australian crow is the best-hated bird in the world. An Australian bushman will travel a whole day to kill a crow. For, at the times when the sheep were lambing, or when owing to drought they were weak, he has seen the horrible cruelties of the crow. This evil bird will attack weak sheep and young lambs, tearing out their eyes, and leaving them to perish miserably. There have even been terrible cases where men, lost in the bush and perishing of thirst, have been attacked by crows and have been found still alive but with their eyes gone.

The most distinctively Australian bird is the kookaburra, or "laughing jackass," about the size of an owl, of a mottled grey colour. Its sly, mocking eye prepares you for its note, which is like a laugh, sardonic and rollicking.

### Grim Fun of the Laughing Jackass

The kookaburra seems to find much grim fun in this world, and is always disturbing the bush quiet with its curious "laughter." So near in sound to a harsh human laugh is the kookaburra's call that there is no difficulty in persuading new chums that the bird is deliberately mocking them. The kookaburra is supposed to kill snakes; it certainly is destructive to small vermin; so its life is held sacred in the bush.

Most of the trees are evergreen, and the presence of many abnormal flowers further accentuates the air of strangeness. To the casual observer the Australian bush is melancholy, even repelling. It is permeated, according to a local poet, with an air of "weird expectancy." But, with a closer knowledge, the somewhat austere savage beauty of the gum forests is alluring.

Exploring the Australia of to-day from Europe, Fremantle is the first place of call. It is the port of Perth, which is the capital of West Australia. That great State occupies nearly a quarter of the continent. But in population it is as yet the least important of the continental States, and not very much ahead of the little island of Tasmania. Still, West Australia is advancing



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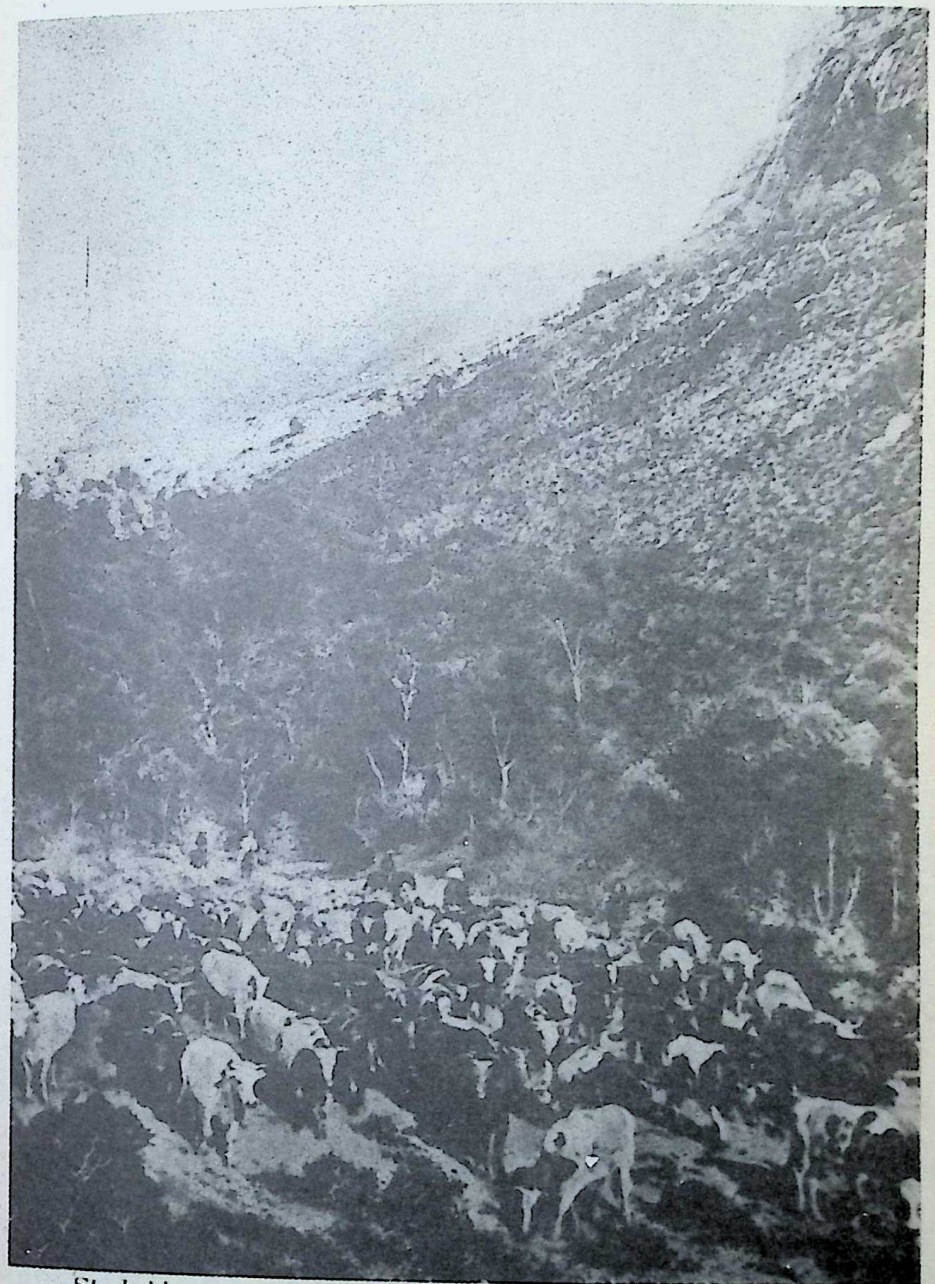
# AUSTRALIANS
## Black and White



*Stockriders rounding up a herd. A magnificent spectacle of the joys of open-air life in Australia's great undeveloped cattle lands*

Photos on pages 274 and 281 from Spencer and Gillen's "Across Australia"; others by courtesy of Australian Commonwealth



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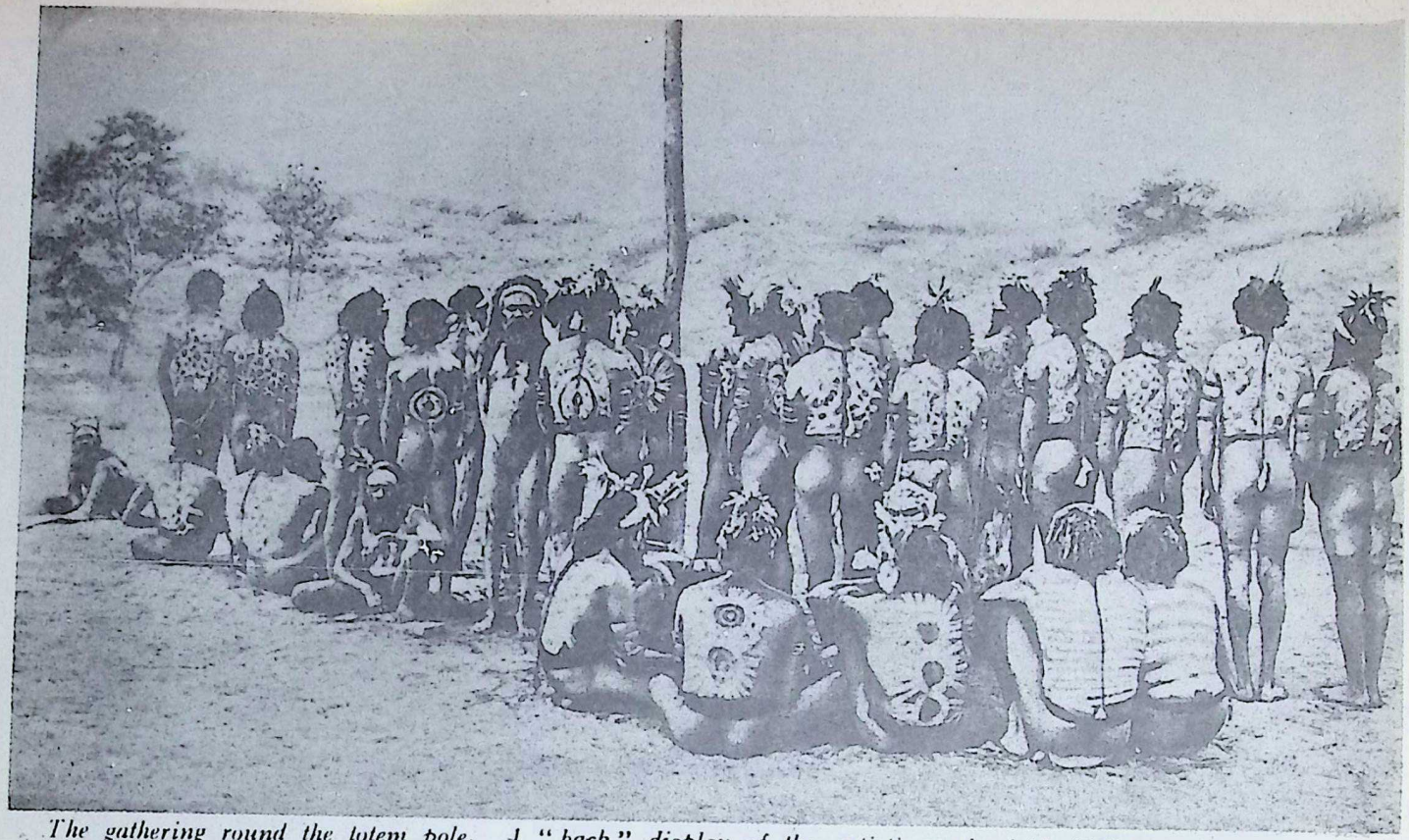

*The gathering round the totem pole. A "back" display of the artistic work of blackfellows, each design representing some sacred image, and showing a sense of the beauty of pattern, often dulled in modern men*

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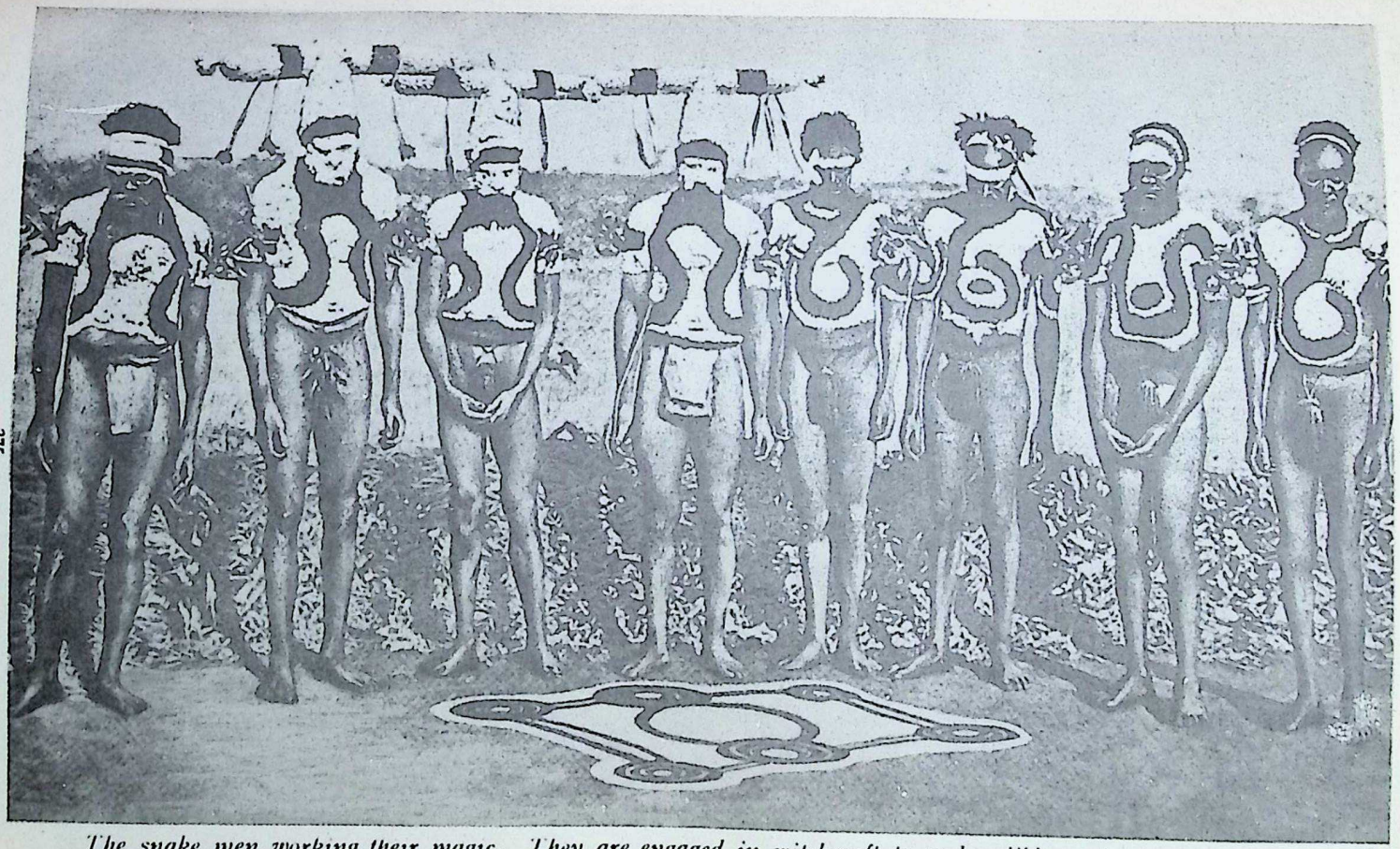

*The snake men working their magic. They are engaged in witchcraft to make edible snakes more abundant. As painted and decorated, each man is a kind of divine snake, with influence over ordinary snakes*



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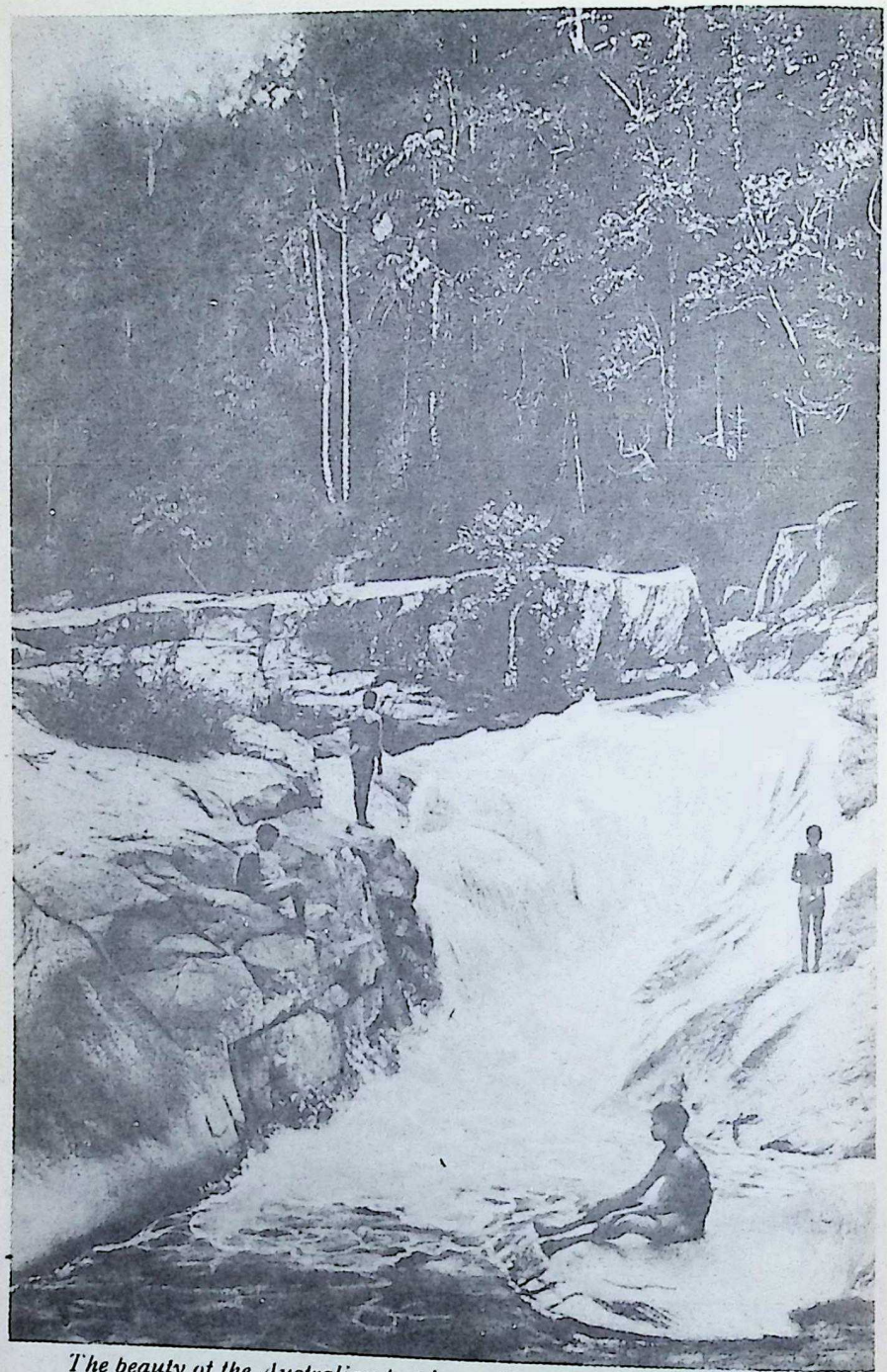

*The beauty of the Australian tropics. A romantic, lonely waterfall in a Northern Queensland forest, regarded as sacred by the blackfellows*



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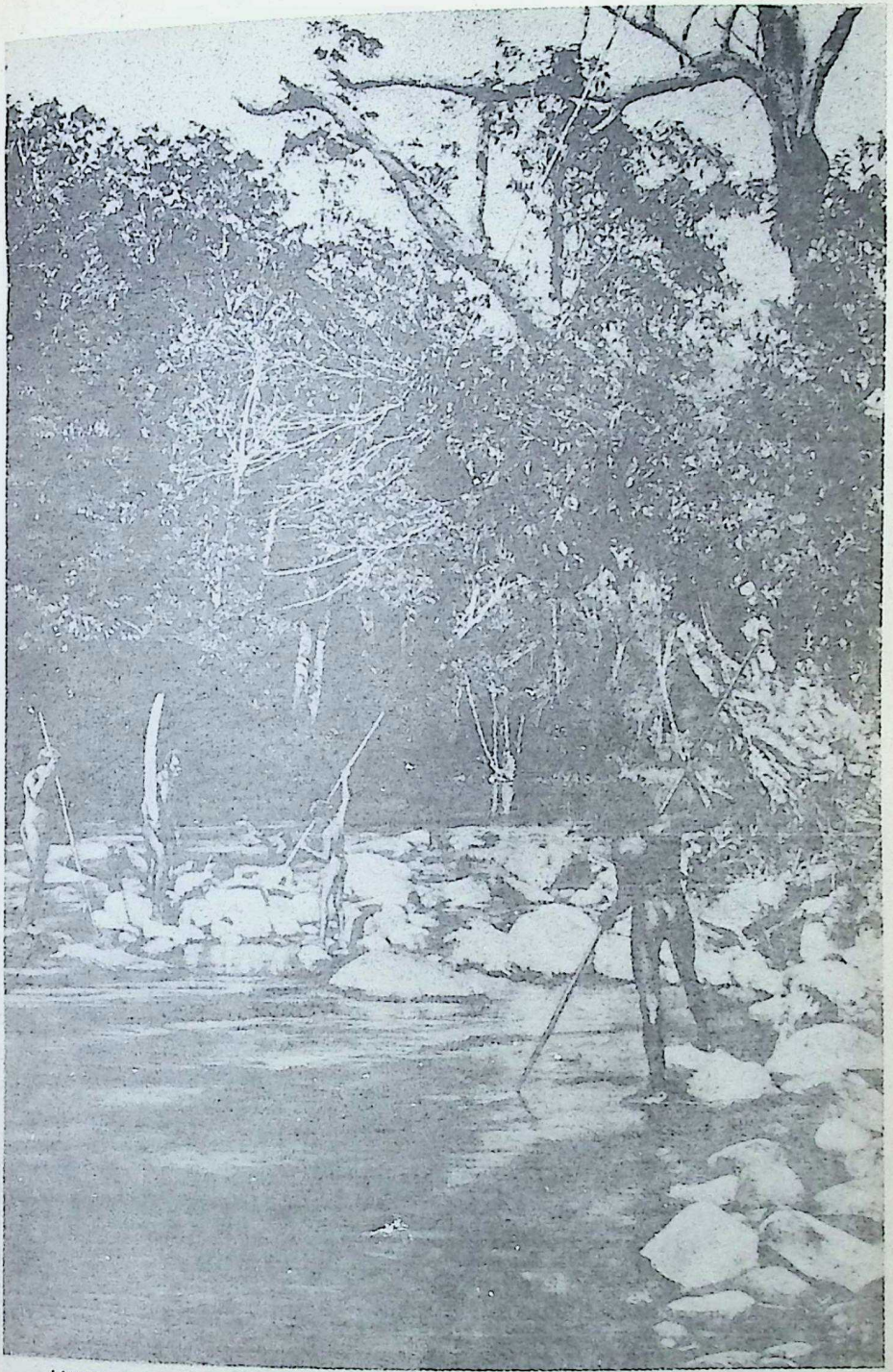

*Primeval man in his primeval home. Natives of Northern Queensland fishing with spears and long flat wooden blades in a river retreat*



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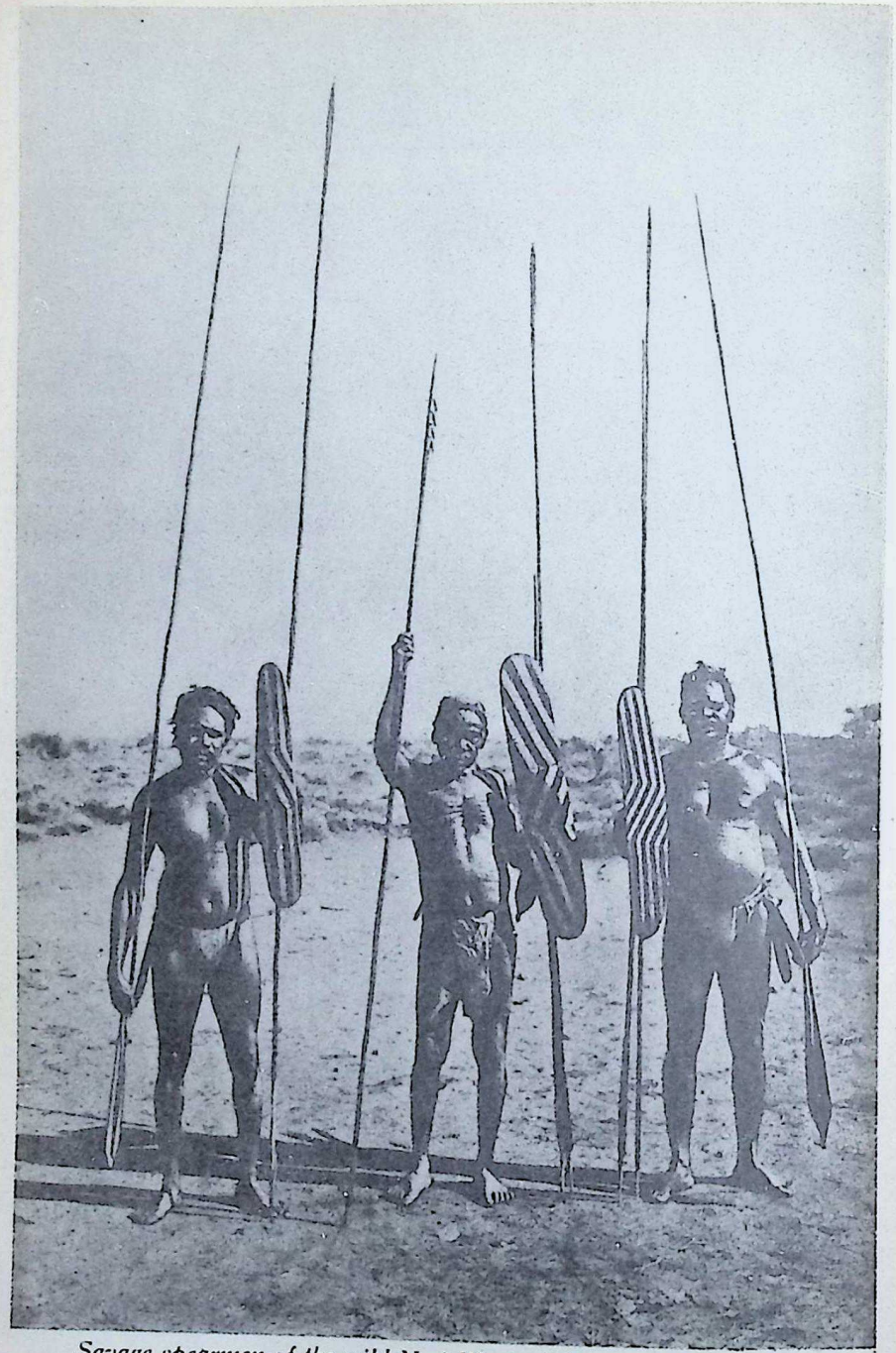

*Savage spearmen of the wild Nor'-West. They are the strongest and tallest of blackfellows, and use their great spears with deadly skill*



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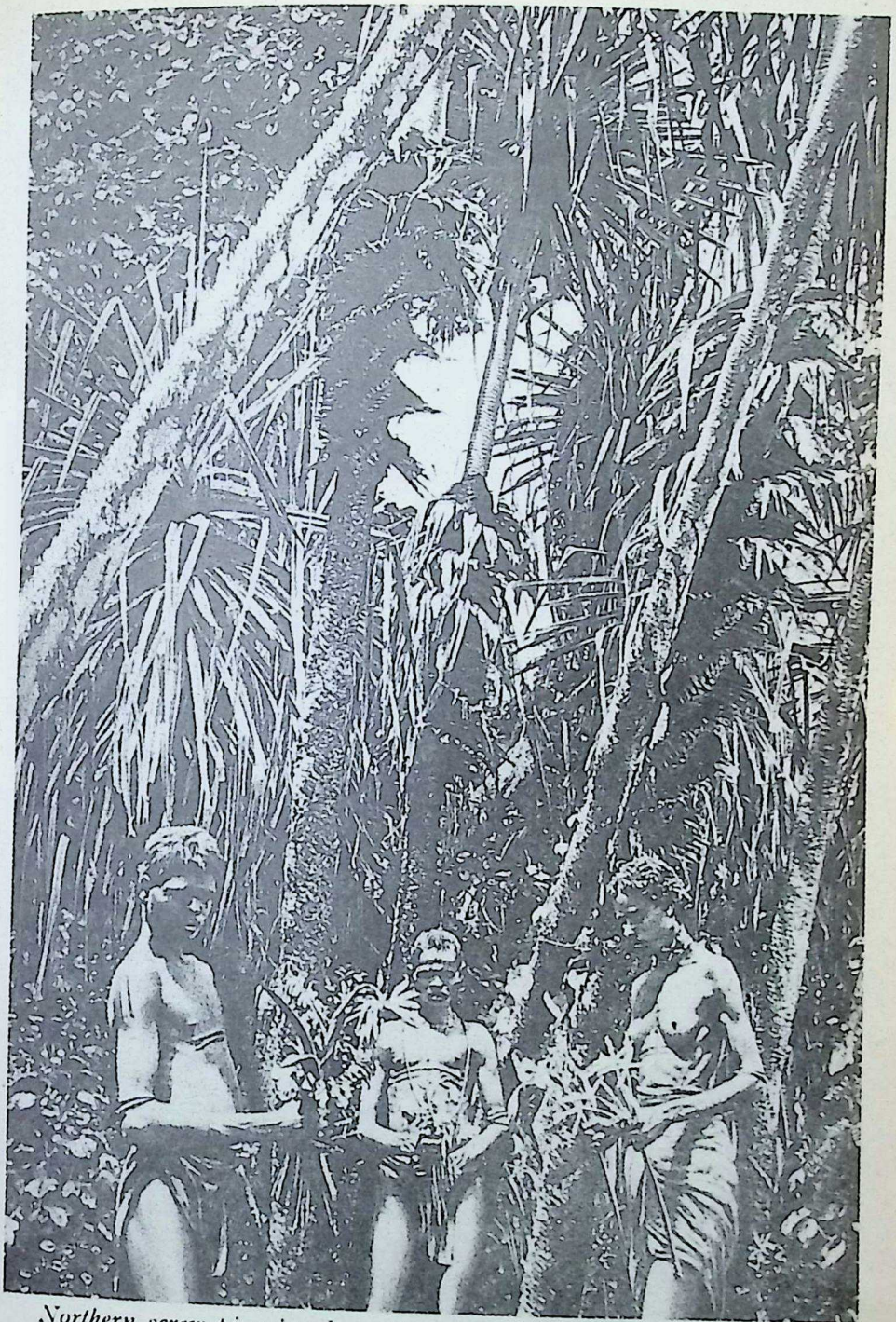

*Northern screw-pine jungle, with natives gathering orchids. Dense and dark within, these jungles are hard to penetrate by white men*



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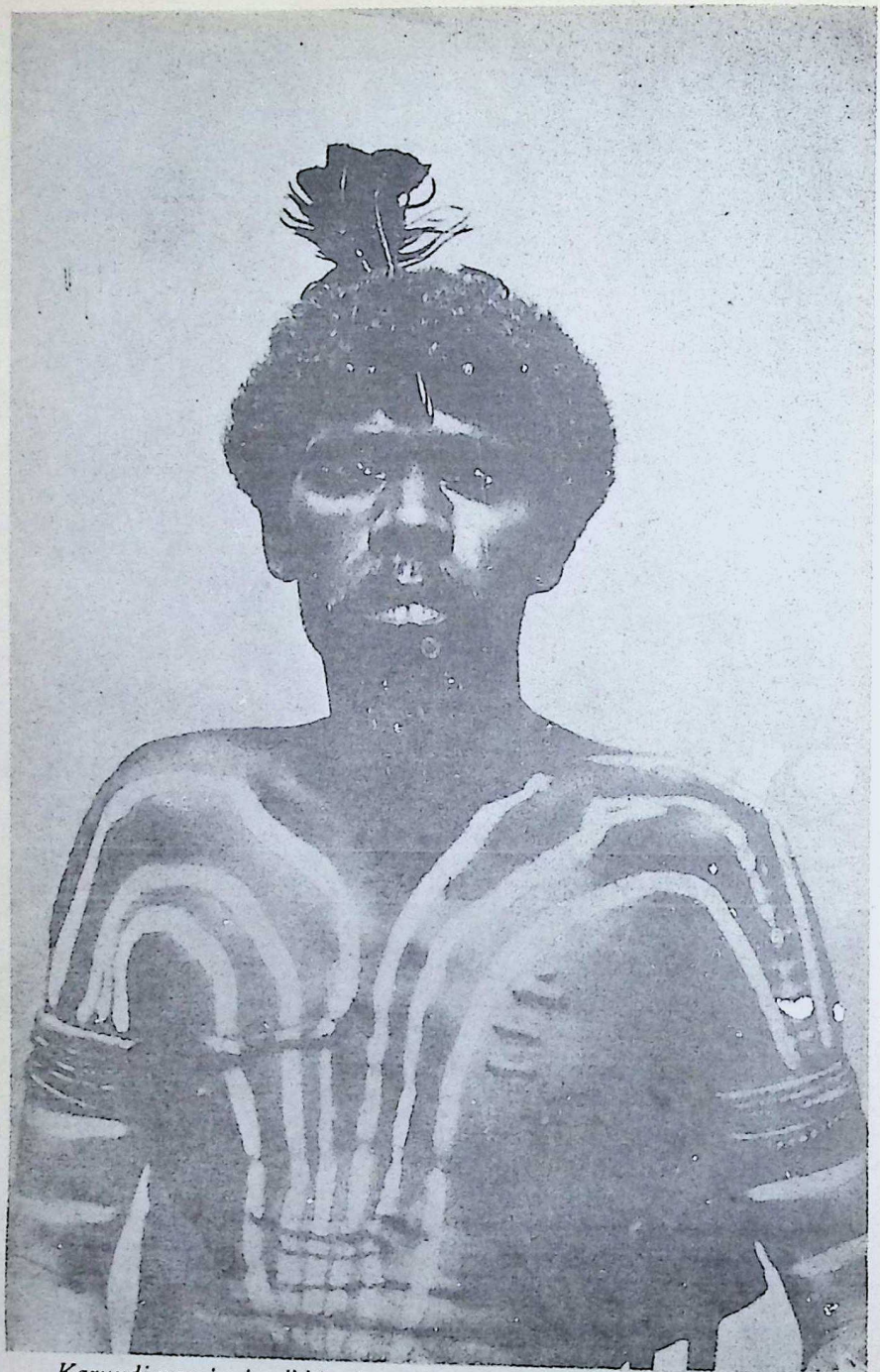

*Karundi warrior in all his glory. From the feathers in his hair and his armlets to the decorations of arms and chest, all is of magic meaning*



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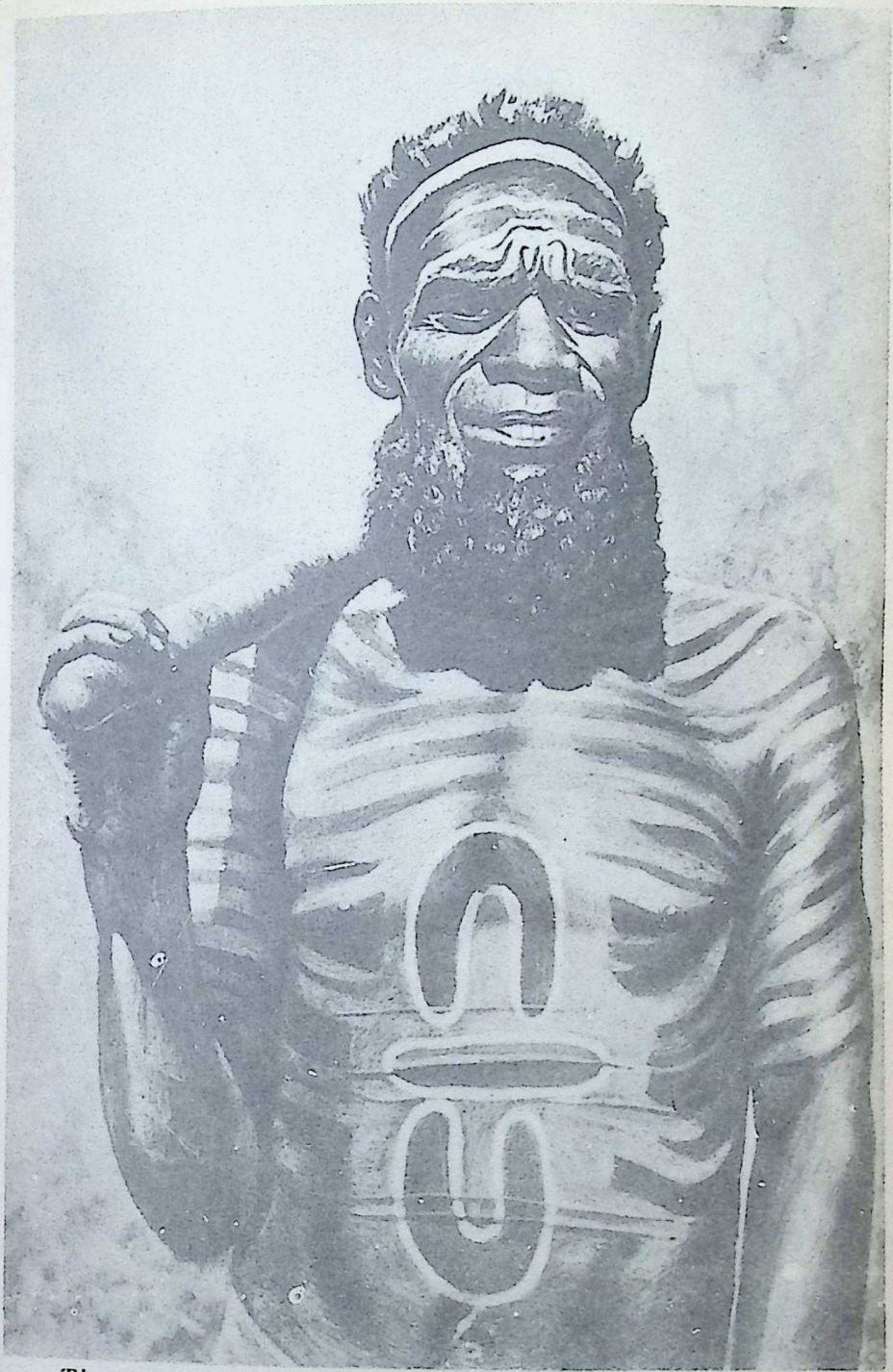

*The wizard of the Worgaia, a great medicine man of Central Australia, as the signs on his body show. He instructs tribes in mysteries*



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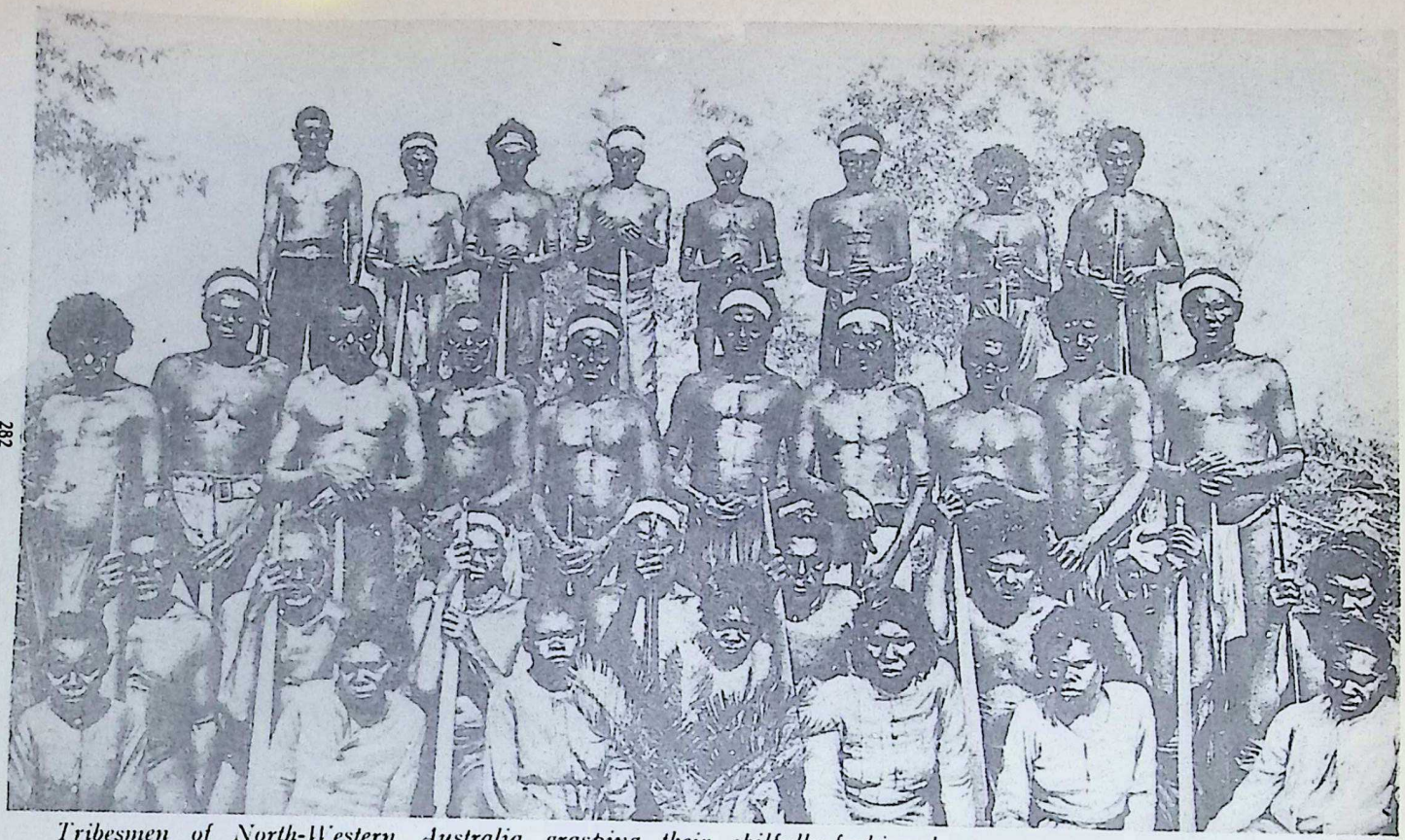

*Tribesmen of North-Western Australia grasping their skilfully-fashioned wommera, or spear-throwers. Spears fixed in these are launched more surely and forcibly than if they were thrown by the unaided hand*

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*While the billy boils. On the old wool track the drovers have pitched their camp by water and shade and letting their horse graze, have set the billy up for the long, warm drink of tea*



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*Australia in the making. Married soldiers home from the war are clearing bush from the land given to them for farm settlement by their Government. Hut and tent serve them until the farmhouse is built*



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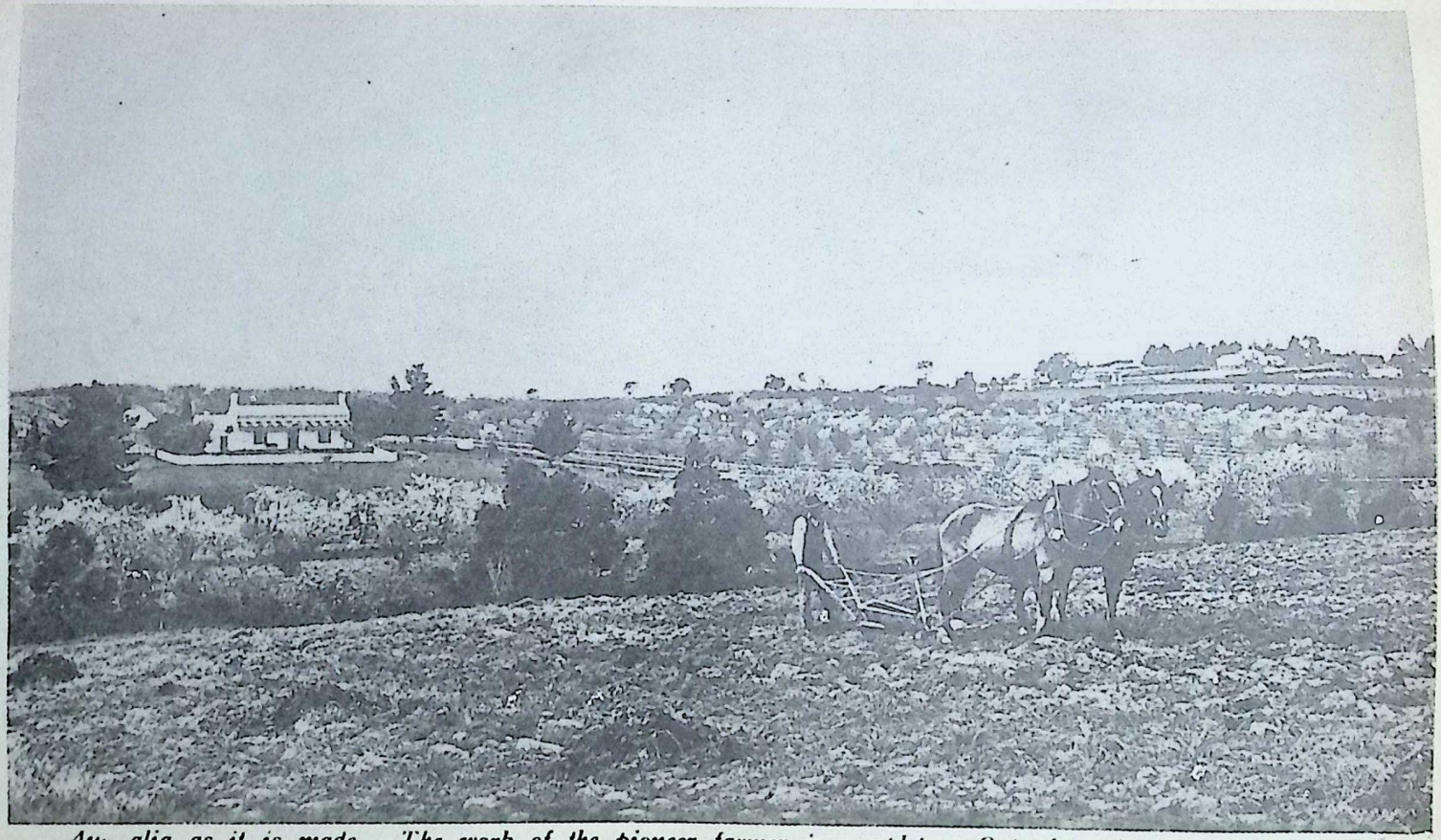

*Aus alia as it is made. The work of the pioneer farmer is complete. Out of good harvests he has built farmstead, and with a pair of strong ploughing horses is working off the rest of his Government loan*

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*Two workers on a State experimental farm making fine "pedigree" wheat by the delicate operation of cross-fertilising the pollen*



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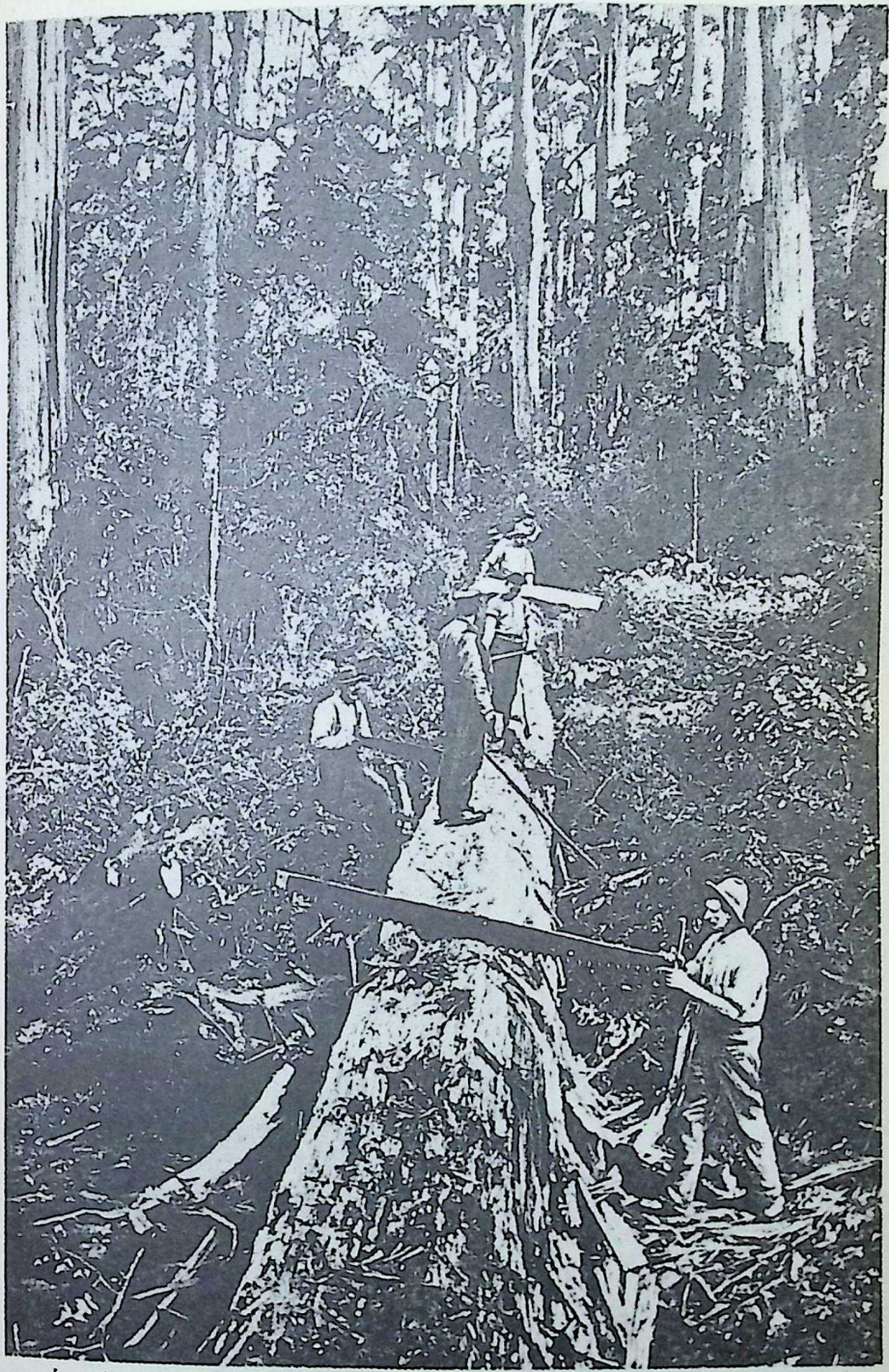

*Lumbermen sawing up timber in a hardwood forest. Australia ranks next to India in woodland wealth, most of which is as yet unexploited*



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*Australia's fine wool clip starting on its way from a Riverina sheep run to Yorkshire's mills. The 28-long, slow bullock team, with the bales, fording a lovely stream on the track to the railway*

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quickly. On the north it has great pearl fisheries; inland it has great goldfields, which take a high rank in the world's list; and it is fast developing agricultural and pastoral riches.

It is possible to leave the steamer at Fremantle and go by train right across the western desert to the eastern cities. Adelaide, the capital of South Australia, is a charming city surrounded by vineyards, orange orchards, and almond and olive groves. In the season one may get for a penny all the grapes that one can possibly eat. Adelaide was founded by high-minded colonists from England, whose main idea was to seek in the New World a place where poverty and its evils would not exist. To a very large extent they succeeded. There are no slums in Adelaide, and no ragged children. Everywhere there is an air of quiet comfort.

### Floating Life on the Great Rivers

Leaving Adelaide, the train climbs the charming Mount Lofty mountains and then sweeps down on to the plains and crosses the Murray River near its mouth. The Murray is the greatest of Australian rivers. It rises in the Australian Alps, and gathers on its way to the sea the Murrumbidgee and the Darling tributaries. There is a curious floating life on these rivers. Nomad men roam along the banks making a living by fishing and doing odd jobs on the sheep stations they pass.

The Australian inland rivers are slow and sluggish, and fish such as trout, accustomed to clear, running waters, will not live in them. But in the smaller mountain streams, which feed the big inland rivers, trout thrive—they have been introduced from England and America—and provide good sport.

After crossing the Murray, the train passes through what used to be known as the "Mallee Desert," a stretch of country covered with mallee scrub—the mallee is a kind of small eucalyptus-tree. But this mallee scrub is not hopeless country. The scrub is beaten down by having great rollers drawn over it by horses. That in time kills it. Then the roots are dug up for firewood and the land is sown with wheat. Quite good crops are now being got from the mallee when the rains are favourable. But in dry seasons the wheat withers off, and the farmers' labour is wasted.

It is proposed now to carry irrigation channels through this and similar country. When this is done there will be no more talk of desert in most parts of Australia. It will be conquered for the use of man, just as the American "Alkali Desert" is being conquered.

### Most Notable Sheep Land in the World

Melbourne—"Marvellous Melbourne," as its citizens like to have it called—is the next capital reached. Melbourne is built on the shores of the Yarra, where it empties into Hobson's Bay on Port Phillip, and its sea suburbs stretch along the beautiful sandy shores of that bay. The city is a handsome one, and its great parks are planted with fine English trees. Melbourne is at present the political capital of Australia, and here meets the Australian Parliament.

Leaving Melbourne, a fast and luxurious train takes the traveller through the farming districts of Victoria, past many smiling towns growing rich from the industry of men who graze cattle, grow wheat and oats and barley, make butter, or pasture sheep.

At Albury the train crosses the Murray again, this time near to its source, and New South Wales is entered. For many, many miles now the train will run through flat, grassed country on which great flocks of sheep graze.

This is the Riverina district, the most notable sheep land in the world. From here, and from similar plains running all along the western and northern borders of New South Wales, comes the fine merino wool which is necessary for first-class cloth making.

### The Romance of Australian Wool

The story of merino wool is one of the romances of modern industry. Before the days of Australia, Spain was looked upon as the only country in the world which could produce fine wool. Spain was not willing that British looms should have any advantage of her production, and the British woollen



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GOOD WIZARD OF THE KAKADU TRIBE SUCKING EVIL MAGIC FROM A SICK MAN

All maladies are thought by the aborigines to be caused by hostile witchcraft, usually an invisible poison bone or stick, "sent" by an enemy. For curative treatment, the patient lies down, and a tribal wizard gazes fixedly at him, thus projecting unseen crystals of power into him. Then, stretched upon the sufferer, he massages him, and, with much effort, sucks the poison bone out of him, invisibly, bit by bit

*Photo, Mr. Baldwin Spencer from "Handbook for Australia 1914"*



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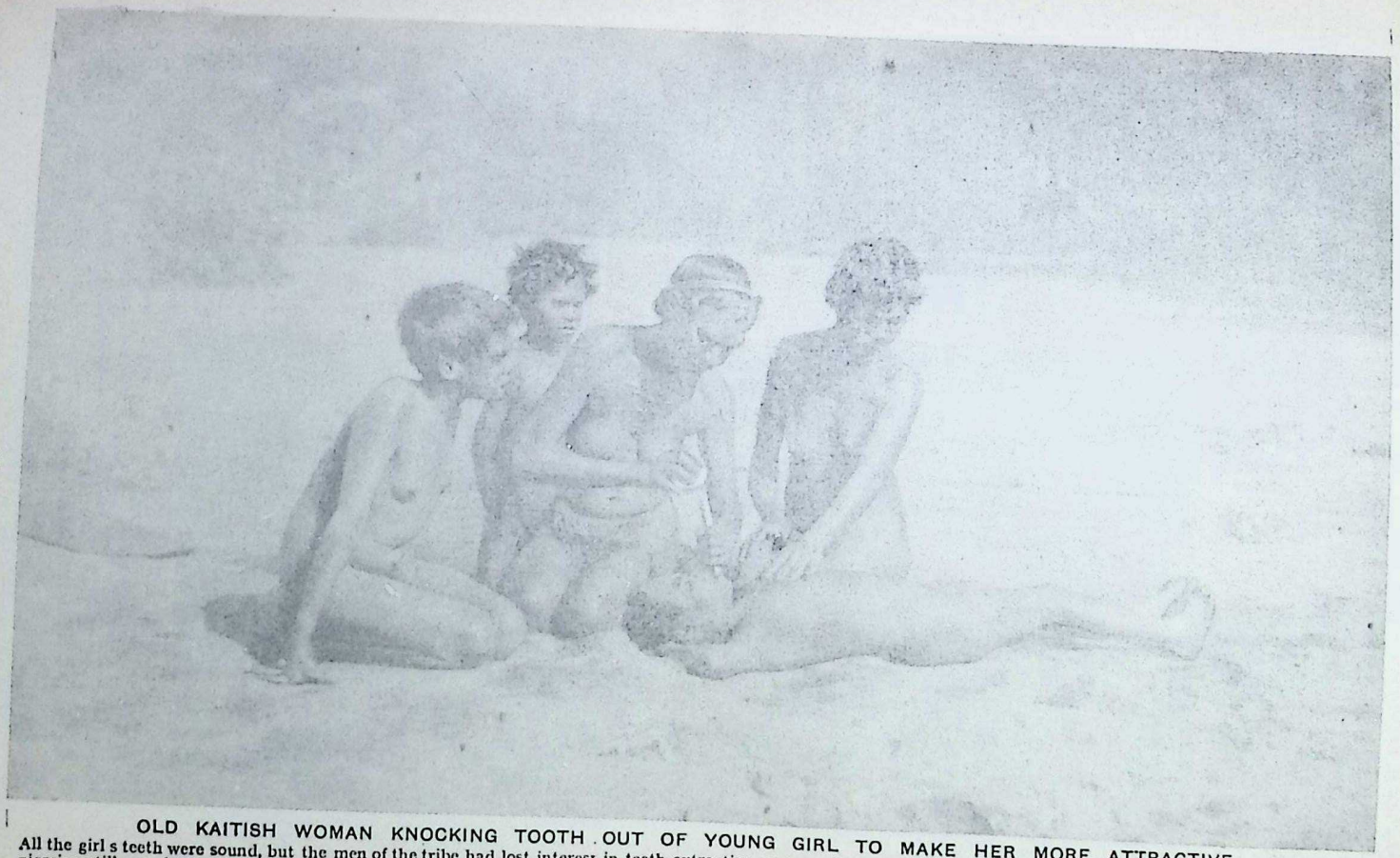

OLD KAITISH WOMAN KNOCKING TOOTH OUT OF YOUNG GIRL TO MAKE HER MORE ATTRACTIVE

All the girl s teeth were sound, but the men of the tribe had lost interest in teeth extraction as a magic mystery, and instead of making it a male privilege, as tongue-piercing still was, let women, and even girls, have their teeth knocked out. And they were keen on it. The tooth, having been loosened by pressure with a stick, is being knocked out with three sharp blows. Afterwards, the girl danced with pleasure !



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manufacturing industry, confined to the use of coarser staples, languished. Now Australia produces the finest wool of the world, a wool finer, more elastic, longer in staple than any dreamed of a century ago.

The train climbs up from the plains to the Blue Mountains and rushes down the coast slope towards Sydney, the capital of New South Wales, the chief commercial city of Australia, and one of the great ports of the Empire. It is built on Port Jackson, said to be the finest harbour in the world. Leaving Sydney to go on to Brisbane, the railway passes through the Kurringai Chase, one of the great National Parks of New South Wales, along the fertile Hawkesbury and Hunter Valleys, which grow Indian corn and lucerne and oranges and melons; up the New England mountains through a country which owes its name to the fact that the high elevation gives it a climate somewhat like that of England; then into Queensland along the rich Darling Downs studded with wheat farms, dairy farms, and cattle ranches, and finally to Brisbane, a prospering semi-tropical town which is the capital of the northern State of Queensland. Farther north are the sugar-growing lands of tropical Australia.

LIVING EDIBLE BULB TOTEM IN BLOSSOM

This native is magicking edible bulbs. Dressed in white birds' down as the bulb, with a headdress for the blossom, he is the totem magician, forcing all the food bulbs to flower and multiply for the food of his tribe

*Photo, Spencer & Gillen's "Across Australia"*

In its system of government Australia is purely democratic. All adults have equal political power. The method of administration copies the British model in every detail as to the Courts of Justice, the newspapers, etc. Loyalty to the British Crown is sturdy; the Prince of Wales' birthday, as well as the King's birthday, is kept as a public holiday, and pride in the Empire is fervent. Since 1884 Australia has insisted upon helping in every war in which Great Britain was involved, and her aid in the South



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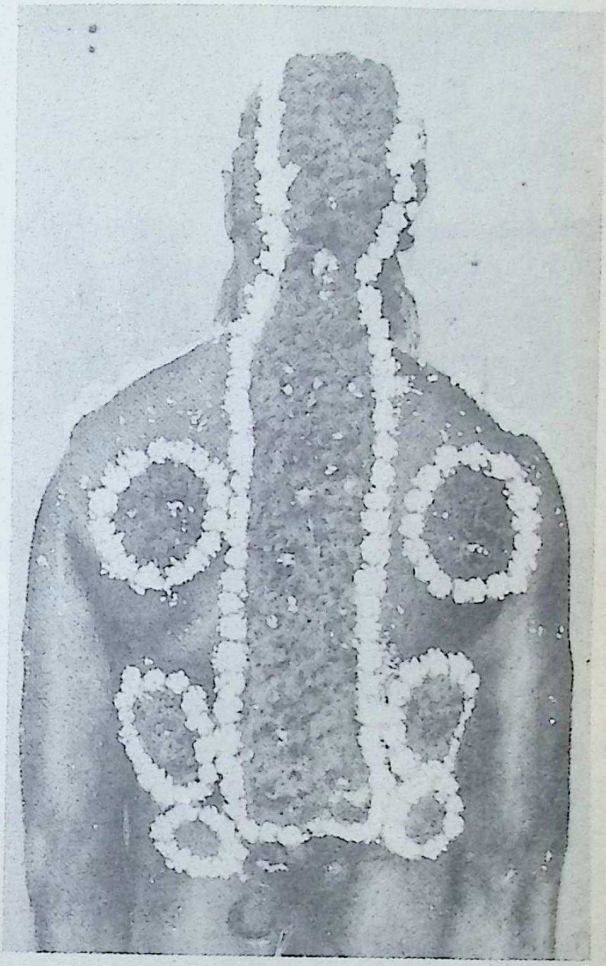
African War and in the Great War was of significant value.

The political institutions and ideals of Australia are of deep interest to the sociological observer. The government of Australia is largely in the hands of the Labour Party. Extreme democracy is thus enthroned triumphant. Nor is this the accidental result of a suddenly arising set of circumstances. It is the outcome of thirty years of steady growth of the Labour Party. The people of Australia, to be precise, have determined on a system of government which will take no account of social distinctions, and which will aim, in the first and last place, at securing the best possible conditions of living for the great mass of the people. It is a system which is hostile at once to the millionaire and the pauper.

Yet it is not a system of mere materialism, aiming at high wages and short hours of labour. It has much idealism. It has few of the faults which are considered inseparable from advanced democracy, little of class jealousy, little of extravagance, but very definite ideas of sacrifice and of service. It does not propose confiscation of private property; it has a robust national and imperial pride, which would be stigmatised in some quarters in Britain as "Jingoism."

That this world owes to all some happiness, and to each man the full measure of happiness his own energy earns, is the cardinal principle of Australian sociological thought. There is no worship of the "dollar." Riches give no passport to respect. More leisure and more pleasure, rather than more money, is the common Australian aim.

In time Australia will have a population of fifty, instead of five, millions. Her area of good land suitable for white settlement would easily support one hundred millions. She aims to keep to her present ideal of preserving a purely British type living under British institutions—one race under one flag holding a whole island continent.



GRASS-SEED WIZARD OF THE KAITISH CLAN

Over head, back, and chest is stuck, with his own blood, a band of red-ochred down, edged with pipeclayed down. This represents grass seed. The circles symbolise baked grass seed cakes. He makes grass grow by his wizardry

*Photo, Spencer & Gillen's "Across Australia"*



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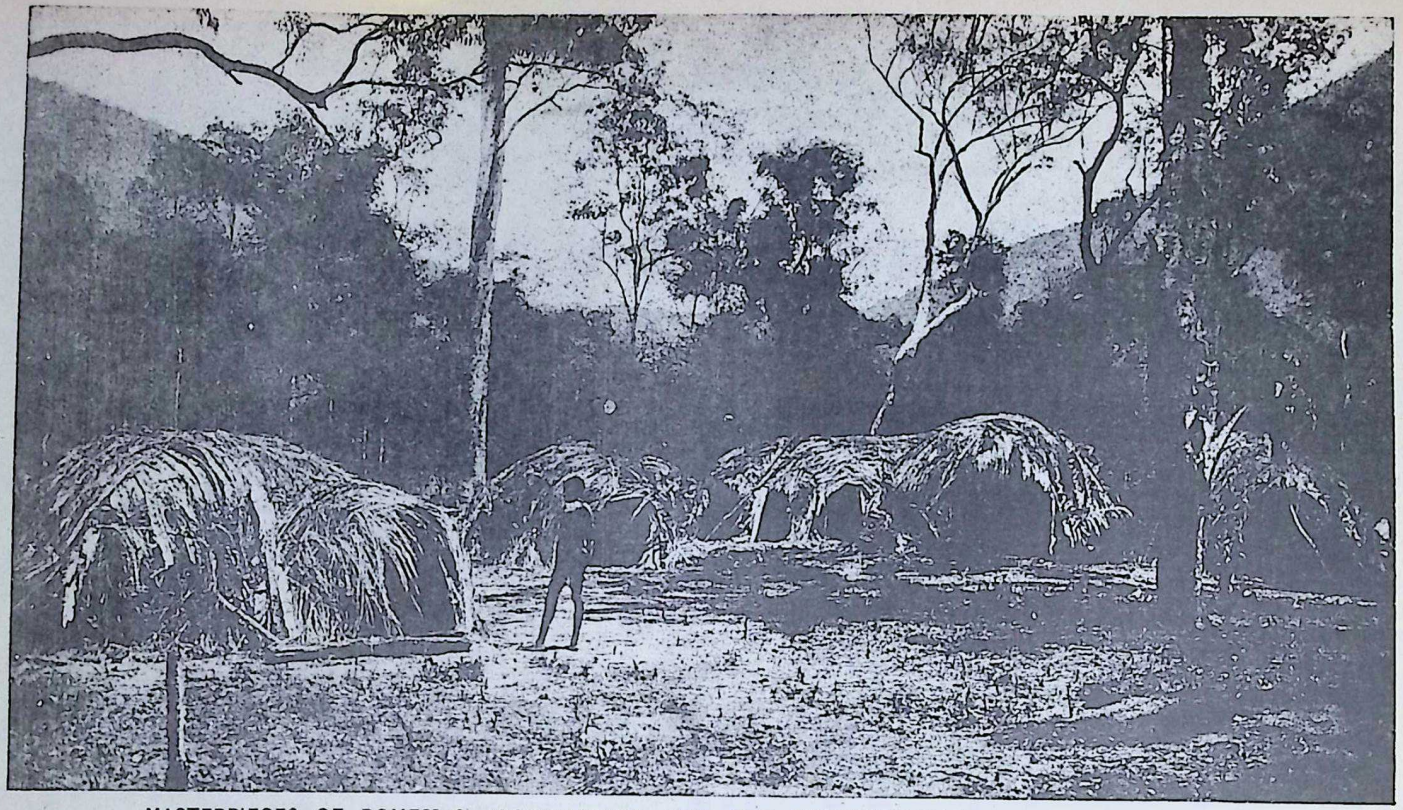

MASTERPIECES OF DOMESTIC ARCHITECTURE AMID THE COASTWISE MOUNTAINS OF QUEENSLAND

The aborigines are the worst builders on earth. They rank lower than nest-making birds. Usually a wind-screen of bark is shelter enough for their naked bodies in winter. But this Queensland tribe has learnt hut-making from Papuans, and has constructed communal wurleys of sticks and bark, with grass coverings so arranged that tropic rain can stream off their haycock-like dwellings. Regarding the interiors, the less said the better

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# Australia

## II. The Native Races & Their Customs

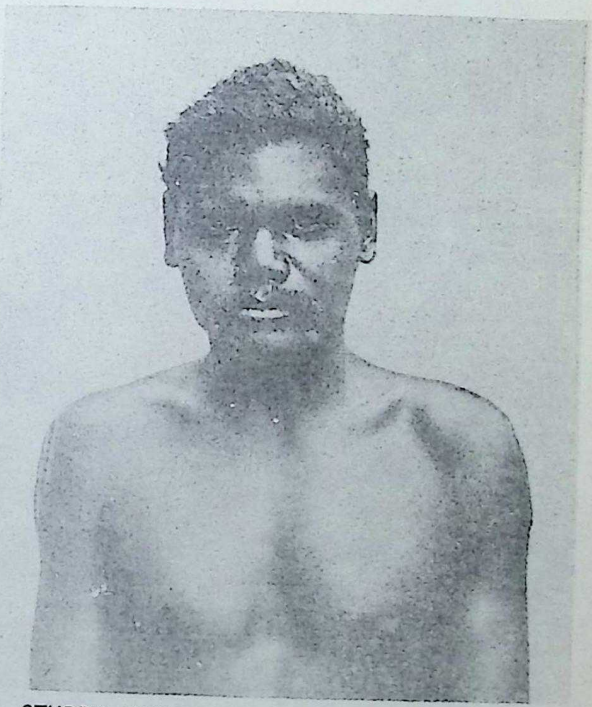
By Northcote W. Thomas

Author of "Natives of Australia"

IT was once believed that Australia could be regarded, from the point of view of mankind, no less than of the lower animals, as a museum of primitive forms; but we now know from the study of the languages that there are three distinct zones, of which the northern is not Australian, but rather Papuan, and linguistic data are supported by the results derived from the investigation of custom and technology; in brief, Australia has been exposed to outside influences, although the true aboriginal has to-day reached a stage in civilization hardly higher than that of men of the Stone Age. The aboriginal – wrongly called a black-fellow, for he is dark chocolate in colour—is a nomad, who knows neither pottery nor metal work; he has no domesticated animals, for the dingo is at most tamed, and he does not till the ground, depending for his sustenance on snakes and lizards, emus, grubs, and simple vegetable food.

Over a large part of the southern half of the continent, together with much of Queensland, the old native life has vanished for ever; elsewhere European diseases, alcohol, and clothing are playing havoc, so that to-day tribes formerly spread over vast territories are herded together on reservations.

South-west of the Gulf of Carpentaria lies an area of more than 100,000 square miles, the tribes of which are relatively untouched and yet well known. Some of the best known are the Arunta, Warramunga, Binbinga; and the Kamilroi are an important New South Wales tribe. Food and water are scarce for most of the year, and the local groups range in size from twenty to a hundred persons; in times of plenty they are smaller, for they are not tied to the water-holes, but they gather at times in larger numbers to celebrate rites associated with their ancestors. Some of these have as their object the increase in the supply of animal or vegetable food; they often



STURDY YOUNG GILBERT RIVER TRIBESMAN

There was some trouble in the early days with the warlike northern tribesmen, of which this strong savage Queenslander is an example, but many of them have settled down on the ranches and taken an interest in the open-air work



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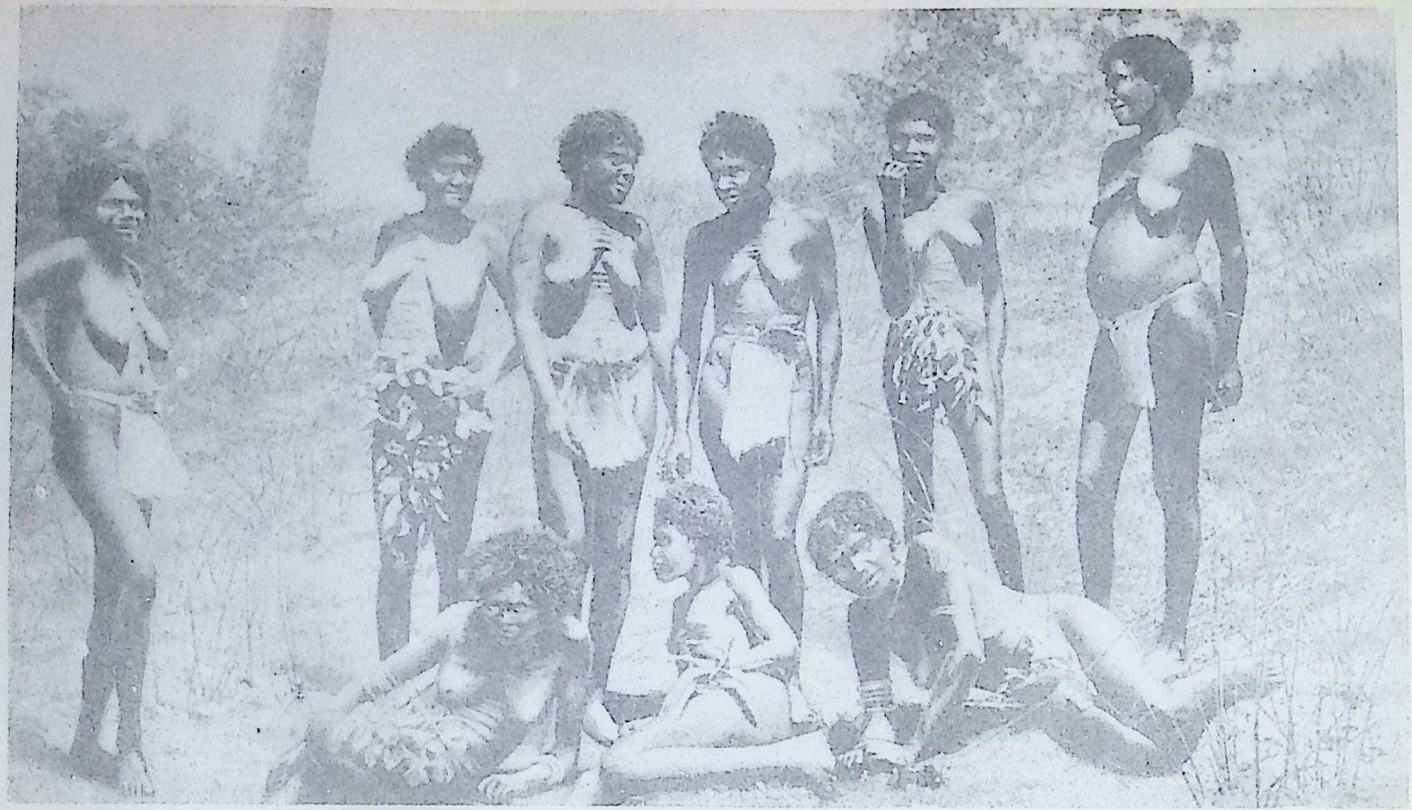

CHOCOLATE-TINTED AND FRIZZY-HAIRED WOMEN AND GIRLS OF THE TROPIC BUSH COUNTRY

It is hard to judge the age of Australian gins. Many of them begin to look old at twenty-five years, for they are, in some ways, the worst treated women in the world. Not only do they do all the work, but the older men, for whom they form the only practical wealth in life, unite in an elaborate system of terrorisation and trickery of women. The best foods are taboo to them, and they are excluded from most important tribal ceremonies. This group wears more clothing than usual

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QUAINT CORROBOREE WITH WOMEN MIM DANCERS AND PIPECLAYED CHORUS OF SPEARMEN

In their solemn prancings and dancings of magic aims, only men are usually allowed to perform, with the elders as leaders. Women are excluded entirely. But in everyday corroborees women can take part, and the spectators serve as chorus, singing monotonously, when they do not join a dance. All are excellent mimics, like these two girls in decorated skirts, who pretend to weep in a ring of whitened men with spear-throwers



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WARRAMUNGA MAN'S PROUD DISFIGUREMENT
His nostrils broke under the weight of the large wooden spike with which they were pierced, and, following his ideas of beauty, he has pulled out the hairs of his forehead and upper lip.
*Photo Spencer & Gillen's "Across Australia"*

consist in the imitation of the cry of a bird or animal, wonderfully lifelike, but rather monotonous for the European ear when it is repeated hundreds if not thousands of times.

But none of them would dream of curtailing the rites handed down, as they are, from the ancestors, who are said to have been human beings imperfectly formed, and only fully developed by the aid of demi-gods from the West, who released their limbs and formed their features.

The ancestors are associated with all sorts of rites which have for their purpose the initiation of young men into the tribe; they include all sorts of mutilations, from simple scarring of the body in the Urabunna tribe to the so-called "mika" operation, which is so serious as even to endanger life at times.

It is of interest to note that as a youth climbs, stage by stage, to the highest grade, a process that may take twenty or thirty years, he becomes free of the food taboos which are imposed upon him as soon as he is old enough to take part in ordinary camp work. Not only are the choicest dainties, such as emu fat, forbidden to him when he is young, but he must actually procure the forbidden food and hand over his store untouched to any man who might lawfully become his father-in-law.

If he neglects his duties he will suffer not only from evil magic, but from personal chastisement, for the aggrieved man, when the boy is thrown in the air during the initiation ceremonies, strikes him with no gentle hand as he rises and falls in the air amid the group of men. If he goes further and actually makes a meal of one of the forbidden dainties, he incurs such penalties as blindness, deformity, or non-growth of the beard—an important feature in the appearance of the old men. Everywhere the central idea of the restrictions is to reserve the choicest dainties for the old men; and so firmly ingrained is the belief in magic that, till white men come on the scene, no youth will venture to violate a single injunction; probably if he did, he would get a severe fright, or he might even, in the course of the initiation rites, simply disappear and be known no more.

A boy too young to be initiated will hear, at certain times, a strange noise which warns him away from the sacred ground; he is told that it is the voice of a great being called by the Aruntas "Twanyiika." It is only after his initiation that he learns the truth; the "voice" is the sound of the instrument



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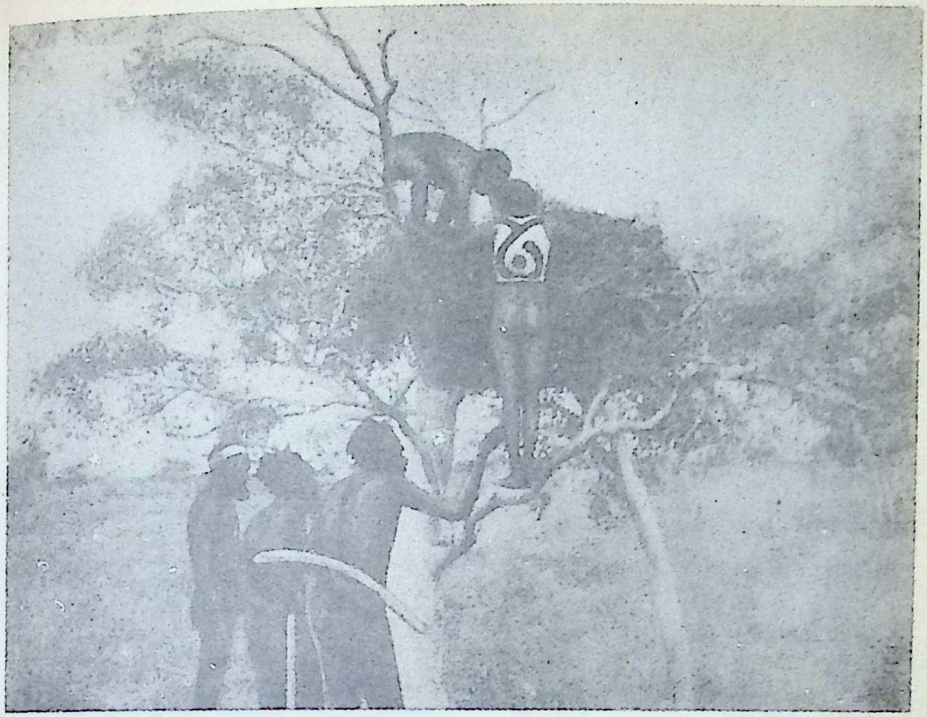

SEARCHING A TREE-GRAVE FOR EVIDENCE OF A WIZARD MURDERER

The aborigines do not understand natural death. It is reckoned murder by magic. These Warramunga men are examining the tree-grave of a kinsman, three days after his death, hoping to find some trace of visiting bird or beast. This would indicate the totem of the killer, and further rites would show the person on whom vengeance should be violently executed

WHEN THE TREE-GRAVE PERIOD OF BURIAL IS OVER

Happily, no totem marks were found. The body remained for a year in the tree. Now the kinsmen have returned, and raked the skeleton to the ground, after asking permission of the dead man's spirit. The youngest man smashes the skull with a stone axe, and all the bones, except one arm-bone, are moved with sticks into a strip of bark

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**WARRAMUNGA BURIAL IN WHITE ANT-HILL FOR REINCARNATION**

Some Australian tribes eat their dead as a sacred duty, to ensure reincarnation among kinsmen. The tribes of the Northern Territory have a shorter way of burial. Having collected the bones from the tree-grave, they knock off the top of a white ants' mound, slide the remains down the centre, and replace the top of the hill. Only an arm-bone is kept

**THE MYSTIC ARM-BONE IS PREPARED FOR TOTEM RITES**

Here opens the grand ceremony over the detached arm-bone of the dead man. The oldest tribesman carefully wraps it in paper-bark and ties it with opossum fur string, decorating one end with feathers. He places it in the hollow trunk of a gum-tree, and all the burial party then hunt in the scrub for a day. They have to get the funeral meats for the totem ceremonies

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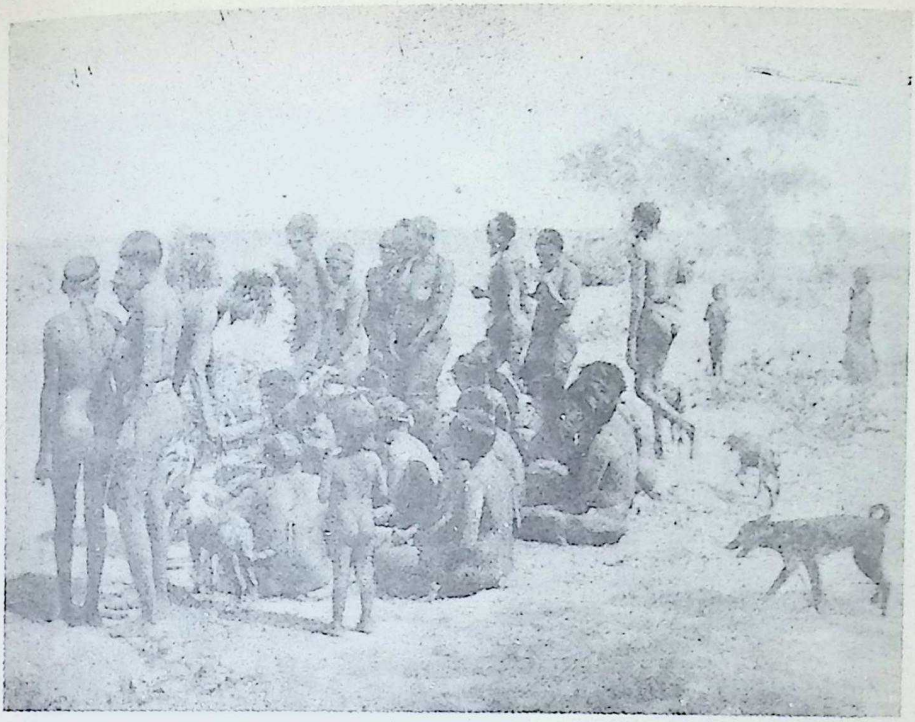

BRINGING IN THE ARM-BONE AND FUNERAL MEATS TO THE FATHER OF DEAD

Disguised in leaves, the burial men have arrived. One man has the bone covered with boughs, another has the meats, while the third holds only an empty mass of leaves. After walking twice round the group, the man on the left is handing the paper-bark-wrapped bone to the seated father of the dead

WAILING OVER THE RELIC OF THE YEAR-LONG DEAD TRIBESMAN

The handing over of the arm-bone was the signal for the women to sit down, while the men bent in silence over the relic. Then the women broke out into a piercing wail that grew louder when the father of the dead passed the bone to a tribal sister, an aged woman, to keep till the final ceremony

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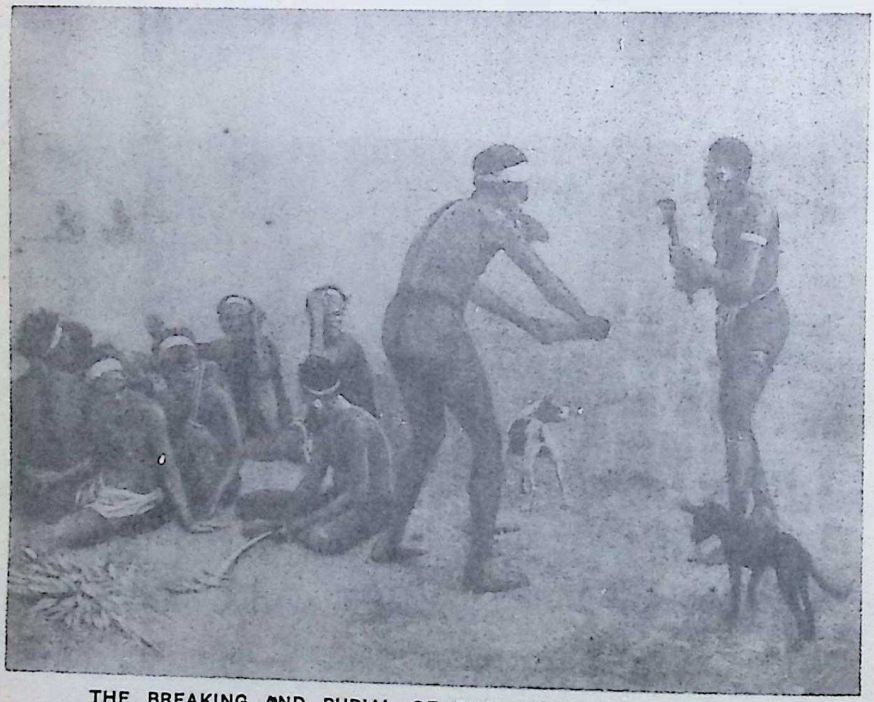
OLD WOMEN IN CAMP PREPARING FOR THE LAST RITES

The woman with face whitened by pipeclay has the arm-bone in its paper-bark case. Another woman has cooked snakes, to be eaten by the tribal elders in a totem ceremony. The younger women, having cut their thighs and heads in mourning, are retired out of sight, but the pet dingos stay



THE BREAKING AND BURIAL OF THE DEAD MAN'S ARM-BONE

In the last ceremony the bone was snatched from the pipeclayed old woman by the brother of the dead. He held it out in its covering to an old man, armed with a stone axe, who smashed it at a blow. It was at once thrust into the hole in the ground, visible behind the right leg of the brother

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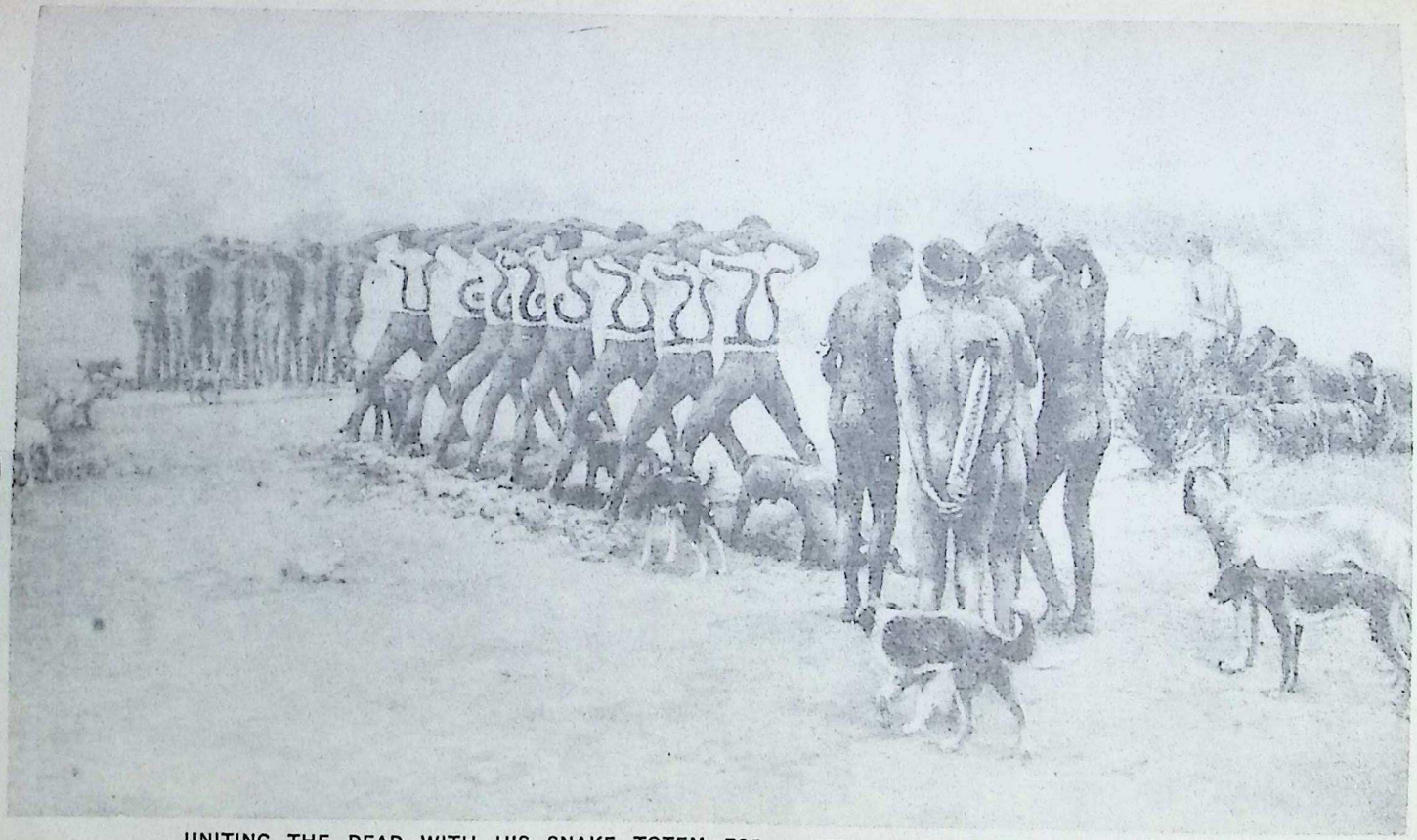

UNITING THE DEAD WITH HIS SNAKE TOTEM FOR A STRANGE KIND OF REINCARNATION

ore the bone was buried, arrangements were made with the snake totem. He was painted on the ground, close to the burial pit and a trench. Decorated men iddled the trench, and women crawled beneath them. The last woman can be seen carrying behind her back the arm-bone, which was thrown into the pit. Thus was the dead gathered unto his totem, to reappear as a baby of changed ראx

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known to European children as a bull-roarer—a thin slab of wood whirled round at the end of a string, which produces an awe-inspiring, roaring groan.

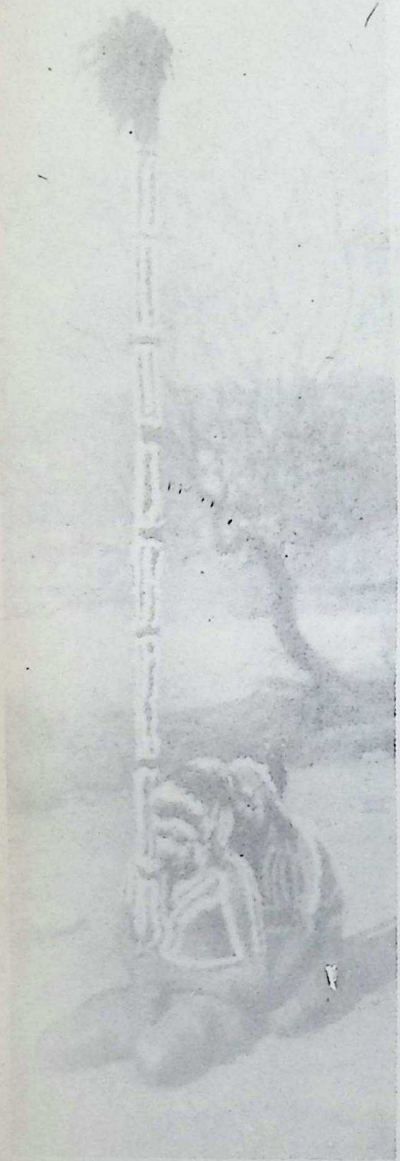
In the Arunta tribe these objects are known as churinga, as are also stone objects of similar form. One or two are handed to the initiated youth with strict injunctions not to show them to the women and children; he is told that the sacred ancestors actually carried about the very objects now put in his charge for a time. He takes them in his hand in fear and trembling and prepared to learn more of sacred matters, provided he be a serious youth, and not given to womanish chatter; he also learns more of magic.

The rites in their present form were apparently confined in the main to the northern tribes; elsewhere they were associated, not with ancestors, but with gods like Baiame, probably introduced by immigrants, or with an "All-Father" like Mungangaua, a more purely aboriginal god.

But evil magic was probably common to all the tribes. Usually only a small proportion of a tribe claimed magical powers; but among the Arunta and their neighbours anyone, man or woman, can perform the necessary rites; even here, however, some kinds of magic, such as leechcraft and the "smelling out" of evil magicians, is confined to the men.

Of other magic rites the commonest is known as "pointing." The implement is usually a stick or bone into which evil power is "sung"—i.e., the power of the implement depends upon curses repeated by the performer, and the stick or bone serves as a conductor along which the death-dealing force is projected towards the victim; if it followed a wrong course it might return upon the sender with fatal results.

In the south of Australia simple burial was the rule; but among the tribes here considered there are three well-marked series of customs. First, the lamentation and burial (or exposure on a platform); second, the discovery of the murderer—for magic of some sort accounts for death in most cases;



RITUAL OF ARUNTA ANT POLE
Adorned in white down, two men are acting the part of women searching at the roots of a wattle-tree for ants and ants' eggs to eat, thus to magick their food supply
*Photo, Spencer & Gillen's "Across Australia"*



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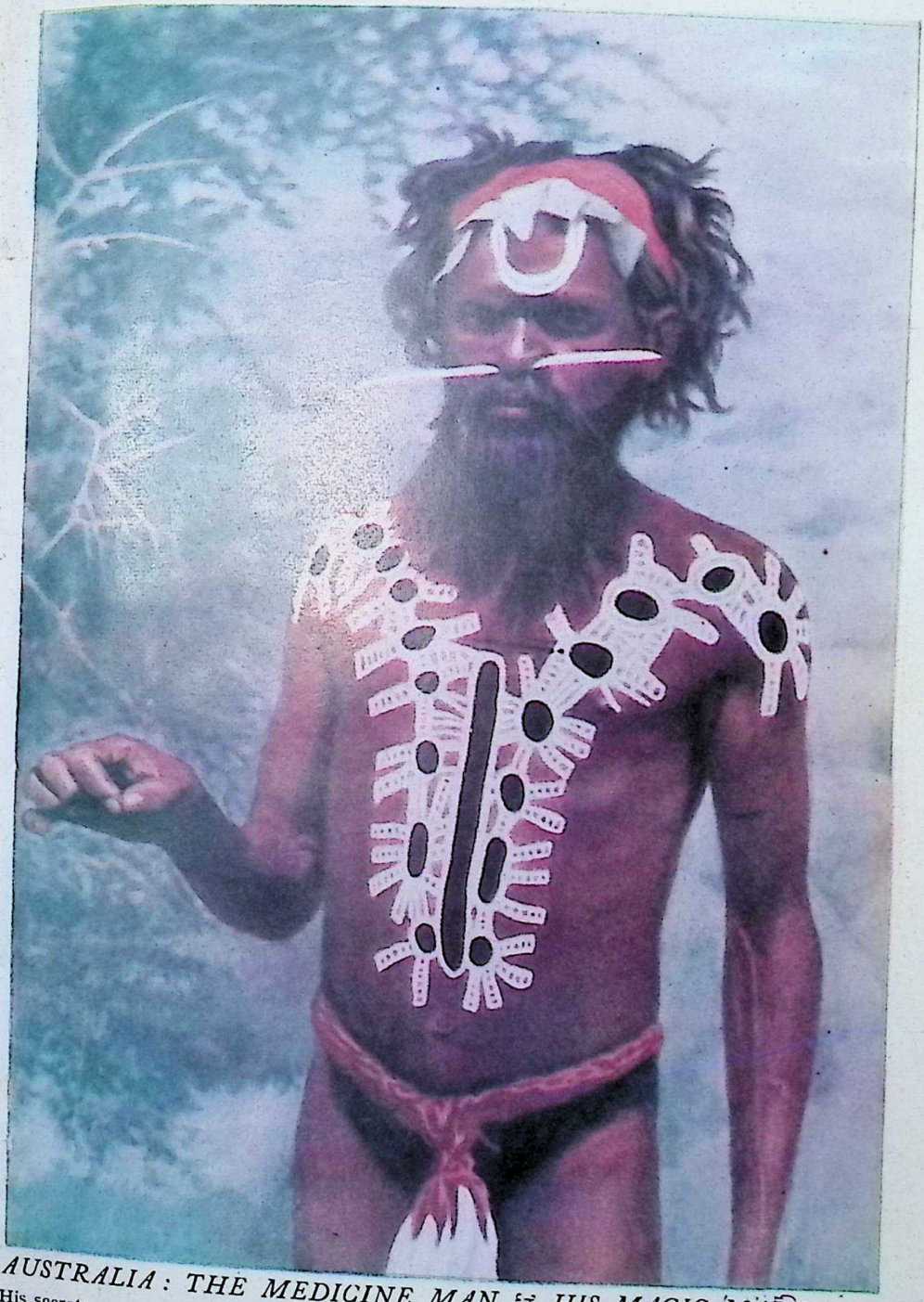

*AUSTRALIA: THE MEDICINE MAN & HIS MAGIC MARKINGS*

His secrets consist principally in the power of projecting certain magic crystals into the patient's body and the art of looking solemn. The design on his head, partly hidden by leaves, is the hand of the Oruncha, the mythical creature from whom he derives his powers; the long black line represents the Oruncha himself, and round it in a sacred pattern are figured the magic healing crystals. His attitude probably indicates that he is holding a crystal: Through the holes in his nose is thrust another magic object, the nature of which is unknown. (See also page 290)

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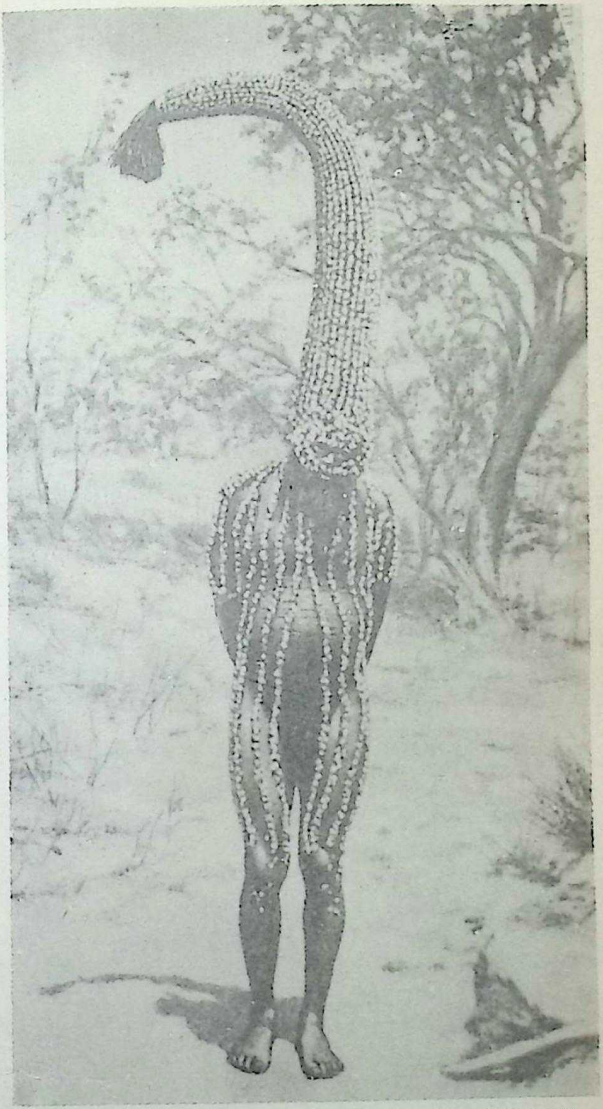
and finally, a year or two later, the sending of the dead man's spirit to his own place by means of rites connected with the now fleshless bones. Perhaps the most extraordinary feature is that the lamentation—consisting of piercing wails and howls accompanied by gashes, self-inflicted, across the thighs, so deep in some cases that the mourner, with his muscles nearly severed, is unable to stand—takes place while the patient is still alive.

Much the same scene is enacted when death has supervened; men and women rush about with pointed sticks and clubs, cutting themselves and each other, no one attempting to ward off blows. By the light of a few fires may be seen a naked, howling crowd, streaming with blood, running wildly round the camp for an hour or more, till the corpse is carried off to a tree some distance away and laid on a platform of boughs. After this the camp is moved.



EMU MAN PERFORMING THE TOTEM MYSTERY

His headdress of twigs, human hair, and birds' down represents the neck and head of the sacred totem of his group. He is working magic to make emus abundant for the hunters of his tribe

*Photo. Spencer & Gillen's "Across Australia"*

Apart from rites such as those described, life is somewhat monotonous, save for corroborees or dances. The men lounge about, making new or mending old weapons, among which are spear and spear-thrower, boomerang and club; sometimes they hunt the larger animals, such as kangaroo, opossum, and the like; or news may be brought that a sitting emu has been found, and all sally forth to drive it into a long net. In the intervals women and children collect the ordinary food—lizards, snakes, and such small game—together with the grass seed, which is the staple nourishment, ground up and made into hard, flat cakes.

One form of excitement is paying a visit to a strange camp. Two minutes suffice for packing up. The man stalks on, bearing only his shield and weapons;



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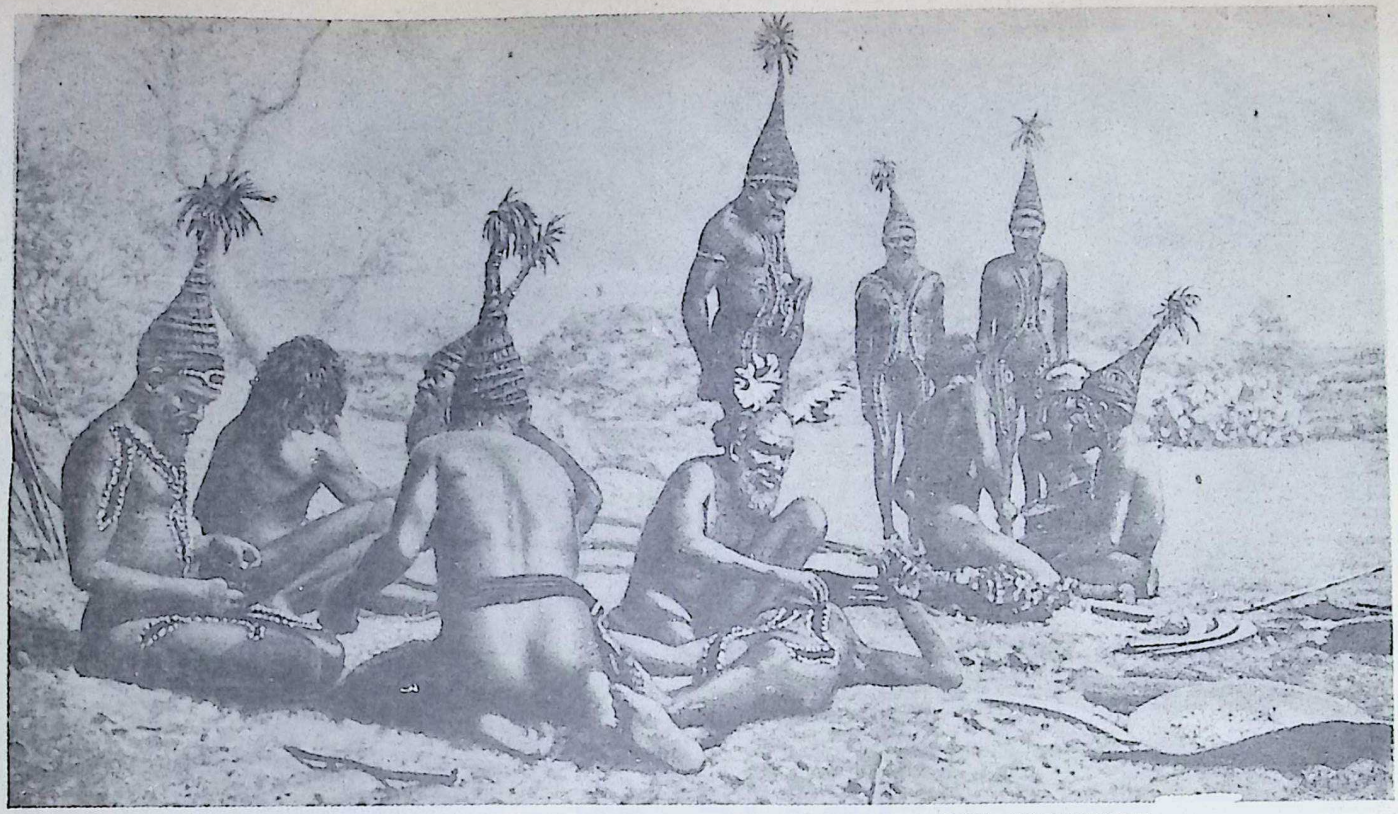

ARUNTA TRIBESMEN OF THE CENTRAL WASTE PREPARING A NEW CORROBOREE

Life is simple, women do most of the work, and men have much leisure. So when there is no great totem rite or other ceremony, they meet and arrange an ordinary dance or corroboree on a ground where flat grinding-stones are kept. After discussing the dances, they undo their kangaroo skin wallets, and with hair-string, bandicoot tails, feathers, paints, and birds' down, paint each other, and make their ornaments

*Photo Mr Baldwin Spencer*

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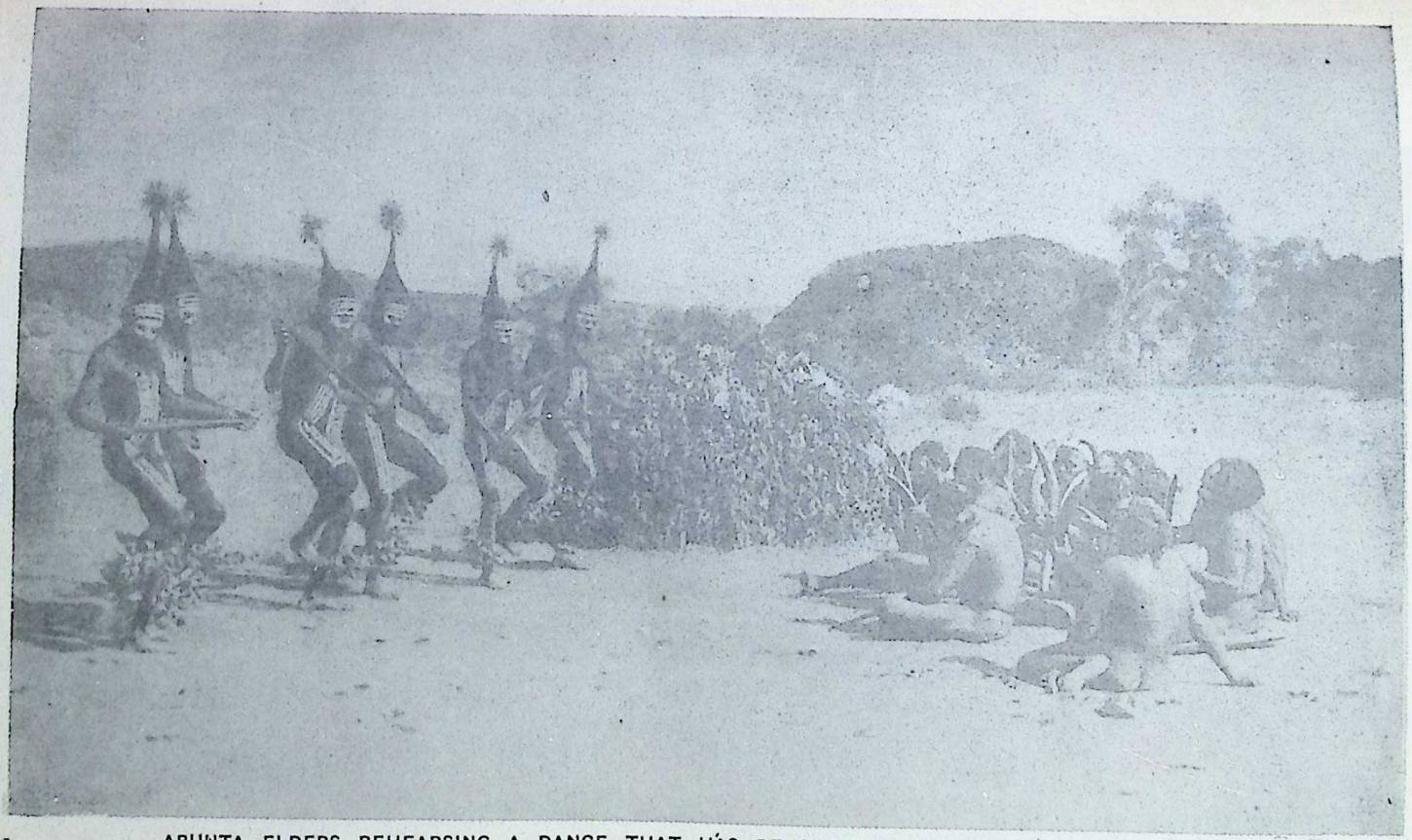

**ARUNTA ELDERS REHEARSING A DANCE THAT HAS REACHED THE DESERT FROM QUEENSLAND**

Here is the new corroboree for which the Aruntas were preparing. It is a native Queenslander's invention. A square dance with high knee action, they recently saw it done by an easternly tribe, and having given a first timid rehearsal to women and children, it pleased them so much that they added a dramatic totem finish, chased women and children away, and made it a sacred performance for men alone

*Photo, Spencer & Gillen's "Northern Tribes of Central Australia," Macmillan & Co., Ltd*

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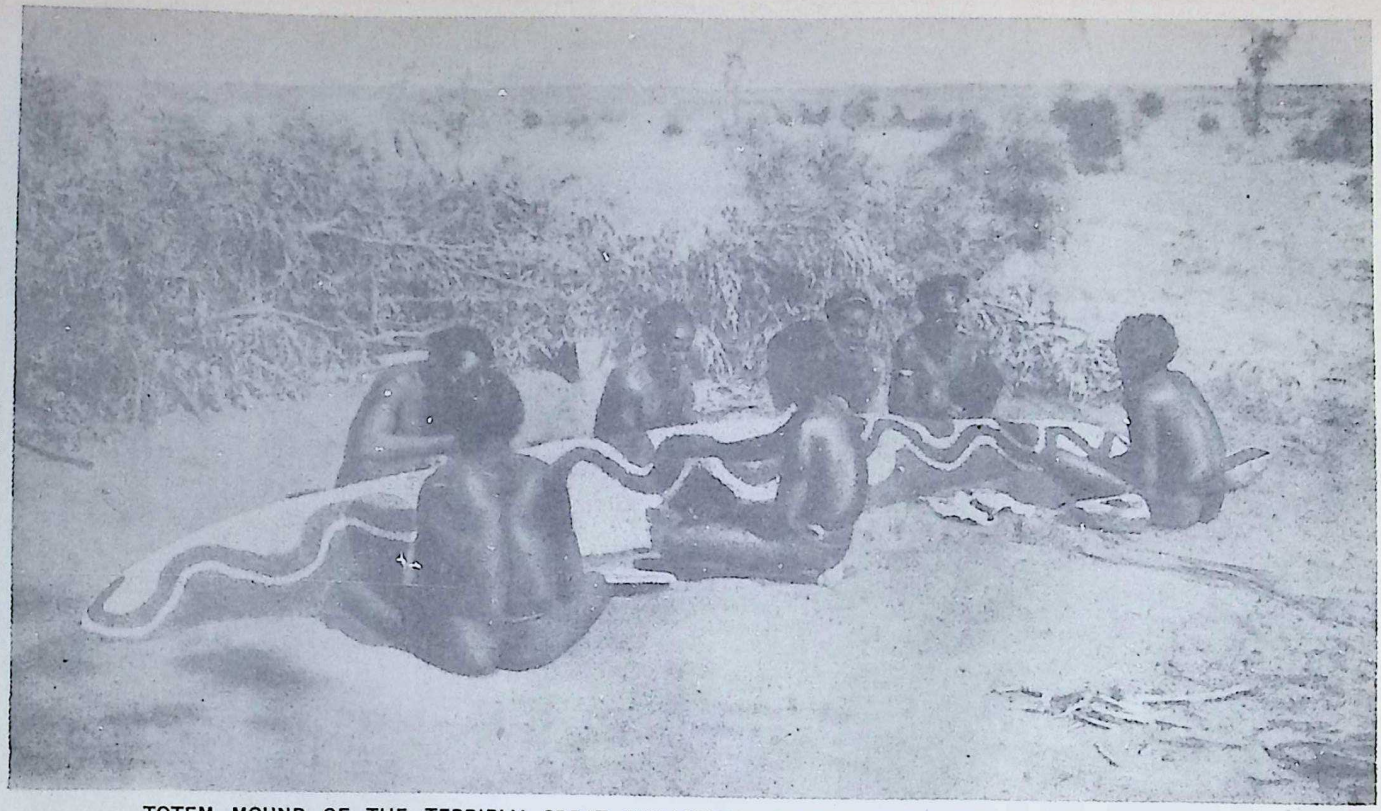

TOTEM MOUND OF THE TERRIBLY GREAT WOLLUNQUA OF THE MURCHISON RANGE WATERHOLE

The low, long mound, with the snake drawn on it, has been prepared by the most powerful magician in the country. It will at once be used for a soothing ceremony on Wollunqua, the black, divine snake who has his tail fixed in the only water-hole that never dries up in the fiercest drought. He is a tribal ancestor, 150 miles long, but he wants to escape his perpetual duty of water-preservation, and ravage Australia in his fury

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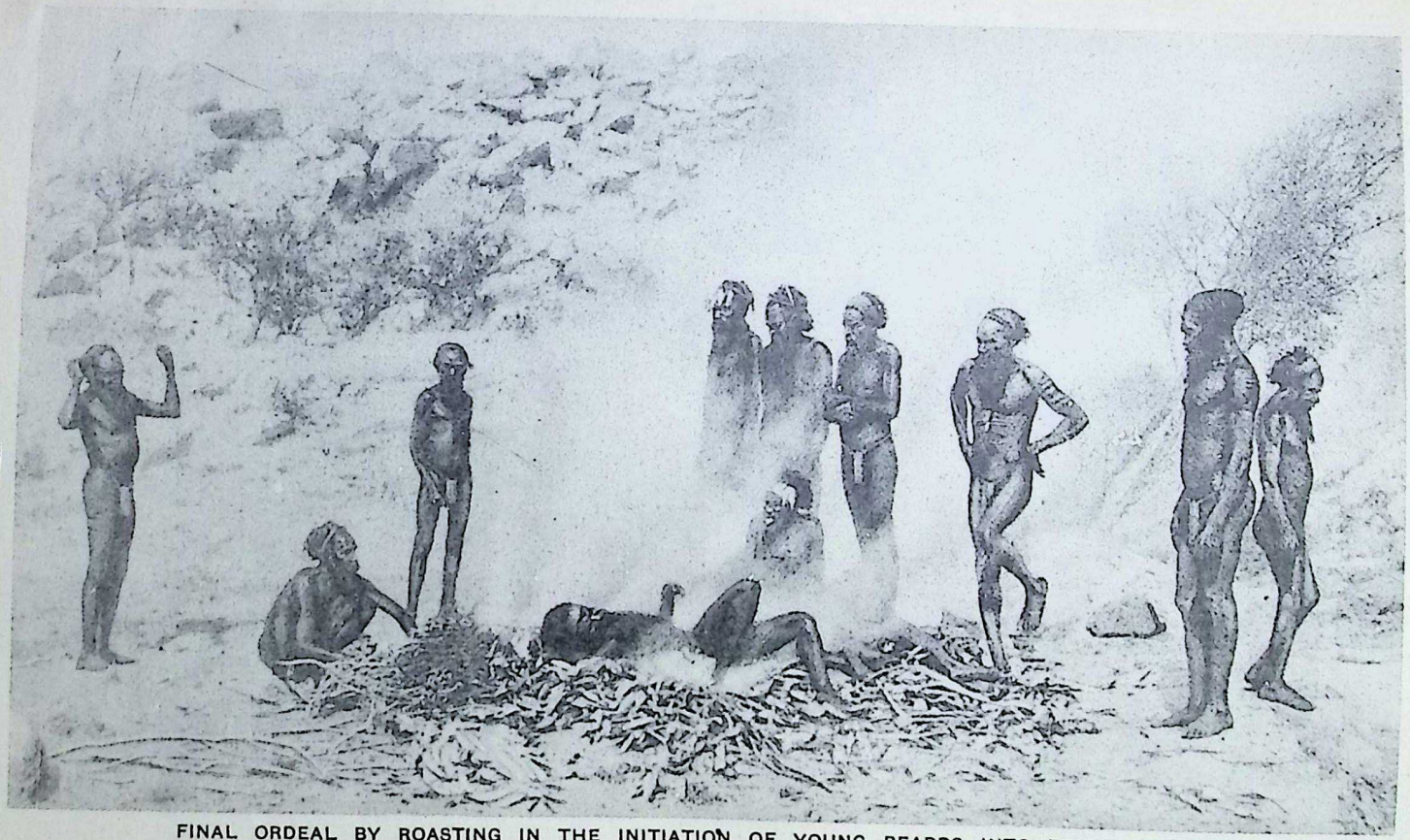

FINAL ORDEAL BY ROASTING IN THE INITIATION OF YOUNG BEARDS INTO TRIBAL SECRETS

As a lad, the aborigine is tortured and mutilated by his elders in the early rites of initiation. When he is a grown man, he undergoes an ordeal of fourteen weeks of endurance, ending with a double roasting. He lies on a log fire for five minutes. The fire is then made hotter, and down he goes for another five minutes, rapidly twisting about to avoid serious burns. At middle-age there is even another severe test

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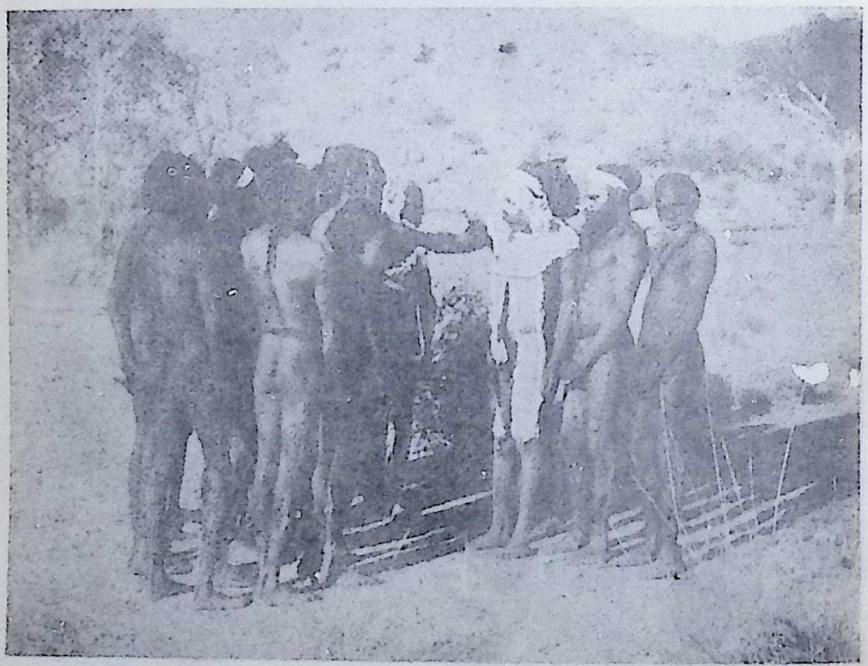
the woman flings her few belongings into a pitchi or wood trough, balances it on her head, takes a child upon her hip and a digging-stick in her free hand; and the family is ready for the road. All that remains to be done is for the dingo puppies that cannot walk to be assigned to the children or younger women for them to carry. Where women are in the party no hostile intent will be suspected by those whom the travellers approach; but even then etiquette has to be observed, and visitors sit down outside a camp, half an hour or longer, till the hosts are ready to greet them at the spot where visitors are received.

A visit of men only will always arouse some suspicion, but on the whole fighting is not a serious matter even when hostilities are deliberately planned. Some special enemy may be killed, but in the ordinary way peace comes when a few boomerangs and perhaps a spear or two have been thrown. Ill-feeling vanishes once honour has been satisfied.

The reader who wishes to learn of the marriage customs must study the subject elsewhere, for complicated rules determine for each man the sections of the tribe—there are eight in all in the Warramunga—among whom he must seek his bride. Not the least singular feature of the situation is that all women in this section are addressed by him by the same kinship term, "unawa," irrespective of age and condition.

All men of the section to which the fathers of the unawa belong have in like manner their own term, so that when a man speaks of his father-in-law he alludes to a whole group of men (and boys) some of whom may be childless. In like manner he may—dreadful thought—have hundreds of mothers-in-law; but the tension is relieved by the fact that not one of them is allowed to speak



RELEASING YOUNG INITIATES FROM THE BAN OF SILENCE

Arrayed in vari-coloured tufts of down to represent tribal ancestors, an elder touches with a magic object the mouths of the young men who have emerged from the ordeals. They may now speak to the men who have conducted them for fourteen weeks through the tests, and make them a present of a wallaby or a small kangaroo as festive meat

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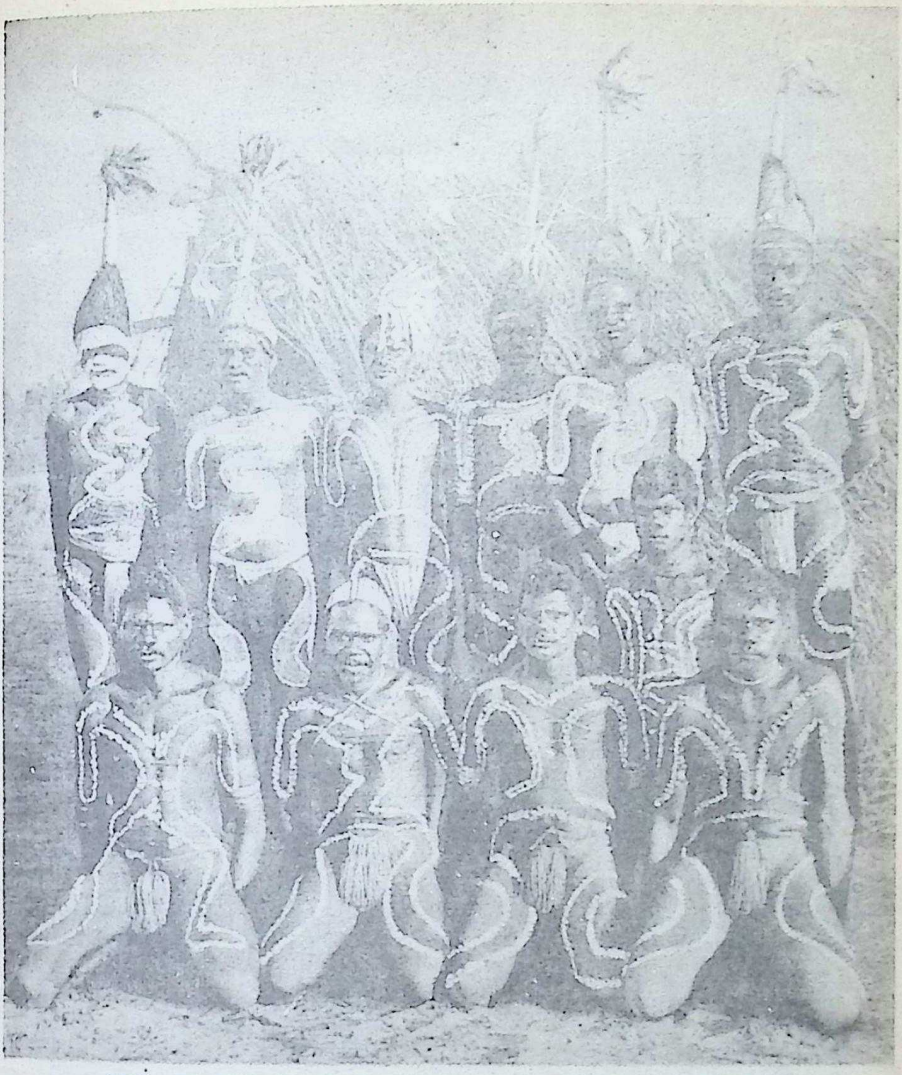

MEN OF THE "NEVER NEVER LAND" IN TOTEM ATTIRE

They have spent hours in decorating themselves in colours and birds' down. The tufted sticks rising from the heads of the men in the second row are in the nature of "nurtunjas," or totem poles, and have much magical meaning. Some snakes seem to be the totem of the group, that is to say, the divine animal ancestor that produced human children

*Photo, P. J. MacMahon*

to him; in fact, they must avoid him. This ban of silence is imposed upon mourners also; if four men, each belonging to a different section of a tribe, chanced to die within a short time of each other, all the women of the camp would be condemned to silence; but they would not be wholly without means of expressing their thoughts, for there is a widely understood gesture-language and they chat away gaily on their fingers without uttering a sound beyond an occasional laugh. A woman is usually released from the ban in, at most, a year by biting a man's hand and subsequently giving him food, but there is on record a case of an old woman who was so satisfied to remain silent that she had not performed the rite and thus remained silent for a quarter of a century.



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# Australia

## III. From Convict Settlement to Commonwealth

By Evans Lewin

Author of "The Commonwealth of Australia"

AUSTRALIA, unlike Canada or South Africa, has neither a long nor, judged from the usual standpoint, an interesting history. Its story has been marked by no great wars or stirring events such as render romantic the histories of most other European colonies. The continent has been singularly free from political disturbances; it has been the home of a single people, and thus has been spared those racial struggles which form the background of the political history of other colonies. There have been no great native rebellions, for the simple reason that the Australian aborigines were a scattered and feeble people who never formed an effective barrier against European intrusion.

Its history is naturally divided into four distinct epochs, each marking a progressive stage in the national development. It is ushered in by the period of discovery, followed by the story of the Penal Settlements and the foundation of daughter colonies of the original Mother State. The third period is distinguished from the others by the finding of gold, and the fourth period—the epoch of political and manufacturing expansion—begins with the formation of the Commonwealth, and culminates in the entry of Australia into the Council of Nations.

### The Mysterious Great Southern Land

Throughout the whole of these epochs the history of Australia has been distinguished by a strong attachment to the Mother Country and by a passionate devotion to the theory of nationhood.

The belief in the existence of a Great Southern Land, situated somewhere in the mysterious and unknown waters of the Pacific, steadily gained ground in the latter part of the sixteenth and during the seventeenth and eighteenth centuries. The discoveries of the Portuguese and Spaniards attracted special attention to this part of the world, and the outline of "Java la Grande," which began to appear on the maps, represented something more than those fabulous islands with which the early cartographers sometimes delighted to adorn their maps.

Although the credit of the discovery that Australia was neither a series of disconnected islands nor an extension of a Southern Antarctic continent belongs to an Englishman—Captain James Cook—it was the Portuguese, Spaniards, and Dutch who first ventured into the southern waters and approached or landed on the Australian continent. The first book dealing with this subject was written by a Portuguese mariner, sailing under the Spanish flag—Fernandez de Quiros—who, in 1610, published an account of the voyage undertaken four years earlier to what he termed "Austrialia incognita," but De Quiros, who only reached Tahiti, was mistaken in his assumption that he had discovered the continent.

### First Voyages in Australian Seas

The first authentic record of a European voyage in Australian seas is that of the Dutch ship Duyfken, which in 1605 sailed from Java, reached the Gulf of Carpentaria, and turned southwards, but was soon compelled to return to Batavia.

In 1616 another Dutchman, Dirk Hartog, sailed down the barren shores of the west coast, reached Sharks' Bay, and discovered the island that still bears his name, and from that period the exploration of the northern, western, and southern shores of Australia was carried on tentatively and unsystematically by various Dutch seamen, under the orders of the Governors of Java. So much were the Dutch in evidence at this period that the newly-discovered continent was long termed New Holland, until in 1814 the suggestion of the "Naval Chronicle" that the country should be called Australia, founded upon the name Terra-Australis, chosen by Captain Matthew Flinders, was finally adopted.

### Cook's Lucky Discovery of Australia

The accounts of the early voyagers were uniformly uncomplimentary to the new continent. Their journeys took them to its most inhospitable and barren shores, which were described as "wild, black, and barbarous," while the natives were called "cruel, poor, and brutal." Nor were the descriptions of the first Englishman who set foot on Australia more reassuring. When the buccaneer, William Dampier, explored the north-western coasts in 1688 and 1699 the best report that he could make was that "the land was not very inviting," and that the natives were the "miserablest in the world."

For seventy years after the visit of Dampier nothing further was done to make Australia known to the outside



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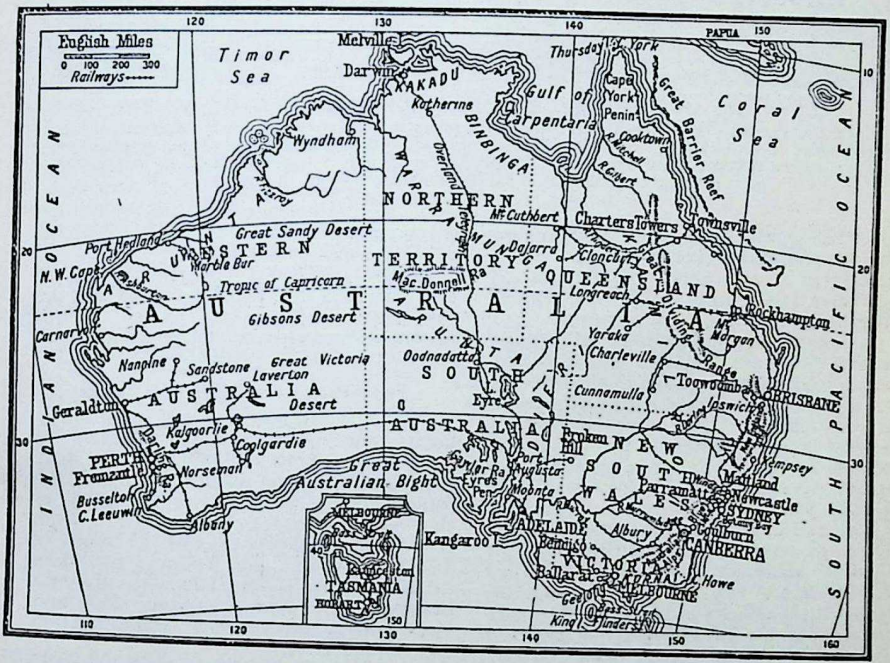
world, but in 1768 Captain James Cook was sent in command of the ship Endeavour to convey a party of scientific men to Tahiti. Among these was Sir Joseph Banks, who did more than anyone else to establish the claims of Australia to a place in European civilization.

Cook's instructions were to keep a sharp look-out for the supposed continent, and after leaving Tahiti he made his way towards New Zealand, sailed round both islands and established the fact that they had no connexion with any Great South Land, and sailing thence for Tasmania was, by a lucky chance, driven out of his course towards the fertile eastern shores of the continent. Landing on April 28th, 1770, at Botany Bay, he afterwards sailed northwards, rounded Cape York, hoisted the British flag, and presented a new continent to the British Empire.

Other voyages of discovery along the Australian coasts, both French and English, followed. Matthew Flinders and George Bass, in a small boat, the Tom Thumb, only eight feet long, explored the coasts southwards from Sydney in 1796, and subsequent years, and in 1799, in the Investigator, Flinders made his celebrated survey along the southern coasts from Cape Leeuwin to Sydney, and only anticipated the French captain, Baudin, in numerous discoveries along the coasts. The voyages of Cook, Flinders, and Baudin completed the discovery of Australia.

For some years after Captain Cook's discovery no steps were taken to form a settlement in Australia, but on August 18th, 1786, Lord Sydney, then Home Secretary, sanctioned the suggestion that parties of convicts should be sent to New South Wales as the easiest way out of the difficulty that had arisen, owing to the compulsory cessation of transportation to the American colonies. A fleet was prepared to take out seven hundred and fifty convicts, Captain Arthur Phillip was appointed Governor, and on January 18th, 1788, he reached Botany Bay.




AUSTRALIA AND ITS NATIVE RACES

Captain Phillip was the right man for the job. By his energy and perseverance he laid the foundations of a new colony, and firmly established an undertaking that might otherwise have ended in disaster.

The assistance and influence of Sir Joseph Banks were invaluable. He sent the plants, obtained sheep, facilitated the expedition of supplies, and for many years was the constant friend of the new colony, rightly earning his title of the "Father of Australia" by the interest he took in its foundation.

The early years of the settlement, which Phillip established at Sydney on Port Jackson, although they are hardly creditable to the British authorities are



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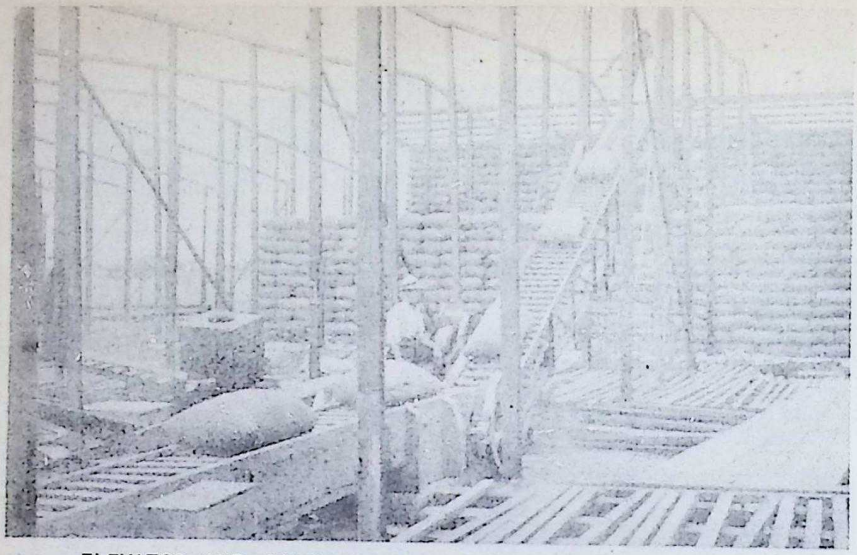

ELEVATOR AND CONVEYOR FOR STACKING SACKS OF WHEAT

This is the way they store wheat at the new show grounds of Keswick, in South Australia. But the farmers object to having to buy new sacks every year and watch their grain being attacked by mice. Before the war there was a strong agitation in favour of handling grain in bulk in the Canadian way, and a Royal Commission wanted this done

*Photo. South Australian Govt.*

nevertheless full of interest. While the influx of convicts was continuous, the introduction of free settlers, ardently desired by Banks and Phillip, but less pleasing to later Governors, was a slow business

In 1809 Colonel Lachlan Macquarie became Governor, initiated a new policy, encouraged the exploration of the interior, and started the period of active expansion. In 1813 the Blue Mountains, which shut in the penal settlement by what had seemed to some to be a providential barrier, were crossed by Gregory Blaxland; in 1817 John Oxley reached the Murrumbidgee, and in 1823 explored the Brisbane River, so named after the Governor, Sir Thomas Brisbane (1821-25); in 1828 Charles Sturt reached the Darling, so named after Governor Darling (1825-31); and in 1836 Sir Thomas Mitchell began to explore the Murray valley, went overland to Port Phillip (Melbourne), and opened the fertile inland districts of Victoria.

### Great Explorers of Wild Australia

Many other explorations followed, notably those of Edward John Eyre, along the Australian Bight; Charles Sturt, whose voyage down the Murray in 1844 laid the foundations of the prosperity of South Australia; and John McDouall Stuart, who crossed the continent from Adelaide to the Indian Ocean in 1862. These men were instrumental in opening vast districts of Australia to settlement, while the pastoralists with their flocks pushed on from centre to centre until the possibilities of Australia as a pastoral country became well known.

In the political sphere the colony of New South Wales, which included half the continent until 1834, when South Australia became a separate colony, had received its first Constitution in 1823.

### The Last of the Penal Settlements

With the establishment of new settlements the need for the creation of fresh administrations followed. In 1829 a settlement on the Swan River led to the establishment of Western Australia in that year, following the separation from New South Wales in 1825 of the colony of Tasmania which, like Sydney, had been established as a penal settlement. Victoria became a separate colony in 1851, and Queensland received its administration eight years later.

The foundation of Adelaide and the formation of South Australia in 1836 marked a new epoch in Australian settlement. For the first time a colony was founded free from the taint of transportation.

The discovery of gold by Edward Hargraves, in 1851 made an enormous difference to the future of Australia, and precipitated it into nationhood. Previous to the opening of the Bendigo, Ballarat, and other mines in Victoria and New South Wales, the main industry of Australia was concerned with pastoral enterprises, but the discovery of gold, together with the abolition of transportation in 1840, led to a great influx of



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population. Melbourne became a flourishing centre. Agricultural settlements were established, not only in the neighbourhood of the gold fields, but in many other districts, and there ensued an era of national prosperity that was only temporarily stopped by the great drought of 1895-1901, when the sheep decreased by fifty-three millions, and there was a prolonged period of depression.

The influx of population, due to the gold discoveries, led to a revision of the Constitutional position, and in 1856, after an agitation headed by William Charles Wentworth, who in particular was opposed to the existing exclusive land policy, responsible government was granted to the four eastern colonies, the others receiving that benefit at a later period.

The new Constitutional position solidified and established the separatist tendency of the different colonies, but in a country like Australia, with its immense distances, it was perhaps inevitable that local interests should become stereotyped and the approach of federation retarded.

Politically, the position of the various colonies, with their kindred peoples and industries, became more and more unsatisfactory. While one (Victoria) was pursuing a policy of protection, another (New South Wales) was pledged to free trade. While Victoria and South Australia were building their railways on an exceptionally wide gauge, New South Wales had adopted a narrower line.

Various attempts were made to overcome these difficulties, and when Sir Henry Parkes took the lead in a movement for federation he secured the support of those who realized that the national future was being jeopardised, owing to the want of cohesion.

The agitation for federation was finally brought to a successful conclusion in the year 1900, and on January 1st, 1901, the Commonwealth of Australia came into being, special and very large powers being reserved to the individual states forming the Federation. The result of federation has been eminently satisfactory. A new impetus has been given to the development of commerce, agriculture has been greatly extended, local manufacturing industries have been established on a firm footing, and a national feeling has been fostered, which found its expression during the Great War, when Australia played so important a part in the defence of the British Empire.

## AUSTRALIA: FACTS AND FIGURES

### The Country

The Commonwealth of Australia consists of six colonies—called Original States—of New South Wales, Victoria, Queensland, South Australia, Western Australia, and Tasmania. Tasmania is dealt with elsewhere. The Northern Territory, Papua, and New Guinea are vested in the Commonwealth and also the Federal Territory in New South Wales (Canberra), future seat of Commonwealth Government. Total area is 2,974,581 square miles, with estimated population of 5,247,000 (1920), excluding about 90,000 aborigines. Area and estimated population of separate states are as follows: New South Wales, 309,432 square miles (2,002,631); Victoria, 87,884 square miles (1,495,938); Queensland, 670,500 square miles (725,220); South Australia, 380,070 square miles (468,194); Western Australia, 975,920 square miles (331,660); Tasmania, 26,215 square miles (216,751); Northern Territory, 523,620 square miles (4,706); Federal Territory, 940 square miles (1,919).

### Government and Constitution

Federal Parliament consists of Senate—six senators for each Original State—and House of Representatives, directly elected in proportion to population of states, total membership being about twice that of Senate. Executive power exercised by Governor-General as representative of the King, assisted by Executive Council of members of Federal Parliament. Legislative powers cover commerce, shipping, finance, defence, postal, and other services. Parliament is triennial; if Senate and Representatives disagree, joint sitting of two houses is decisive.

State Parliaments consisting each of two houses—Legislative Council and Legislative Assembly—exercise remaining government powers in their own territories, executive being a Governor appointed by the Crown and a Cabinet. Commonwealth laws are binding on each state. In New South Wales and Queensland Legislative Council is appointed, or nominated, for life by Crown. In Victoria, South Australia, and Western Australia Legislative Council is elected on property qualifications. Legislative Assembly in New South Wales is elected by proportional representation. In Victoria, Queensland, South Australia, and Western Australia Lower House is elected on adult male and female franchise.

### Defence

Compulsory training for Citizen Army is universal throughout Commonwealth. Permanent troops only maintained to administer and instruct Citizen Army. Total permanent strength (1919) 3,154. Royal Australian Navy consists of a Fleet unit begun in 1909, constructed and maintained at cost of the Commonwealth, including one battleship, five light cruisers, twelve destroyers, and six submarines, and other vessels.

### Commerce and Industries

Only 46 per cent. of total area of Australia is occupied. Main industry is wool production, there being about 90,000,000 sheep giving £42,500,000 worth of wool (1919). About 13,500,000 acres are under crops, agricultural production averaging about £58,000,000. Other industries are frozen meat, dairy produce, minerals, including gold (about £5,500,000), silver and lead (about £6,000,000), copper (£4,500,000). Imports (1919-20): £97,457,000; exports, £148,565,000.

### Chief Towns

New South Wales: Sydney (900,620); Newcastle (62,900). Victoria: Melbourne (743,000); Ballarat (39,840); Bendigo (34,780). Queensland: Brisbane (189,576); Rockhampton (20,915). South Australia: Adelaide (256,660). Western Australia: Perth and its port, Fremantle (142,000).



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ROW OF MERRY STYRIAN TOWN GIRLS GOING FOR A MOUNTAIN PICNIC

Their simple dresses, only occasionally distinguished by an old-fashioned corselet, mark them off from the mountaineer girls who hold to the finer, elaborate, ancier varieties of costume. They are working girls of the large busy capital of the duchy of Styria, keeping up the custom of merry mountain excursions in summer. But there are no young men to accompany them. Styria suffered very heavy losses in the war

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# Austria

## I. A Land of Charm & Its Pleasant People

By Hamilton Fyfe

Special Correspondent of the "Daily Mail" throughout Central Europe

IT seldom happens that charm of manner is united in individuals with exceptional business ability. The pleasantest companions, as a rule, are those who are not ambitious, whose thoughts do not run continually upon methods of adding to their riches or satisfying their desire for prominence.

Of nations this is as true as it is of individuals. The British, who have proved themselves the most capable colonising race since the Romans, have never been liked by other peoples. The Prussians, who by force of will and brain and industry imposed their ambition upon the greater part of the German race, and for a time kept in being a new and powerful state, were detested from one end of the world to the other.

On the other hand, the Austrians, the section of the German race which escaped the domination of Prussia, were liked by every one who went among them, although it was obvious to every one that they were slack in their methods, corrupt in their administration, incapable of steering the unwieldy ship of their Empire through the storms that grew more threatening every year.

### In the Land of Go-as-you-please

To go from Berlin to Vienna was to exchange the mechanical order of officialdom for a truly pleasant go-as-you-please system, mitigated by natural charm and by the joyousness of a city where the mass of people were mainly concerned about getting the most out of life in the way of agreeable recreation.

The hard-faced purposeful expression of Berlin was replaced by the smiling, slightly cynical, altogether attractive looks of the Viennese. The dress of the women was exquisite. From Vienna came the fashions which conquered the world. Pretty faces, dainty complexions, trim figures, were to be seen among all classes—a delightful change from the heaviness of feature and bulk which are the distinguishing marks of most Prussian women. Nothing was taken seriously. Shrugs of the shoulder or some witty catchword were sufficient comment when things went wrong.

### Dancing Towards the Precipice

Out in his palace of Schönbrunn the old Emperor Francis Joseph sat with his few old friends, a survival from another age, the sole prop of the Empire he had inherited in the year of turmoil, 1848, and which had been steadily going to pieces ever since. "When he dies," it was generally agreed, "the whole thing will fall asunder." But the Austrians did not let this thought trouble them. They shrugged their shapely shoulders; they said, "What will be, will be." If there was going to be trouble in the days to come, all the more reason to laugh and be merry while they could. So they allowed incompetent Ministers to pursue insane policies; their Government fell more and more into the orbit of the Hohenzollern sun; the subject races—Bohemian, Southern Slav, Slovak—became more insistent in their demands for independence, and won the sympathy of the rest of Europe, as the Italians had done during their long struggle to free themselves from the Hapsburg yoke.

If the Austrians had given careful attention to the dangers which loomed ahead of them, they could have put statesmen in office whose task it would have been to create a federal system. But they declined to bother their heads about "stupid politics." It was too much trouble to think about matters which ought to be settled by the officials. So long as there were operettas of the



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"Merry Widow" type to amuse them and give them airs to hum, so long as they could sip their eis-kaffee out of doors in summer and find a warm corner in their favourite bier-keller, or café, when the cold weather came, so long as the fashionables could ride and drive in the Prater, and the masses amuse themselves in the Wurstelprater or the Volksgarten, the Viennese took up the attitude of Gallio and cared for "none of these things" which were discussed by diplomats and written about in newspaper articles. Political problems and probabilities seemed to them unreal. They did not dream what a terrible penalty they would have to pay for this unheeding frame of mind. What did anything matter? The important thing was to enjoy life.

To speak of the Viennese is to speak of the Austrian middle class in general. Not that the same standards of comfort or morality prevailed among the inhabitants of the provinces. But the ideals were the same. The tone of Vienna penetrated everywhere. The aim of all officials, all professional men of ability, all painters, writers, musicians, was to live in Vienna. What was "correct" in the capital was correct all over the German part of the Austrian Empire. "Good style" in the Ringstrasse, the chief shopping centre of Vienna, was followed in Salzburg, in Innsbruck, in Linz, and Graz.

The mass, of course, of the population of Upper and Lower Austria, of Styria, Carinthia, Tirol, of the provinces which spoke German and which are all that Austria has left to-day, were farmers and peasants—good, easy-going folk, who knew nothing of what foreign policy meant or home policy, either. They were taught a good deal in the schools. There were very few who could not read and write. They farmed well for the most part. They talked intelligently.

EXTRAORDINARY VARIETY OF OLD-FASHIONED TIROLESE COSTUMES
This is but a fragment of the pageantry of village dress in old Tirol. Probably the scattered and scanty valley communities have devised more distinctions of attire between themselves than did the Scottish clansmen. While the traffic of South and North Europe climbed their Brenner Pass, they took medieval fashions from both Italy and the old Teutonic Empire, and invented others



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AN AFTER-SUPPER SMOKE AND FLIRTATION AT A HIGHLAND FARM

A Tirolean couple and their daughter are sitting outside their timber-built farmstead, with two young men helping in the hay harvest. It is matchmaking time in early summer. The snow has melted from the Lower Alps, which are not mountains, but high slopes of fine grass, called "alms," and some of these men have been mowing for winter fodder

about the land and about their local affairs. But only here and there would a farmer or a peasant be found who considered that he had any responsibility for, or any concern with, the affairs of the Empire.

The determination of most Austrian statesmen to maintain the ascendancy of the German-speaking people over the Slav nations, which had been for centuries under Austrian rule, was based upon the conviction that the Slavs were an inferior race.

Therefore the conception of an Empire made up of German and Slav peoples, enjoying Home Rule and being on equal terms, was one which the great families could not admit into their minds. They could not see that there was any alternative to the policy of trying to force all the nationalities to speak German and to be governed by German-speaking officials.

The Austrians thus remained far behind their kinsmen in Germany in this and other respects. With the Bavarians to the west of them, and with the Saxons on the north, they had a great deal in common. They were of the same stock.

They had the same light-hearted temperament, the same agreeable courtesy of manner as the Bavarians, and the same shallow attachment to the forms of their religion, which had not been changed to Protestantism by the Reformation. But all through the German Empire the Prussian influence had made itself felt in an increased respect for efficiency, in a desire that everything should be "done decently and in order."

No such desire, no such respect, were to be found in Austria. The cleaning of the Vienna streets was a joke even among the inhabitants. Foreigners, with the spick-and-span appearance of German cities fresh in mind, were amazed at the slackness of the sweepers and the antiquated methods they employed. The municipality was too busy squabbling, and sometimes actually



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CHARMING PEASANT GIRL OF CARINTHIAN BORDER IN GALA DRESS :-
Born in the eastern Alpine forests, where the women usually have a winter period of snowbound leisure, this beautiful maiden has probably fashioned her own dress and magnificent headdress, patiently working all the charming flower and foliage embroideries, linen pleats, and openwork kerchief. Hers is probably one of the finest mountain costumes to be found in all the Alpine regions.



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AMOUS MODERN BEAUTY OF VIENNA IN ANCIENT AUSTRIAN ATTIRE
. . . is Fraülein Kaiser, wearing an old-fashioned, picturesque costume of the city that ranked with Paris in the creation of new styles of feminine attire. The headdress is of Alpine origin, but the use of a shawl as a bodice, the silk-fringed fan, and the skirt, with a suggestion of the crinoline, belong to early waltzing days. Vienna was long famous for the charm of its women



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fighting, over political matters which brought the Christian Socialists and the Social Democrats into conflict, to pay attention to such dull considerations as the management of city affairs.

The name Christian Socialist illustrated the unreality of Austrian politics. The members of this party were certainly not Socialists; they upheld the interests of capitalism and favoured the farmers to such a length that the prices of bread, milk, meat, butter, and other farm produce went up to levels hitherto unheard of. Nor did they justify the title "Christian" by their behaviour. They were violent in their attacks upon Jews, for instance, and would have liked to return to the old plan of treating members of this unfortunate race as outcasts. That plan was only abolished in Austria in the middle of the nineteenth century. Up to that time they were compelled to live in the special Jewish quarters of the cities, called ghettos; they were not allowed to own land, they were forced to live by small trade and money-lending.

SWEET MUSIC FOR A MOUNTAIN DANCE

He is playing a 'cello melody, in a Tirol inn, for dancing village friends who have set the ornate pot of lager beer beside him, while he continues to smoke the long pipe beloved of Teuton peoples. This is the way the Tirolese trains himself to become the popular musician of Central Europe

Even after these disabilities were legally swept away, the prejudice remained strong. It was hard for a Jew to make his way to the front in the service of the State or in the Army. The result was that very few entered these callings. Finance and commerce still occupied the more prominent, with a certain number to the fore in teaching, in music, in the legal profession, while among the poor Jews the parasitical mode of existence continued and made them objects of general suspicion.

Anti-Semitism being one of the chief planks in the Christian Socialist platform it was natural that the opposing party, the Social Democrats, should attract many Jews into its ranks. The man who brought it to its high state of discipline was a Jew—Victor Adler. Toleration was one of its watchwords. But although they held together more closely than the Christian Socialists, and did not cause such scenes of



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MUSIC AND BANNERS AT A SHOOTING FESTIVAL IN TIROL

For many years the Tirolese peasants were the best shots in Europe. They trained themselves, less for war than for game shooting on their mountains, and rifle contests became their solace when chamois grew rare. Here are seen the musicians of one contending valley playing for their best men during a festive match with the picked riflemen of another valley

uproar and frenzied partisanship, the Social Democrats had no definite programme.

Their chief aim was to keep in check those who were trying to keep up class domination and the power of the clergy. In this they succeeded pretty well, so far as outward manifestations of these evils were concerned. They even secured the passing of manhood suffrage, which left things, however, very much as they were. But the inward and spiritual working of caste and clericalism was not to be got rid of by legislation or by any means except the slow process of time.

In many ways there was more genuine democratic feeling among the Austrians than among most of the other Western nations. In this they were like the Russians. So long as a poor man's son was not a Jew he might count upon rising to whatever position his abilities could conquer. The Austrian nobility felt so secure in their superiority, conferred by long pedigrees, that they gave themselves no airs, took no pains to separate themselves from the rest of the population. They did not resent the appearance among Cabinet Ministers of men who had been born in humble homes. Caste did not exist in the Austrian Army. A large proportion of the officers came from the middle class. There was no prejudice against men who rose from the ranks. Unfortunately there was no prejudice either against



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men who were manifestly unfit to take command and who took no pains to master their profession. There were no soldiers in Europe with less of the military stamp on them, no more pleasant companions or more effective wearers of uniform. To see a group of cavalry subalterns on a railway platform, munching ham-rolls bought at the buffet, walking up and down while the train waited, arm-in-arm, with laughter and chaff, their spurs and long swords clanking behind them, was to be struck at the same time by the picturesqueness of Austrian uniforms and by the entire absence of anything like military "side."

### Drawing-Room Soldiers

But along with this unassuming character went a lack of interest in the serious part of an officer's career. They could all dance and make love, and ride well, if they were in that branch of the service; ornamentally, they left nothing to desire. It was when they were put to the test in war that their deficiencies came to light. As staff officers they showed little imagination, and far too little attention to detail. As regimental officers they left a great deal to chance, were not conspicuously courageous, and were seldom followed with any enthusiasm by their men. The Austrian Army inspired no fear. It had been so often defeated and had for so long been a stranger to victory, that it had little confidence in itself. Neither Russians, Italians, nor Rumanians, against whom it fought in the Great War, felt any alarm so long as they had only Austrians to contend with; their state of mind was very different when they knew they were faced by German troops.

### How Good Material Was Wasted

The material in the Austrian ranks for making good soldiers was in no way inferior to that of other armies; it was the ability to turn the material to account which was lacking. A weakness of fibre in the whole nation was revealed, but the blame lay chiefly upon those who called themselves the national leaders, and who failed disastrously to lead. No reproach can fairly be made against the peasants who work moderately hard and enjoy their Sundays and holidays so wholeheartedly, wearing their gay local costumes and dancing to the music of a zither, played with plenty of spirit.

The men usually wear short, loose knickerbockers with green or white stockings, embroidered shirt, short jacket, and felt hat with a feather or a "shaving-brush" ornament at the back. The women's dress varies in different parts. Everywhere it is dainty, and in some valleys most elaborate, especially the hats or bonnets. These are handed down sometimes from generation to generation, but already they are beginning to be laughed at as antiquated.

If the Austrian peasants had been taken in hand by officers and sergeants inspired with the passion for discipline, they would have made soldiers just as good as the Bavarians or Saxons or Würtembergers. Probably they would have lost something of their pleasant, easy-going character in the process, and in the end they might have suffered not less severe a defeat than was inflicted upon them.

### Loss of Lands and Livelihood

But it is hard to think that if any effort had been made by the ruling classes in Austria to strengthen the moral of the people, to stiffen their wills and to give them self-reliance, they would have been so utterly crushed by the blows that fell upon them.

Certainly their position was more difficult than that of any other nation which was weakened by the war. Their country had been self-supporting. Now they found themselves deprived of coal and iron, cut off from the sea, with a big and famous city for a capital and a country only big enough to support a very small one, with next to no resource but agriculture, unless they chose to develop other means of wealth which exist in their still fairly large and fairly rich territory.

The best mine-fields were in Bohemia and Moravia, which have become Czecho-Slovakia. The oil-fields in Galicia have passed to Poland. Austria was rich



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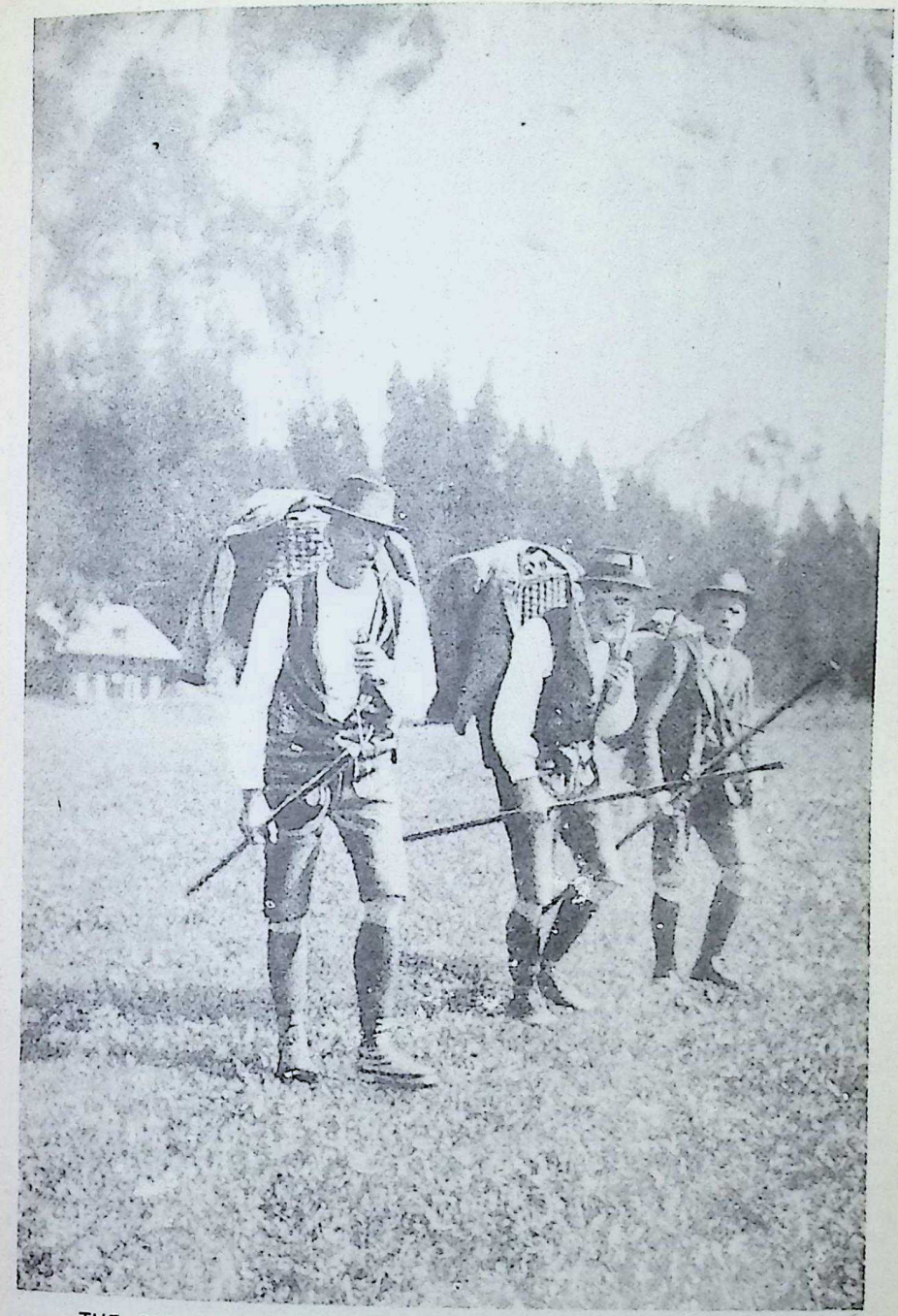

THE OLD SHOULDER STYLE OF TRANSPORT IN ALPINE BYWAYS

Packmen like these are still needed to carry provisions in secluded nooks in the Eastern Alps, t the main valleys are opened up to rapid traffic by railways, roads, and bridle paths. From Vor to Styria pedlars may often be met carrying a folded miniature shop, and climbing over m saddles from hamlet to hamlet, with small wares of many kinds



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**EUROPE'S BIGGEST BRAIN CAPACITY**

This well-to-do farmer of Northern Tirol represents the fine highlander stock, which has been found to possess the largest average brain capacity of all races yet closely studied by men of science. He wears the Tirolean hat

in forests, but the Carpathians have been taken from her and this source of prosperity has gone. Austrian horses were famous the world over, but the best of these were bred in Galicia. The Austrian cure-places with Karlsbad at their head, were recommended by doctors to thousands of patients in all European countries and America. Now they are Austrian no longer.

The unhappy Austrians were therefore deprived by the Peace Treaty, not merely of territories, but of their livelihood. The purely German part of the country had really lived upon the rest of it. With "the rest of it" taken away, Vienna ceased to have any reason for continuing to exist. It had not been sufficiently understood by those who were determined upon the dismemberment of the Austrian Empire that it had come together largely for economic reasons. The various parts of it each contributed something to enable the whole to live.

When it was knocked to pieces the district around Vienna was seen to have lost its means of existence. This had been occupied with manufactures and with distribution. Now it had neither coal nor raw material for its factories, nor was there any bulk of trade for it to distribute.

For the population which had grown up dependent on the system which had provided it with work and wages, the situation was pitiable in its hopelessness. There had been no more delightful capital in the world. It was filled with light and colour. Its streets and buildings were spacious and effective. It was a city of flowers. It possesses more public parks and gardens than any other. It is surrounded by country so fine and so unspoiled that it is possible to enjoy a day's winter sport—tobogganing or ski-ing—in the mountains, and to get back in time for dinner.

There were drawbacks to living in Vienna. A tiresome feature of residence there was the "hausmeister," the counterpart of the Paris "concierge," who made himself even more of a tyrant and was grumbled about even more loudly. Employed often by the police to give information about those who inhabit the houses in which they act as doorkeepers and porters, they make it their business to know all that they can discover. The main door is closed at ten o'clock, so that anyone going out or



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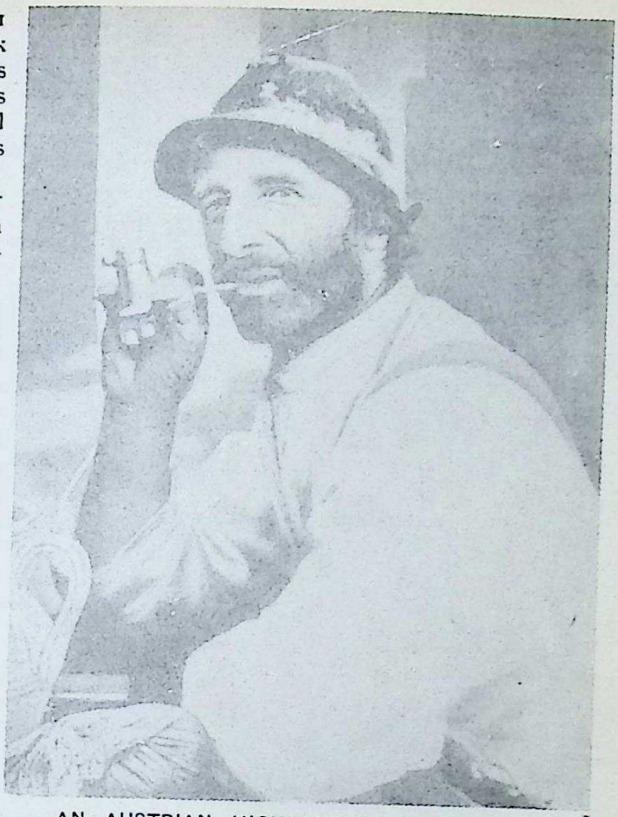
coming in after that hour is obliged to ring and ask the "hausmeister" or his wife to open. Thus he is aware of the habits of all who occupy flats in his block.

The police who, under the Emperor—as in Russia under the Tsars—were regarded as watch-dogs of the existing system, would often call upon a "hausmeister" for a secret report upon the character and movements of anyone who was known to be, or even suspected of being, opposed to the Government. It would be reported that this person gave so many dinner-parties a month, that on so many occasions he went off in a taxicab, that he was visited by suspicious-looking people (which generally meant people who did not tip the "hausmeister"), that he seemed to amuse himself expensively. Sometimes the collectors of income-tax would pay a "hausmeister" to supply such information, if they suspected that somebody was getting off too lightly.



AN AUSTRIAN HIGHLANDER AT HIS EASE

Here is another hardy, keen-minded Tirolean of the working-class, resting in an inn. Men of this sort used to travel as far as France for work, and return with their savings to their valley village

The whole system of the Empire was based on methods which even Austrian writers called "Asiatic." "Austria must be comprehended as a kind of Asia," wrote Kurnberger. He meant that its mode of government was Eastern rather than Western, despotic in character—however mild the despotism might be—instead of democratic. It aimed, that is to say, chiefly and first of all, at keeping up the power of the monarch and the bureaucracy by which he was supported. Officials did not consider themselves to be servants of the nation. The nation, on the contrary, they looked upon as subject to them. They were the government, they believed. This was what gave the Austrian system its Asiatic character. It was the ambition of most middle-class parents to get their sons into the service of the State. The aristocracy regarded it as a right attached to their order.

All the Government offices were over-staffed. Every year the universities turned out numbers of young men trained as "jurists" who looked for the employment of their legal minds in the public service. Most of them had some "protector" who could speak for them and secure them entrance. As in Russia "protection" was a prominent feature of social and official life. Only the very able could rise without it. Thus the Government offices had to support more public servants than they could profitably find work for. "Jurists" would be found copying or typewriting,



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doing sometimes the jobs which ought to have fallen to office-boys. There were also too many "engineers" who expected the State to keep them; they were far more in number than the technical posts which they could fill.

By Austrian law the Press was free; that was laid down in the Constitution from which such great results were hoped. But in practice the Government could kill the sale of any newspaper which became embarrassing to it. For the newspapers were sold only in the tobacco-shops, which, as in France, were licensed to their holders by the State. The sale of newspapers in the streets by newsboys, the display of them on kiosks, were forbidden. Therefore by giving orders that the tobacco-shops should not sell a paper the officials responsible for suppressing unfavourable comment on the acts of Ministers or heads of departments could prevent it from getting into the hands of the public.

BOHEMIAN APPLE WOMAN OF VIENNA 328
She is now an alien in the Austrian capital, but her homely kerchiefed face is well known, and her fruit good and cheaper than that found in the shops
*Photo, Donald McLeish*

Some excuse must be made for a nation which was so little able to follow and to make up its mind about the deeds which were being done in its name. It has suffered terribly for its neglect of the duty of citizenship.

For a time it appeared that they might not be in a position to continue to govern themselves. It was very difficult to raise money for the carrying-on even of the simplest forms of rule. The Austrians seemed to be in a stupor of despair. At first the Social Democrats had taken office; they had to give way to the Christian Socialists, who were Socialists only in name, but who managed to overcome the difficulties of the position a little better than their opponents had done. But no skill in management could set the two and a half million population of Vienna to work again as busily as they had worked before, no political sagacity could provide the supplies of coal and raw material which had been cut off so abruptly.

The sufferings of the townspeople were pitiful. How they



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WOMAN PEDLAR OF VIENNA AND HER UMBRELLA OF DANCING TOYS
The toys are set in motion by the swinging of the wooden pendulums dangling beneath the umbrella. In the forested Alps of Austria the making of simple toys by the peasantry in winter is a h· industry, as in Germany, but there was little money to spare for buying toys in Vienna in the fan days when this photograph was taken
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managed to exist not even those who were living among them could discover. University teachers received annual salaries which just covered the cost of a suit of clothes. Elderly women trying to exist in what had been comfortable middle-class homes, or, maybe, aristocratic homes, on six shillings a week, sat all day in rooms unheated, not daring to open a window, sewing or doing embroidery, ruining their eyesight unused to such work, feeling in their limbs the pain which meant that the bones were softening from lack of nourishment, knowing that slow starvation was afflicting them with paralysis, daily bringing them nearer to helplessness and death.

### The Tragedy of the Children

Some attempt was made by the different agencies at work, British and American, to lighten the lot of all sufferers, but the children rightly had the greatest effort concentrated upon them. Seventy thousand were sent to kindly folk abroad, chiefly in Holland, Sweden, Denmark, England, Switzerland. In Vienna itself the Society of Friends took charge of numberless babies, saving them from the disaster of growing up rickety, never to know what health and strength meant. The gratitude of the Austrians was expressed with their habitual charm and with a deeper feeling which brought tears into their eyes as they spoke of what was being done for them.

### The Café Life of Pre-War Days

They did little enough for themselves ; there was little they could do, perhaps. Some of those who went to carry help to them were irritated at times by their lightness of heart even under such depressing conditions. Those who had money spent it. Those who had none shrugged their shoulders. There was the same singing gaiety among them, not quite so pervasive as before, but still enough to strike the visitor.

Café life is even more to the taste of the Viennese than of the Parisian. There used in the days of peace to be as many as seven hundred cafés in the capital, and that total did not include numbers of small places frequented by the poorer classes. Women used them as well as men, especially in the afternoons, but also in the evenings. Every one had a favourite café where the waiter ran to serve the regular customer and to bring the newspaper which would be wanted, perhaps the dominoes or cards. No more delicious coffee was made anywhere, no such crisp and succulent rolls. A café full of graceful and elegant people (for the men deserved these epithets as a rule not less than the women), with a Tzigane orchestra playing wild, compelling gipsy airs, with a pleasant chatter in the soft Viennese speech (soft, at any rate, after the harsh utterance of the Berlin population), with an atmosphere of smiling ease and good-humoured enjoyment of life—that is the picture that comes into the mind of those who knew Austria before the war when they hear the name of Vienna.

### A Home of Art and Craftsmanship

The favourite form of amusement for the Viennese is light opera. Among them was born and nourished the type of entertainment which carried all before it in Britain and America. The " Merry Widow " went round the world, and it was followed by many other pieces of the same type.

It must not be supposed that they were in all directions of national effort slack or inefficient. In some ways they did set an example, and will do so again when their troubles of the moment have passed over.

In what we call by the ill-sounding name of technical education—a term which might have been invented for the express purpose of checking interest in the teaching of trades and crafts—Austria was ahead of all other states. Wherever there were local industries, schools were set up to train children not merely to earn their living, but to take an interest in those industries. Thus in one district you would come across a school of olive culture, in another a forestry school ; here you would see boys doing woodwork of all descriptions—carving, mosaic, cabinet-making ; there girls would be learning to make lace both of the useful and the



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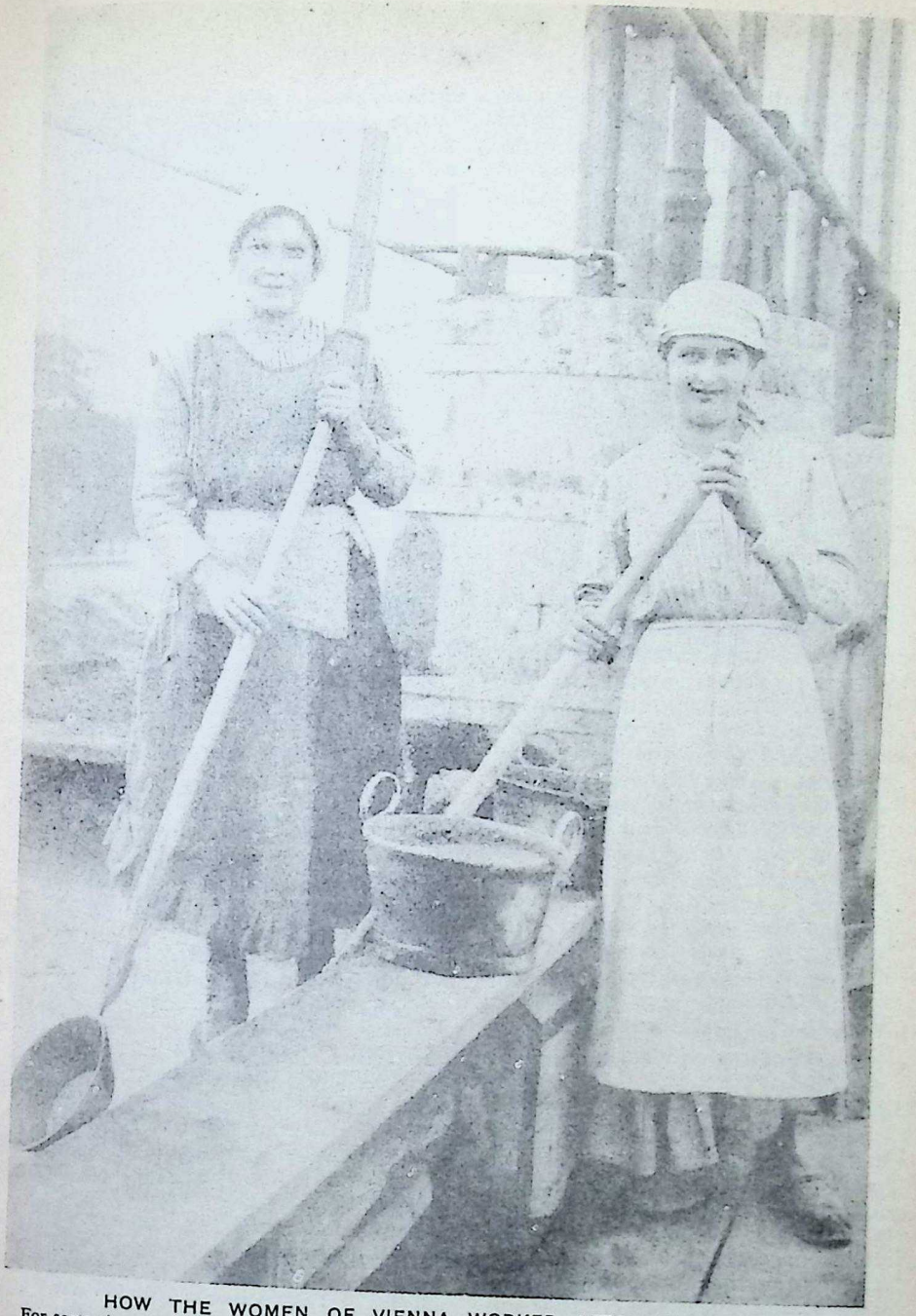

HOW THE WOMEN OF VIENNA WORKED AFTER THE WAR

For some time men in the building trades were more inclined to strike than to work; but the sturdy town girls, who had been doing men's work in the war, fought against the poverty that had fallen upon the fine old capital of Austria. Here are two of them engaged in mixing cement for building operations in one of the suburbs of Vienna. Others are occupied as bricklayers and painters

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most exquisite kinds. There were schools of housewifery, where girls of all classes met and studied both the art and the science of house-management, the care of children, the knack of making homes pleasant as well as comfortable.

In this the Austrians of all ranks pointed the way even to a people so proud of its homes as the English are. They showed taste and skill in decoration, they appreciated the value of simplicity, and banished that stuffiness which is so often generated in English homes by over-abundance of upholstery.

### Sunlight and Simplicity

There were no slums in Vienna like those of London; the poorest quarters left the impression that life could be pleasantly lived by their inhabitants; they were much cleaner than the dwellings of the English poor. In the country the peasants' cottages were usually kept delightfully trim and fresh. Often it was necessary to put beds into the family sitting-room, but they would be neatly covered; all would be airy and tidy and tempting in its order and cleanliness. There was no superfluity of cheap ornaments, no unnecessary display of books never opened, no deadness of atmosphere caused by exclusion of air and betraying the fact that the "parlour" is scarcely ever used. In the kitchen the pots and pans would be hung up well polished, the window would be open, there would be flowers most likely; all suggested that the cottagers lead a healthy and agreeable existence.

### Rich Harvest of the Tourist Industry

The same spotless cleanliness of floor, the same airiness and freshness, the same absence of needless nicknacks, are characteristic of the smaller Austrian hotels. The big hotels are very much like those of other countries, a trifle less oppressive in their luxury, perhaps, rather more cheaply managed. In Innsbruck, and maybe elsewhere, there is a school of hotel-keeping. This was one of the chief industries of the Empire, and it will remain a valuable source of income to the Republic.

The greater part of Tirol has been ceded to Italy, but there remains the northern part in which are Innsbruck and the Brenner Pass and the charming hill country which runs along the Bavarian frontier; there remain Bad Gastein and Ischl; there is the Salzburg district with the world's gem of lake and mountain scenery in it; Zell-am-See, not to mention the town of Salzburg and the salt mines. There are, too, numbers of delightful little holiday places within easy reach of Vienna. So the tourist industry will still yield to the Austrians a rich harvest in summer and autumn, possibly in winter, too, for winter sports.

The local costumes are disappearing in the larger places and those which are in fairly close touch with the world, but they are still to be seen, on Sundays and holidays especially, in many of the remoter valleys. In Carinthia the dress of the girls and women is a short skirt, thick white stockings, gay garters, high-laced boots, with a short sleeveless jacket over a white blouse or shirt, a belt of richly-coloured needlework, and a pretty white cap with streamers of embroidery.

### Tirolese Both Tidy and Picturesque

In Tirol the men wear short loose knickerbockers leaving bare knees above the stocking, short coats, embroidered shirts, green felt hats with feathers, and huge nailed boots. All the peasant costumes are picturesque, and they all look exceedingly clean.

In their habits the Austrian farmers and cultivators—the great majority of the people—are very particular about cleanliness, both in their dress and their surroundings. Some of the inns which cater specially for country-folk are as dainty and well-managed as any in the land. The rooms are light and airy, the tables are covered with tempting cloths, and have flowers on them, the food is excellent, and the beer beyond praise. To an English visitor who showed his surprise at finding an hotel of this character run for peasants, the manager replied: "The peasants would not come here if it were not perfectly clean and well arranged."

In the Danube steamers there is the same good arrangement and cleanliness. The restaurants on board are good, and



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ADAM AND DEATH: SCENE IN AN ALPINE PEASANTS' PLAY

In the villages round Innsbruck, as far as Oberammergau over the modern border of Bavaria, the Tirol mountaineers maintained the old custom of composing and performing religious plays. Girls often took both male and female parts, but men are dominant now. Here is stricken Adam wearily going through life, followed by a quaint kind of Death, with some remarkable onlookers

used to be cheap; a bed in the saloon cost less than two shillings. This service on the chief river of Austria is a capital illustration of Austrian efficiency. It was set going nearly a hundred years ago by two Britons, but the management has long been purely Austrian.

The Danube is not "blue," as the title of one of Johann Strauss' waltzes proclaims it; its colour varies with the season. Sometimes it is grey, sometimes green, sometimes yellow, most often a light coffee colour. But it is a more interesting river than the Rhine. Its castles and monasteries are more impressive, the scenery is far more varied. Now it flows swiftly through narrow gorges, now it opens out into a smiling plain with mountains on the horizon, in another reach it washes the feet of mountains which rise steeply out of it. There are plenty of towns, big and little, on the banks of the Danube, filled with beauty and interest.

Almost every town has its museum, whether on the river or elsewhere, and these museums are by no means the dull and dusty abodes of futilities in glass cases which the average Englishman is accustomed to associate with the word. Here is another example of Austrian wisdom and enterprise. Most of these museums are State-aided; they are looked upon as valuable aids to education. Their aim is to show what was the life of each locality in the past, and to show also what are its industries and amusements to-day. Thus history can be learnt in the museums, the development of local resources, the changes of costume which time has brought with it, the altered habits of the people, the art of the present and the past.

Like the South of Germany, and unlike Prussia, Austria is a Roman Catholic country. No other religion, except that of the Jews, has any following worth consideration. The priests are of a far higher type than those of Italy, and the people are, as a rule, attached to them, and inclined to respect their opinions on other matters than those pertaining to their faith. In the country there is a general observance of Sunday morning Mass, usually at ten or even earlier; after they have heard it, the faithful can enjoy themselves as they please. In Tirol,



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Sunday afternoons are often devoted to rifle matches. The Tirolese are famous for their skill as shots, and whole countrysides turn out to attend the competitions. The churches are often filled to overflowing. Groups will be seen standing outside the open west doors, seeing and hearing what they can of the celebration. When they make excursions from home the peasants very often decide to visit some famous church or shrine.

### Devotion to Church and Empire

In the great church of the capital, the Stefanskirche, parties of country people in their gay local costumes can generally be seen going round with reverent gaze under the guidance of a priest and kneeling all together without a trace of self-consciousness or false shame to pray before the image of some noted saint.

The Tirolese are the most devotedly Catholic of all the Austrian populations. They were enthusiastically loyal also to the Hapsburg Emperors as long as they lasted. They were, as a consequence, and still are, obstinately German in their feelings and habits. They are even more German than the Austrians in general, of whom in their brusque, vigorous speech they often speak with some contempt. After the war, when they found that Austria was to be broken up, they tried to join themselves with Bavaria and become a province of the German Republic. Salzburg would have liked to do that as well, but the Peace Conference would not allow any additions to German territory.

### Musical Wood-Carvers of Tirol

There was bitter lamentation over the cession of South Tirol, with the magnificent Dolomites region of Italy. Meran and Botzen, which became Italian and were renamed Merano and Botzano, have nevertheless remained German in language, in appearance, in thought. A fine sturdy race are the Tirolese, with a keen sense of their history and an energy which has been turned from fighting to commercial and hotel-keeping activities. Like all the Austrians, the Tirolese are a musical folk. The zither is their favourite instrument and they handle it most effectively. In other parts one often hears still the xylophone; everywhere good voices abound, and chorus singing is a common accomplishment among the village people as well as in the musical societies of the towns. The Tirolese go in more for cattle than for cultivation. On the "alms," or Lower Alps, there is rich grassland; the hay can be cut two or three times a year. In summer the schools are shut and the children go up to the "alm" to help with the haymaking or to look after the cows turned out to pasture on the heights.

Wood-carving is a home industry during the winter in peasant homes; visitors to Innsbruck find shops full of it. This capital of Tirol is a fine old town, overhung almost by mountains and with the swift River Inn foaming through it, green from the glaciers whence it flows. Graz (pronounced Grates), the chief town of Styria, ninety miles from Vienna, has an abiding charm also, both of situation and of antiquity.

### Carinthia's Homely Charm

Styria is predominantly German, so are Carinthia and the Salzburg province.

Carinthia is a land of warm, wooded valleys, broad enough to enclose lakes, with the fir forests of the lower slopes of mountain ranges framing them and with the summits far away cutting the distant horizon. Klagenfurt is the capital of the province, a quiet old place looking across the Karawanken mountains. Larger and busier is Villach, through which runs the railway from Central Europe to the Adriatic. This line, called the Tauern, after the range which it pierces near the Bavarian frontier, opened up a delightful district for tourists and one of which advantage was at once taken. The obstacles to be overcome were many and severe; it was to the credit of Austrian railway engineers that they were successfully overcome. Carinthia profited notably by its construction; this very pretty and interesting part of Austria, with its companies of peasant singers and



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HOMING LUMBERJACKS OF THE EASTERN ALPS IN AUSTRIA

Unlike their North American rivals, who, in shifting, barrack-like camps, hew through a continent, the Austrian lumbermen lead a quiet, steady life with their womenfolk in picturesque huts by perpetual Alpine forests. Where they cut, they replant, and with a little cattle-raising and farming continue the work that has gone on, in the same place, for many scores of generations

exquisite folk-music, its delicious lakes and sleepy old towns, its comfortable farmsteads with their meadows and orchards, its varied landscapes, its pleasant, kindly, melodious people, deserves to be better known.

Here is a nation, then, which conquers the good will of all, which has a nature in tune with the charm of the country it inhabits, which has added preciously to the world's possessions in music, which in the teaching of crafts is ahead of many other nations, which has a greater share than any other people of the spirit which we call artistic (as the delightful drawings and paintings by Viennese school-children, the pupils of Professor Cisek, proved, when they were exhibited to incredulous and admiring London). Of its value to the world there can be no question. If by the cold decisions of politicians it were to be cruelly strangled, there would remain an ineffaceable reproach against the twentieth century.

Such an event is inconceivable. Whether they keep their independence or unite with their kinsmen in Germany, there can be no doubt that the Austrian-Germans will hold their own among the peoples of the earth and, if the fearful penalty they have suffered be not lost upon them, they will be wiser than they were before in their easy-going days.



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THE QUAINT OLD MARKET OF FRUIT-SELLERS IN THE AM HOF SQUARE OF VIENNA

With enormous umbrellas shading their stalls, in the fine historic square by the Imperial palace, the kerchiefed, shrewd Bohemian women in Vienna still hold to their traditional trade of greengrocery in the capital of the fallen Empire. They begin as apple-women at the street corners and work up gradually, as their jealously hoarded capital increases, to the solid prosperous-looking stalls in the Am Hof

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# Austria

## II. The Rise and Fall of the Great Hapsburg Empire

By Geoffrey Drage, M.A.

Author of "Austria-Hungary"

THE key to the history of the Empire of Austria from the foundation of the Ostmark to the reforms of 1906 lies in this sentence: "Austria is not a state, but a government." We have, in fact, not to deal with the continuous development of one great race, with a national language, literature, and religion, but with the evolution, under one government, of many different populations living in territories gathered together in the course of many centuries by chance, by purchase, by marriage settlements, and by war, varying as widely in every essential particular as the environment in which their lot was cast.

Austrian history resolves itself into an account of the manner in which the heterogeneous lands and peoples represented in the Austrian Reichsrath, or Parliament, before the war were gathered, and, till 1918, held together. The chief connecting threads are the Danubian river system round which the Austrian territories centre, the junction of the trade routes in the imperial city of Vienna, and the common allegiance to the ruling house.

### The Beginnings of Austria

The name of Austria—literally Kingdom of the East—appears for the first time in history in 996, in a document signed by the Emperor Otto III., which contains the words: "In regione vulgari nomine Ostarrichi." By the end of the tenth century this frontier district, which served as a buffer between the Holy Roman Empire and Hungary, was virtually made a hereditary margraviate in the Babenberg family, since the Emperor felt it was expedient that one family should interest itself in this territory "ever in danger." Throughout the eleventh century the march was enlarged by further accessions in reward for service and by right of conquest.

To the House of Babenberg, like the House of Hapsburg, marriage brought fortune. In 1138, Konrad of Franconia, brother-in-law of Margrave Leopold IV., became Emperor, and conferred the duchy of the rebellious House of Bavaria upon the ruler of Austria. Henry II., Leopold's brother, became the first hereditary Duke of Austria, and in 1156 received from Frederick Barbarossa the famous charter known as "Privilegium Minus," which marked the first step in the process by which Austria, while outwardly belonging to the Empire, became inwardly an independent territorial state. Under Leopold V., who succeeded Henry II. in 1177, the territory was further increased by the addition of the Margraviate of Styria, and the name of Austria became known in Western Europe by the part he took in the third Crusade, and by his seizure and imprisonment in Vienna of Richard Cœur de Lion on his way back to England from Palestine.

### A Period of Misery and Confusion

His successors, Frederick I. and Leopold VI., surnamed the Glorious, also became Crusaders, and under the last-named the internal commerce and industry of the territory were developed, the towns of Enns, Krems, and Vienna receiving charters from him. Not only did wealth increase to a remarkable extent, but poetry and the arts were cultivated "with passion" at the Court of the House of Babenberg, and a German literature flourished. In 1246, however, Frederick the Quarrelsome, the last of the Babenbergs, was killed on the banks of the Leitha, fighting against Hungary, the hereditary foe of his house. He left his dominions in misery.

From 1246 to 1276 there was a confused period in which various claimants struggled for the possession of the Austrian lands. For some time Ottokar, King of Bohemia, appeared to be in the ascendant, but from 1273, the year in which Rudolph of Hapsburg was elected head of the Holy Roman Empire, it became clear that he had designs upon the Babenberg inheritance. In these he was eventually successful, thanks to his victory at Marchfeld (1278), when Ottokar was slain.

### Seven Centuries of Hapsburg Rule

The founder of the House of Hapsburg, which reigned till 1918, was born on May Day in 1218, in the old castle of the Counts of Upper Alsace, Habsburg or Habichtsburg on the Aar, between Olten and Zürich, with a modest title and a much more modest heritage. He was a soldier of fortune, who by much valour and enterprise, by the acquisition of land through the death of his uncle, by the fame of his military exploits, and a certain charm of manner, gradually raised himself until, in his fifty-sixth year, he reached the highest position in the Christian world.



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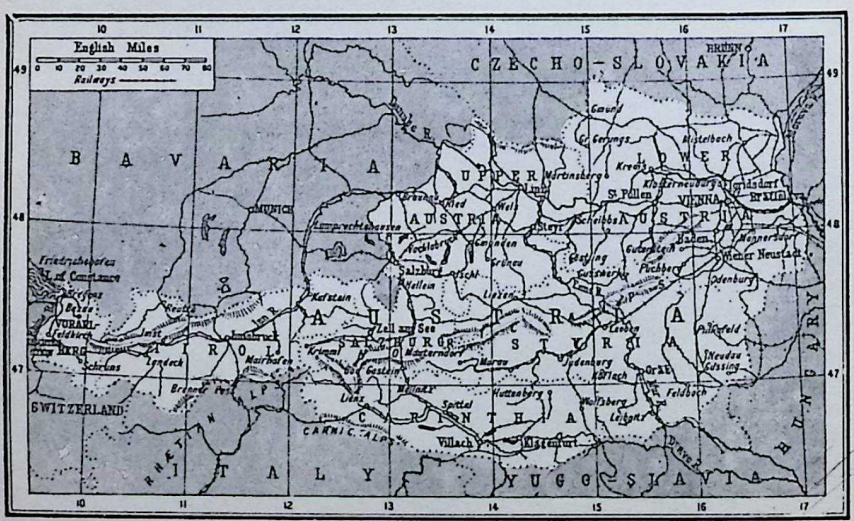
After the accession of the Hapsburg dynasty the first important event in Austrian history was the acquisition, partly by virtue of a marriage settlement, and partly by purchase, of Tirol. By this acquisition Austria came into contact with the old possessions of the Counts of Alsace in Germany and Switzerland, and also opened up communication with Italy. In 1379 the Austrian State was dismembered, Albert and Leopold, the brothers of Rudolph IV., dividing the hereditary states between them. In 1457, however, the Albertine branch came to an end, and the territories, which had been enlarged by new acquisitions, among them Trieste (1382), were again united.

A few years earlier (1453) the Turks had taken Constantinople, an event which deeply affected the cultural advance of Europe, and was of vital importance to the political future of Austria. It was the pressure of the Turk which not only forced Austria, Bohemia, and Hungary to sink their common differences, in order to present a common front to the infidel, but kept this incongruous alliance together for centuries to come. The pressure began immediately. In 1472, 1473, and 1493, Frederick saw his estates ravaged by the Ottomans, who penetrated as far as Styria.

Frederick's successor, Maximilian I. (1493-1519), was the first of the Hapsburgs to play a great part in European politics, and from his accession the Holy Roman Empire, which had been Teutonised under Otho, became more and more an Austrian appanage. Maximilian united under his sceptre all the dominions of his house, Austria proper, Styria, Carinthia, Carniola, and Tirol, while Trieste and Fiume gave him access to the sea. In 1499, by the peace of Basel, he lost Switzerland, but in 1500 he inherited Görz and Gradisca, Mitterburg and Pusterthal. His reign is chiefly distinguished by his struggle with France and the great part he played in Germany. But the interest he evoked and the fame he enjoyed as Emperor did not do more than shed a lustre on his hereditary dominions, though Austria was directly affected by the matrimonial alliance with the Royal Houses of Bohemia and Hungary, which laid the foundation of her position in modern times.

But while the prestige of the Hapsburgs grew in Europe, the prosperity of the country they owned diminished. Famine was rife in the hereditary lands, and famine, joined to the unjust exactions of the selfish nobility, gave rise to the peasant war in Carniola in 1509.

Seven years after the death of Maximilian, the Turks defeated the Hungarian army at Mohacs (1526), and in that battle Louis III., King of Hungary and Bohemia, was defeated and slain. A few months later Ferdinand I., the Spanish-bred grandson of Maximilian and brother of Charles V., became King of Hungary and Bohemia as well as Archduke of Austria. Hungary and Bohemia nominally remained distinct from the hereditary dominions. Nominally they had nothing in common save the person of the sovereign, but practically they were forced to become one state in the presence of their common




THE FEDERAL REPUBLIC OF AUSTRIA AFTER THE TREATY OF ST. GERMAIN, 1919



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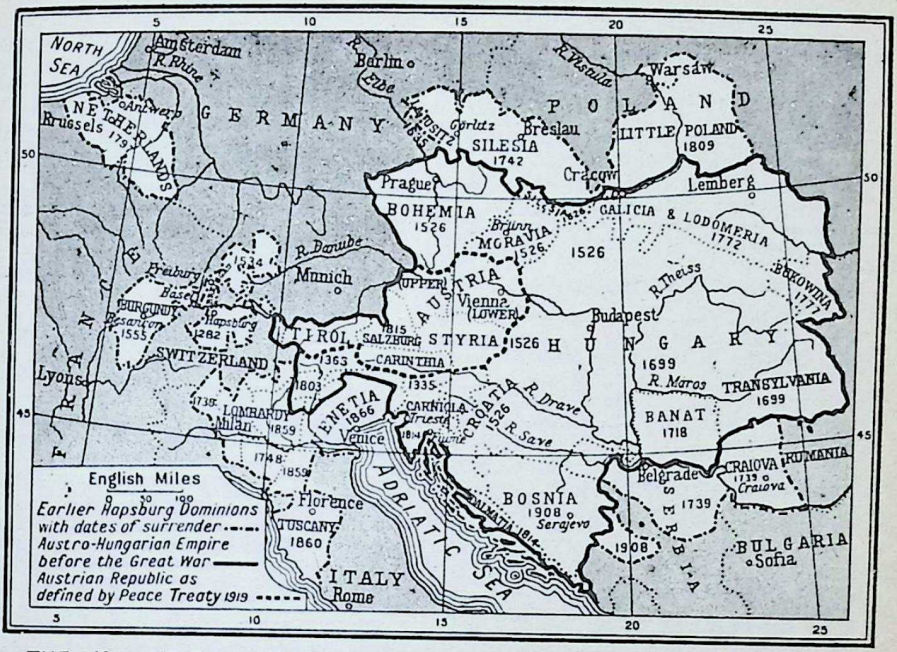


THE RISE AND FALL OF THE HAPSBURG AND AUSTRO-HUNGARIAN EMPIRES

The countries and kingdoms which made up the great Austro-Hungarian Empire are shown within the black line with the dates at which each territory was acquired. All, except the small portion shown as now constituting the Austrian Republic, were lost after the Great War. The dates marked in the older Hapsburg dominions are the years in which these lands were finally surrendered

foe. Geographically, Bohemia forms an independent isolated unit, shut in by mountains on three sides, belonging rather to the Elbe system than to the Danube. While the Babenberg Duchy was painfully adding county to county, still an insignificant fief of the Empire, Bohemia, with well marked borders, was already a kingdom, having attained the royal title in 1204. In 1256 the Czech king, Ottokar II., refused the imperial crown.

In the fourteenth century, under Charles (the son of the blind king, John, of Luxemburg, killed at Crecy), who was elected Emperor in 1347, Bohemia became the centre round which the Empire gravitated, a mere annex to Czech prosperity. Prague became in 1348 the seat of a university, second only to that of Paris, and though not a Czech by birth, Charles well earned the title of Father of Bohemia and Stepfather of the Empire. The Bohemian king became one of the seven imperial electors, but Bohemia remained exempt from imperial interference, as the Bohemian estates alone had the right to elect their ruler.

The reign of Charles' incompetent son Vacslav (Wenceslaus) IV. coincided with the great schism resulting from the election of two popes at Rome on the death of Gregory IV. in 1377, and the reform movement of John Hus. The serious internal position in Bohemia arising from the impotence of the king and the disorders in all ranks of the ecclesiastical body was further aggravated by the mutinous condition of the serfs.

A revolution was inevitable, and religion being the principal interest in the Middle Ages, it was in the world of religious ideas that the revolution took place. John Hus, the Wycliffe of Bohemia, was the hero of this movement, and expressed the protests of nationality, of morality, and of dogma against the German influence in Bohemia and the corruption of the Church.

In July, 1415, Hus, who had already been imprisoned, was tried and burned, after a final refusal to recant made at the stake. His martyrdom aroused a storm of indignation and a great revolt broke out. At first the Husite rebels were victorious. Their exploits filled all Europe with alarm and admiration, while their doctrines spread far beyond Bohemia.

In 1436 peace was at length concluded, but the Czechs re-entered the Church without surrendering their principles, and gained recognition of their nationality; for Sigismund, the last of the House of Luxemburg, promised to appoint none but native officials in Bohemia. The religious difficulty remained unsettled in succeeding reigns, and indeed received a fresh impetus from the doctrines of



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Luther, who began to preach in 1521. When then Bohemia came under the domination of Ferdinand I., it was a kingdom tenanted by a nation full of vitality with glorious and ancient traditions, tenacious of its nationality and religion, the champion of intellectual and religious freedom, a kingdom larger, more populous, and more illustrious than the archduchy with which it was henceforward to be associated.

### Vigour of the Magyar Spirit

For more than a century and a half after the battle of Mohacs, Hungary did not directly influence the internal condition of Austria, being perpetually in insurrection and periodically in alliance with the Turks. In the Magyar state a vigorous race had preserved the national and territorial integrity of the state for hundreds of years, and here the reformed religion had obtained many stubborn adherents; but the most serious difficulty which the Austrian Government had to face and to which, after centuries of struggle, it had to capitulate, was the devotion of the Magyars to their Constitution, and this Constitutionalism proved more baffling than Bohemian heresy.

To Bohemia and Hungary the accession of the Hapsburgs in 1526 was the fulfilment of a contract. Ferdinand was offered the double throne in return for protection against the Turks. The settlement was, in short, in the view of the Diets, a triple alliance which involved no sacrifice of rights or privileges.

Ferdinand, on his side, did not concern himself with Constitutional niceties. His accession meant to him a wide extension of the Hapsburg lands, and his policy was to centralize the Government. Under this monarch the salient characteristics which the Hapsburg rule retained up till the settlement in 1867 were all evinced. The Government was despotic, military, bureaucratic, centralizing, and Germanising without being German, for the Court was Spanish, Burgundian, and French.

### Pursuing the Shadow of Empire

Being endowed with remarkable political insight and unusual experience in politics and diplomacy, the Hapsburgs enlisted the two great forces—the one moral and the other social—the Church and the nobility, in support of their idea of the State. The Hapsburg policy was guided by the mediæval conception of the universal Church and the universal Empire, the Church as the helpmeet of the State, an idea which gathered strength from the relations they were obliged to keep up with the many neighbours of their various possessions.

On the other hand, the Hapsburgs recognized that it was impossible to Germanise the whole heterogeneous mass of peoples under their rule, but they strove to cement the Triune State by the creation of an Austrian élite which should rally round the throne. This was the most original conception of their race. The nobles from the different quarters of their dominions congregated at Vienna all the more because many families were driven into Austria by Turkish invasions, and there they inter-married and became practically denationalised.

Had Ferdinand and his successors contented themselves with attempting to form an Austrian State there can be little doubt they would have succeeded; for, backed by the Church and the nobility, they could well have moulded the Triune State into one united realm. But the archduke was overshadowed by the Emperor, and the Hapsburgs sacrificed the substance of the Austrian State to the shadow of the Empire, which they were not strong enough to restore.

They did not realize the incompatibility of the Empire and the Austrian State, and were unable to see that by clinging to the crown which had ceased to be either Holy, or Roman, or Imperial, except in name, and by identifying themselves with Germany, they ruined their chances of assimilating Hungary and Bohemia.

### The Empire's Vicissitudes in 400 Years

To them, as emperors of Austria, absorption might have been possible, but to them as emperors of Germany it was impossible because it appeared to be absorption by an alien Power, and that idea strengthened Hungarian and Bohemian resistance.

The essential feature of the history of the Austrian State from 1526 to 1914 is the varying success of the Austrian policy in Bohemia and Hungary—while Bohemia succumbed, Hungary succeeded in saving her Constitution and her national existence.

Territorial changes have constantly occurred in Austrian history since 1526. Apart from the Austrian Netherlands, which were united to the monarchy from 1712 to 1797, the following were the most important acquisitions made by the Triune State after the expulsion of the Turk from Hungary at the end of the seventeenth century: the county of Zips in Galicia in 1772, the Bukowina in 1777, and Western Galicia, gained by the third partition of Poland in 1795. Two years later, by the Treaty of Campo Formio, Istria, Dalmatia, and the Gulf of Cattaro fell to Austria. In the nineteenth century the Republic of Cracow was annexed (1846), while Bosnia and the Herzegovina were occupied in 1878 and annexed in 1908.



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Losses were sustained by the Empire in this period, the most important being those of Silesia in the wars with Frederick the Great in the eighteenth century, and in Italy in the nineteenth century. The loss of Lombardy in 1859 and of Venetia in 1866 closed the southern gate of the Empire, while the defeat in the Austro-Prussian War at the latter date closed the western door, throwing Austria back on herself, and making her even more definitely the Empire of the East. At the outbreak of the Great War Francis Joseph's monarchy included the Empire of Austria, the Kingdoms of Bohemia, Galicia and Lodomeria and Dalmatia, as well as the Apostolic Kingdom of Hungary.

In 1867, when it became manifest that the effort to realize one German ideal as a whole had failed, a change came about and, with the ingenious and novel link of the Delegations, an attempt was made to realize two separate ideals, the German and the Magyar. This attempt was finally shattered in the Great War of 1914-1918.

Nevertheless, the lands which composed the Austro-Hungarian Empire supplement each other's needs and have long been accustomed to each other's ways. In business, the knowledge of the requirements of a market and the habit of supplying them constitute a far greater factor than is generally recognized. Vienna is in fact the natural market of Austria-Hungary. Economically the whole territory is united by Nature, and the work of Nature has been supplemented by the network of railways which are in these days more important than waterways.

Further, the military routes coincide with the trade routes, so that the two first conditions of a great Power, military and economic unity, are satisfied.

Few countries can rival Austria in the glorious memories and the bitter prejudices she has aroused; few countries have the same record of dauntless gallantry and dogged ill-fortune; few are the home of so many lost causes and forgotten beliefs. There is the splendid gallery of rulers and national heroes, and there is the pity of the long and losing fight made with all the tenacity of men of ancient lineage and unbroken pride for the Church of Rome and for the policy of the Holy Alliance against religious and political freedom.

Since 1918 proposals have been made for a Danubian Confederation to consist of (1) the northern states (the Czecho-Slovak); (2) the southern states (the Serbs, Croats, and Slovenes), the Germans, and the Magyars. So far these proposals have proved fruitless. But Europe has not yet finished with the problems we have touched on. The riddle of the Eastern Empire or Oesterreich is not yet solved.

## AUSTRIA: FACTS AND FIGURES

### The Country

The Treaty of St. Germain, signed in September, 1919, gave to the Federal Republic of Austria the following territories (or "Lands") of the old Austro-Hungarian Empire: Upper Austria provinces, Lower Austria and Vienna, Salzburg, North Tirol, Styria, Carinthia, Vorarlberg, and German Western Hungary.

Census of January, 1920, showed approximate area to be 30,716 square miles and population to be 6,139,197. These figures do not include German Western Hungary, about 1,684 square miles with estimated population of 345,000, making totals for the Austrian Republic 32,400 square miles and population 6,484,197.

### Government and Constitution

The Austrian Republic (Die Republik Oesterreich) was proclaimed November 12th, 1918. Under Constitution of November, 1920, it became a Federal Republic governed through two Federal chambers, Bundesrat and Nationalrat. President of the Bundesrat (Federal Diet) is President of the Federal Republic. The old Provincial Diets are retained as legislative bodies for the Lands.

### Army and Navy

The Treaty of St. Germain required the Army, Navy, and Air Force to be demobilised and reduced to minima and all warships to be surrendered. The Republican Army is organized on the basis of voluntary enlistment for twelve years. There is now no Austrian seaboard, and therefore no Republican Navy beyond a few small vessels on the Danube.

### Commerce and Industries

Values of Austrian commerce not available since the war. Exports (1920) about 780,000 tons; imports about 2,680,000 tons.

Principal industry is agriculture, but foods produced are not sufficient for needs of the population. Forestry is an important asset. Lignite, brown coal (2,000,000 tons per annum), anthracite (133,000 tons) and iron ore (2,000,000 tons) are principal minerals remaining to Austria. Moderate quantities of lead, copper, zinc, gold, and silver ore are also worked.

Piano-making and manufacture of motor-cars, textiles, and glass are still Austrian industries, though greatly diminished.

### Chief Towns

Vienna, the capital, now separated from the Lands and a political entity by itself, had population of 1,842,000 in 1920, representing reduction of about 300,000 on the 1914 figures. Graz (157,000), Linz (93,000), Innsbruck (56,000), Salzburg (36,000), and Wiener Neustadt (35,000) are other principal towns.

### Money

Standard gold coin was the krone or crown (24.22 to the £ in 1914) minted in 100, 20, and 10 crown pieces. The krone—100 heiler. Few or no coins in circulation, paper money being almost exclusively in use with krone of very low and greatly varying sterling value.



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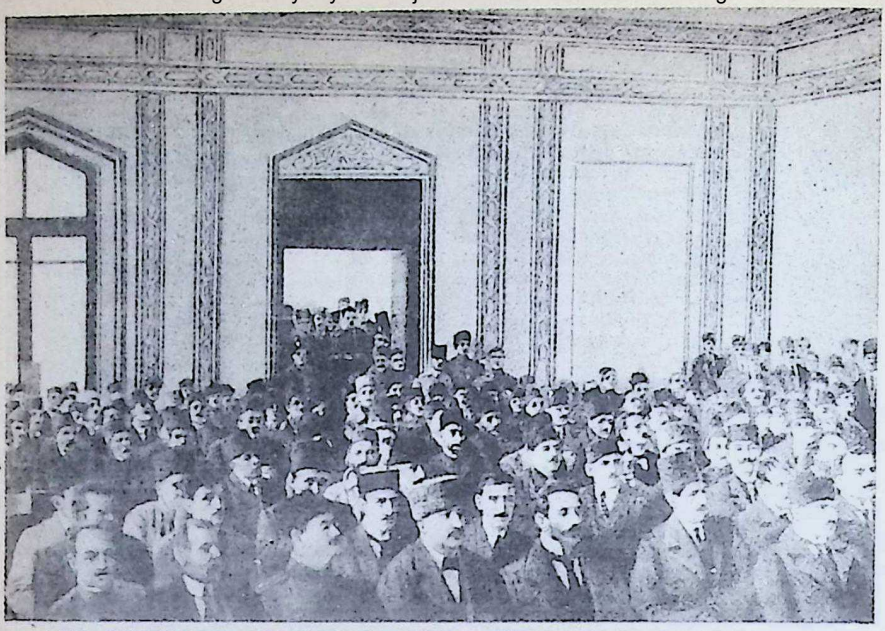

THE CULTIVATED TARTARS BEGINNING THEIR WORK FOR FREEDOM

Most of these Tartar parliamentarians of Azerbaijan have learnt to cut their hair, shave, and dress in European fashion in the last generation. Some are millionaires, owing to their luck in possessing land with oil under it. A life of keen business has made them the most intelligent of Moslems

FIRST MEETING OF THE PARLIAMENT OF A MOSLEM REPUBLIC

On the left are the ministers of Azerbaijan; on the right, a fezzed Turk is Speaker. The scene is of peculiar interest, in that Moslems despise popular government in time of danger and rely on a military dictator. In this case, however, European financiers, interested in Baku oil, handled the matter in order to win for the Republic aid at the Peace Conference

*Photos, Azerbaijan Agency*



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# Azerbaijan

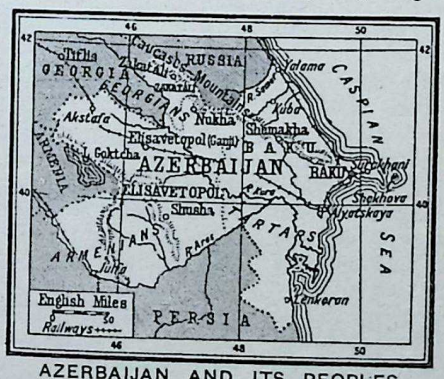
## The Tartar Republic of the Land of Flames

### By Hamilton Fyfe

Special Correspondent of the "Daily Mail" in Russia

IF you scratch a Russian you find a Tartar," says the French proverb, which contains, like most proverbs, some truth, but by no means the whole. The Tartars, or Tatars, a race related to the Mongols, have roamed about Eastern Russia and traded all over the country from time immemorial. Many suppose they drifted in with Jenghiz Khan, but there were Tartars in Russia long before. They certainly have influenced the Russian character, both by mingling Eastern with Slav blood, and by implanting certain elements of Persian and Chinese culture together with ideas of government which belong to the East rather than the West. The streak of ferocity which is to be found in the Russian nature, combined with mildness and friendly toleration, may be due to the Tartar strain.

But the Tartar is still distinct from the Russian. Nothing approaching an absorption of one race in the other has taken place. This is due chiefly to the difference of religion. The Tartars were originally Buddhists, or Shamans, but they exchanged this faith for Islam, and they have been Moslems ever since. The founding of the State of Azerbaijan, as a consequence of the Russian Revolution, was specially interesting, because it brought into being the first Moslem Republic. This was composed of the provinces of Baku and Elisavetopol, with a coast line on the Caspian Sea, the Caucasus Mountains sheltering it on the west, and Persia to the south. Here the Tartars form the majority of the population.




AZERBAIJAN AND ITS PEOPLES

They can easily be distinguished from Russians, Armenians, Georgians, and other nationalities inhabiting this part of the world by their flat, wide faces, yellow complexions, small eyes set on the slant, high cheek-bones, thin hair, and frequently beardless chins. These are the racial characteristics of the Mongols also, but in them they are more marked than in the Tartars. The Tartars are a pleasanter looking people. They are hard workers and trustworthy, shrewd, and thrifty. If left alone, they live quietly and contentedly in their own communities or with Christians. No attempts are made to convert them. The Russian peasant says: "God gave them their religion, as He gave us ours." It is only when the Tartars are stirred up to hatred of Christians by fanatics or by such police spies and agents provocateurs as flourished under the Tsars, and were employed to provoke pogroms, that their habitual calm is disturbed.

Unfortunately, the educated among them are the more inclined to fanaticism. Instead of enlarging the mind, education upon purely religious lines has a narrowing effect. Learning confined to theology is apt to set up barriers rather than to cast them down. Tartars who have been students call Christians infidels (which is, after all, only what the Christians call them). They will not mix freely with them. They feel that it is the duty



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TWO FIGHTING TARTARS OF NIJ

They descend, almost unchanged, from the first of the old invaders of the Caspian Sea oil land. Untamed by riches, they form the fighting element of the little Moslem state over which Turk and Russian have fought

of good Moslems to despise them. Fortunately, but a small proportion of the Tartars are educated; for the most part they are kindly and hospitable to all men.

Some of them still lead a wandering, pastoral life, driving their flocks of sheep from place to place. Most have settled down to agriculture. If you arrive at a Tartar village and ask for a night's shelter you will be given a heap of rugs and cushions to sleep on, and you may sleep soundly in the knowledge that both the person and the property of a guest are sacred. A sheep will be killed for you, and the whole of it, cut up into pieces, will be boiled in a huge cauldron. This will be your meal, in all probability without vegetables or bread. Your hosts will pick out specially succulent morsels from the wooden bowl in which the mutton is served, and push them into your mouth as a sign of their gladness at your visit. In another bowl koumiss (mares' milk) is passed round to each in turn.

The Tartar women are veiled as a rule, according to Mahomedan ordinance. They cannot take any part in the entertainment of male guests, but as they are neither particularly well-looking nor particularly intelligent, this is no great drawback. By way of diversion music may be provided; the instrument most common among the Tartars is a kind of flute, from which they produce airs both plaintive and cheerful, some of the latter being so infectious that they generally cause the hearers to stand up and "shake a leg." The gramophone has found its way into many Tartar homes, and is listened to with delight. As you sit, or, more probably, lie on the floor with a cushion under you, among these pleasant, friendly folk, it is difficult to understand how the appalling massacres at Baku can have happened which, in 1905, horrified the world.

In this connexion, however, there are two things to be kept in mind. First, the fighting was done by the town Tartars, who are a more desperate lot than the countryfolk. Not that they are generally inclined to bloodshed; they are, indeed, an orderly population, anxious, most of all, to get on with their business. But they are capable, when their fanaticism is stirred, of the most atrocious deeds. In the second place the Armenians, against whom the



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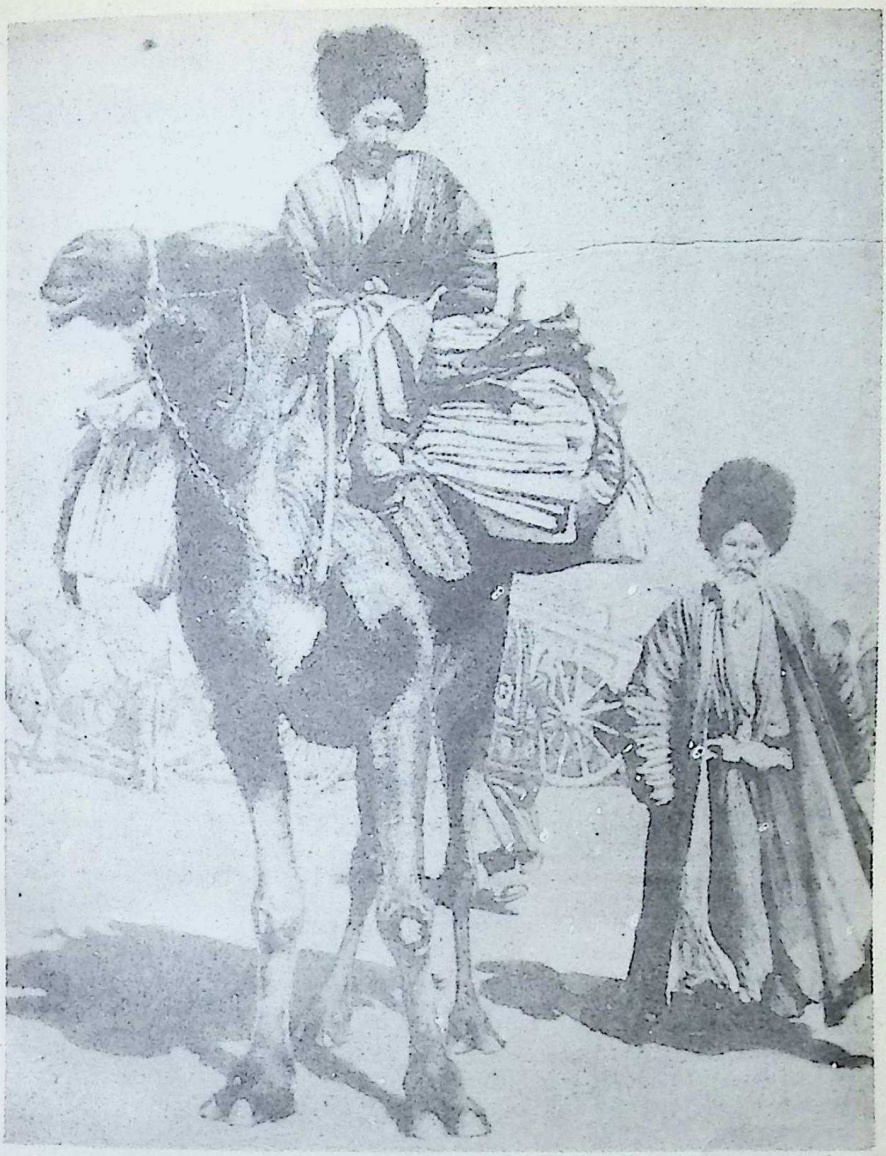

NOMAD TARTAR CAMELMAN TAKING LAMBSKINS TO MARKET

Although the Tartars settled in the Southern Caucasus long before the Turks broke through, many of them still maintain the old wandering pastoral life, and, mounted on their camels, lead their flocks from pasturage to pasturage. This Tartar specialises in Astrakhan lambs, which are killed immediately after birth, the skins being made into fashionable Astrakhan furs

fanaticism of the Tartars was inflamed, committed atrocities almost as bad, when once the fighting had begun.

The first battle between Tartars and Armenians, which lasted three days, was begun by a Tartar oilfield owner, a rich man and influential, who shot an Armenian with whom he had a private quarrel. He then gave himself up to a policeman, but before they could get away a number of Armenians gathered, and he was shot dead, too. Then the cry "The Armenians have risen" went through the Tartar quarters, and pitiless killing began. In September, seven months later, there was another



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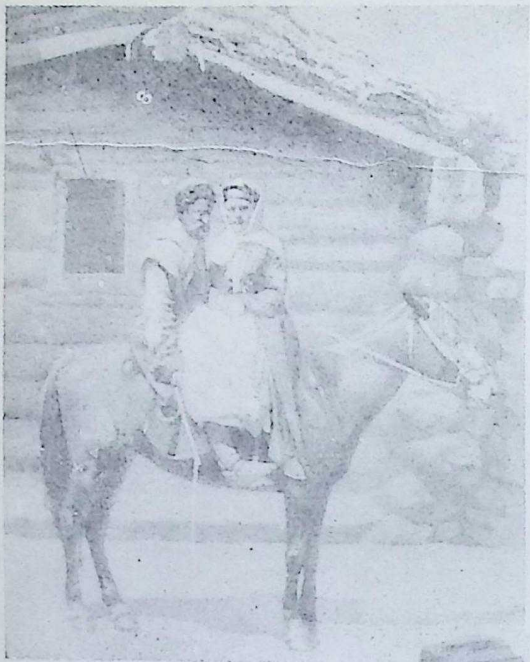

A CAUCASIAN PILLION
They live in the mountains above Baku in the rude cabin beside which they have mounted together their only horse

outbreak of savagery. As the mayor of Baku said, "Tartars and Armenians killed each other without knowing why." Afterwards it transpired that the Russian authorities had egged on the Moslems to attack the Armenians for some political reason. Since then the two elements in Azerbaijan have lived in peace, and that is what the great mass, both of Christians and of Moslems, desire.

Here and there tribes or sects still keep up old fanatical customs, such as that known as "Chucksi Wucksi," after a cry that is repeated frequently and fiercely by worshippers who, like the priests of Baal, cut themselves with knives. They slash their heads in a frenzy, and many inflict fatal wounds. Others beat themselves with rods or with chains. The idea is to do penance for sins, and it is therefore not surprising that the village where this ceremony of self-mutilation is most savagely celebrated has also the reputation of being inhabited chiefly by robbers. Some of the mutilators, however, are engaged by rich Tartars to do vicarious penance. The rich men ease their consciences by payment; the poor wretches who gash themselves are glad to earn the money.

Many Tartars have become very wealthy, especially since the Baku oilfields rivalled the production of America and prevented the oil kings of the

THE TARTAR ROAD TO REFINEMENT
Father, a Tartar, has made money out of the oilfield, and bought a Georgian wife. She has dressed her boys in the costume of her people, and is bringing them up like little gentlemen of European refinement



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FUGITIVES FROM THE LAND OF EVERLASTING FLAMES

They are Persians of Baku, escaping by a Russian steamer to the farther side of the Caspian Sea, in the days when Turks and revolutionaries were making life uncomfortable for quiet people. It was the ancient Persians who discovered the fiery oil-wells, set up their fire temples there, and gave the land its name of Azerbaijan, or "country of everlasting flames"

*Photo, Miss C. Y. Hunter*

United States from establishing a monopoly. Baku is the capital of Azerbaijan. It lies on a fine bay in the Caspian, and from the sea its flat-roofed, white houses, built up a hill and amidst gardens, have an attractive appearance. It has many large public buildings and many private palaces upon which money has been lavished by those who have made money out of petroleum.

From very early times the region around Baku has been known as the source of "natural fire." One of the most ancient temples in the world still stands some ten miles to the north of the city, a temple of fire worship as practised by the Persians. Here the sacred fire is still tended. Jets of naphtha gas are lighted, and before them a dervish chants monotonously and rings a bell. Pilgrims come from near and far to see the flame, though now it is no longer a marvel. Not even the once miraculous "setting fire to the sea" can cause much wonderment in these days, which have seen enormous columns of petroleum hurled into the air by subterranean force for weeks on end, and flares of immense size lighting up whole districts. The surface of the sea is at many places covered with oil, which comes up from a depth of fifteen or twenty feet; throwing a piece of flaming tow upon it sets the "water on fire" for some distance.

Once the Baku region belonged to the Shahs of Persia; it was conquered and kept by Russia early in the nineteenth century. From that date very little was heard of it until the 'seventies, when it began to be talked of as the scene of an oil boom. The Russian Tsar put up several pieces of land in the oil-bearing area to auction. These were valued at some £50,000; they fetched nearly £300,000. A notion prevailed that they were the only lands beneath which petroleum was known to exist, and the bidding was furious. Then stories came



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MEDLEY OF RACES IN THE CENTRE OF AZERBAIJAN

These are some of the folk of Elisavetopol, a town between Baku and Batum. They include the original Tat, who is an ancient Persian and first owner, his neighbours the Armenian and Georgian, the raiding Kurd, the invading Tartar and later Turki conquerors. The womenfolk show some effects of blends of blood in the old harem life through the centuries

to Europe of " spouters " or " gushers " which rose high into the air and wasted unimaginable quantities of oil before they could be " capped." When the drills had got down to a certain depth they plunged into the subterranean lakes of petroleum, and through the pipes, which had been sunk as the drillers worked, the oil came up with a rush, carrying everything before it.

No matter how heavy was the cap over the mouth of the well, a fierce burst of oil would blow it off, and it might take months to get the spouter under control. It was soon recognized that the Caucasian oilfields were as rich as any in the world, and they were quickly covered with the wooden derricks over the well-heads which make all oilfields look like a burnt forest, unutterably desolate and disagreeable. Someone, struck by this and by the stained, grimy aspect of the workers, nicknamed one of the fields the Devil's Bazaar, and the name has stuck to it ever since. If the oil for which the world is asking in greater quantity than ever is steadily produced in Azerbaijan, the Republic will be, for its size, the richest state in the world in natural resources. Even without oil it would be well off, for it has fertile soil ; valuable fisheries, including sturgeon, salmon, and herring ; a trade in caviar (sturgeon's roe) second only to that of Astrakhan ; forests abounding in oak and other hard woods, for which there is continual demand.

What the people need is tranquillity. For a time they were sorely perplexed. At first they decided to form a federal state with Georgia and Armenia, but this Transcaucasian Republic did not last more than a year. Then they were obliged to yield to Bolshevist attack. In 1922, however, the federation was revived. But if they are let alone and are sensible enough to let others alone, the good qualities of the Azerbaijan people will, no doubt, win through, and the first Moslem Republic will show that the followers of Islam are as competent to manage their own affairs as the adherents of other faiths.



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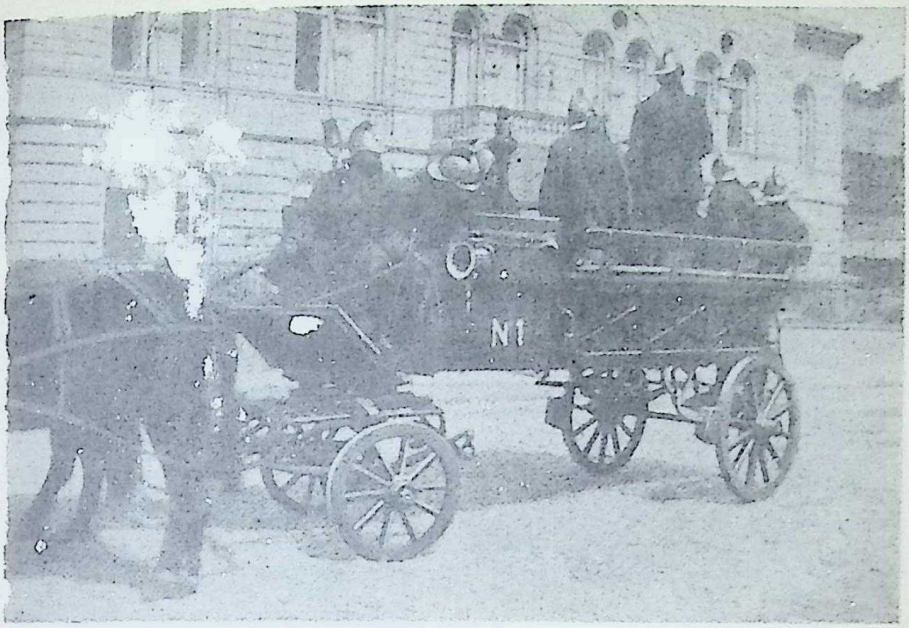

THE LESSON OF BAKU'S HORSE-DRAWN FIRE ENGINE

In spite of her abundant oil power, Baku has no quick-starting, petrol-driven fire-engine. Her best firemen are dead or fugitive, as also are her fine body of European engineers. Overrun by Armenian revolutionaries, Turkish invaders, and Russian Bolshevists, the city became empty of real human ability, and was lucky in having enough food for its horses and workfolk

FIREMEN OF THE LAND OF ETERNAL FIRES

This is the fire department of Baku town, which lies on a rocky peninsula, through which burst streams of inflammable gas, as well as springs of naphtha and spouting oil. Modern refining works and ways of oil transport have not diminished the number of fires that gave the country its ancient name

*Photos, Maynard Owen Williams*



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A BELGIAN MILKWOMAN ON HER MORNING ROUND

In the smaller towns of Belgium the daily milk supplies are still distributed from door to door in little carts generally drawn by dogs. Various breeds are employed, and they pull weights which are surprising to those unaware of the dog's powers as a draught animal

*Photo, Donald McLeish*

BENEVOLENT GOVERNMENT KEEPS AN EYE ON THE MILK

An inspector recording the details of a sample of milk he has taken for examination. The fine team of animals harnessed to the cart help their owner in her business in various ways, as, for example, by turning the wheel churns in common use throughout Belgium



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# Belgium

## I. The Industrious Land of Fleming & Walloon

By Hamilton Fyfe

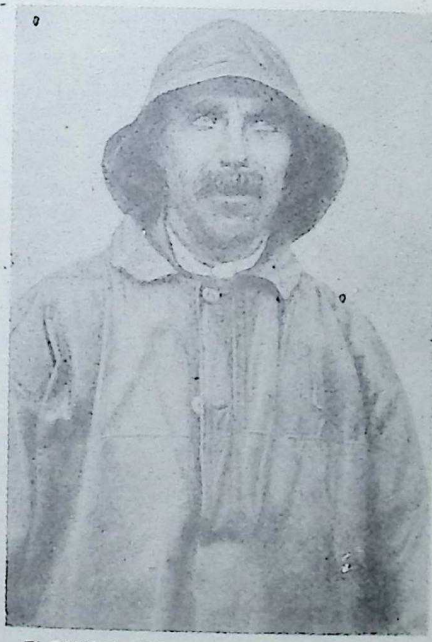
Special Correspondent of the "Daily Mail" in France and Belgium

BELGIUM, as a country, is better known to British people than any other, partly because it is so near to England, partly because its wealth in beautiful buildings and famous pictures has caused trips across the North Sea to be made cheap and attractive. British tourists, as a rule, make their first acquaintance with the Continent by visiting Belgium. Some remember it best by the parade and casino at Ostend; some by the glowing magnificence of Rubens and the sombre impressiveness of Rembrandt; some by the huge modern Law Courts in Brussels, of which the cost made the economical Belgian pull a wry face, proud though he was of the result.

Every one who has travelled even in a small way has delighted his eye with the Grand Place at Brussels, with its glorious Flemish fronts; has wandered through the silent streets of melancholy Bruges, and gazed at the relics of past greatness; has looked out of the railway-carriage window (obedient to his guide-book) and marvelled at the intensive cultivation of the Pays de Waes.

Yet, with all this knowledge of Belgium as a country, the British have very little acquaintance with or understanding of the Belgians as a people. Neither race is expansive, neither reveals itself quickly. The Belgians have not the same knack as the French of appearing to open their minds and lay bare their characters to the stranger. Many British people fancy they know all about the French from the conversations they have had with hotel proprietors, shopkeepers, casual travelling acquaintances. These people do not understand that the French are good-humouredly imposing upon them an artificial character, and that they are in truth one of the most difficult races to know.

Very few British people, however, even profess to know the Belgians. Before a Belgian will talk with any freedom it is necessary to win his confidence, to warm his heart. Consequently, like all possessors of reserved natures, the people of Belgium are misunderstood. Until the war they were treated, for the most part, with tolerant disdain. They were "the people who thought they won the Battle of Waterloo." Their policemen were ignorantly and unjustly held up to derision in the pages of "Punch." Sanctimonious surprise was shown at their toleration of a king like Leopold II., whose good qualities were overlooked.



FLEMISH FISHER OF THE DUNES
Weathered by the same North Sea, he seems own brother to the East Anglian

The war brought a change. The Belgians became



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a nation of heroes. No praise of them could be too high. No assistance to them in their misfortune could be too generous to express our gratitude. Upon this mood followed reaction. And in the end it was discovered that, as a nation, the British knew as little of the Belgian nation as it did before.

Few British people had even managed to grasp the peculiar make-up of the Belgian nation. It is composed of two distinct races, the Flemings and the Walloons. The former, akin to the Dutch, belong to the same Teutonic stock as the Anglo-Saxons. The latter have more in common with the French. The Fleming is fair and rubicund, and inclines to be short. The Walloon is dark and pale, and of a larger build, except in districts where growth has been stunted by conditions of life. The Fleming is more industrious. The Walloon is quicker-witted. Walloon women have more business ability, are better cooks and housekeepers, show more taste in dress than the Flemish women.

WALLOON LAND GIRL FACES THE CAMERA

Powerful in physique, Walloon women share in the heaviest field work on their own smallholdings. They often carry their babies with them in panniers on their back

*Photo, Miss V. Onslow*

In character they differ less than surface appearances suggest. For nearly five centuries they have been united under the same rulers, and they have never fought with each other. They are of the same faith, the Roman Catholic, but they have always spoken separate languages. No attempt to make either French or Flemish predominate has ever had any hope of success, though the enthusiasts for the recent Flemish movement do complain of French "domination." While the Walloon is the more cultivated, the Fleming has the more forceful character. Both work hard, both cherish independence both personal and national, and both tend to value material advantages above spiritual values or ideals.

The Belgians not only tolerated their king, Leopold II., who was to the rest of the world a scandalous liver, bringing discredit upon his high position; they even liked



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him, for they saw that he had done a great deal for them. They liked his common-sense and the bluntness of speech which made him tell the Burgomaster of Brussels, in his speech after his State entry into the capital as king, that "there was a bad smell from the river which ought to be improved away." They liked him because he worked hard all his life and bestowed the wealth he amassed upon national objects, because he found Brussels a small provincial town, and left it a city worthy to rank with other capitals. These merits seemed to them to outweigh the scandals of his private life, with which they considered they had no concern.

ARTISTIC AND PRACTICAL, TOO

How satisfactory from an artistic point of view a working-girl's dress may be is demonstrated by this other picture of a Flemish milkmaid carrying her can

Nothing like the development of Belgium was seen during the nineteenth century. Very few examples of so rapid a change from subservience and poverty to successful self-government and prosperity could be found in any age. From the "good Belgians, humble and obedient," of Austrian reports during the period of Austria's rule in the Low Countries to "the freest people on the Continent of Europe," as an Englishman declared them to be some quarter of a century ago, the wheel has gone full circle.

As soon as they had won their liberty the possibility of all kinds of openings for enterprise and energy spread out before Belgian eyes. The men of large ideas set to work on large schemes. The mass of the people began to think about owning their homes, improving the cultivation of their land, and saving up for their old age. To satisfy these modest ambitions the Government helped the Belgian people. They are by temperament thrifty, but they could not have practised this virtue to such good purpose if the State had not put opportunities in their way. From their earliest years at school the children of Belgium are encouraged to think about saving money. They are given Savings-Bank books, if their parents can start accounts for them, and in most Belgians the habit of saving begun at school endures through life. In the primary schools some years ago the children's "capital" amounted to a sovereign a head.

Perhaps another reason for the perseverance in wearisome toil which pushed



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PEASANT WOMEN CHAFFERING AT A VEGETABLE STALL IN BRUGES

Belgium is particularly rich in light railways. Over these lines vast quantities of fresh produce are carried daily from the many intensively cultivated smallholdings in the rural districts into the towns, and there retailed in open markets at prices that generally rule very low

*Photo C. Uchter Knox*

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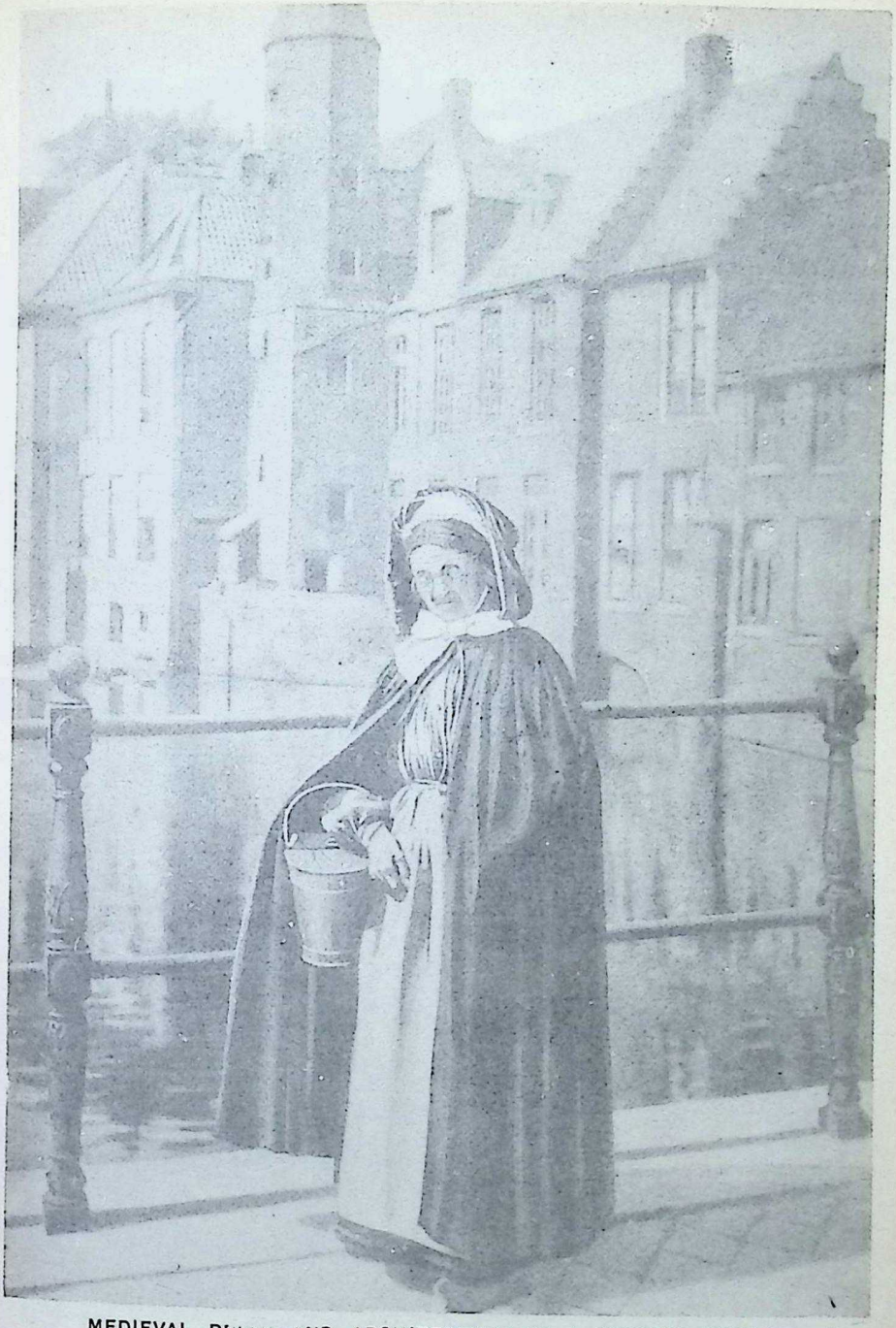

MEDIEVAL DRESS AND ARCHITECTURE IN A MODERN WORLD

This is a characteristic glimpse of Bruges—a city that owes its name to the many bridges over canals that intersect it. The capuchin cloaks worn by most of the women out of doors blend perfectly with the medieval atmosphere of steep roofs and soaring spires



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Belgium forward was the nature of the education given in the schools. It is of a simple, practical character. The teachers are not persons of wide cultivation themselves. They are not well enough paid for the occupation to attract men and women who have been through long training. They begin with £50 a year in country places, rising to £100 in towns. They can rise in twenty-five years to salaries of £80 in the country, £152 in towns. They also get allowances for house rent, but they have to live in the simplest way to make both ends meet.

OLD HANDS BUSY ON AN HONEST CRAFT
Capable housewifery is the Belgian woman's pride. Almost every cottage has its spinning-wheel wherewith the peasants spin the flax they have grown and dressed themselves

Much can be said in favour of a better education than the Belgian child attending a public school receives. The Progressives in politics have long made it one of their chief demands that teachers should be paid more adequately and the nature of the teaching improved. But many Belgians contend that, for a life of steady labour such as falls to the lot of most of their country people, men and women alike, the best preparation is to learn very little beyond the necessary writing, reading, and elementary arithmetic, with some instruction in land cultivation or other industry for the boys, and with sewing and cooking for the girls. Certainly the Belgian population on the land is as contented as any in Europe, and generally it may be said that the people rub along fairly well, in spite of what seem to Englishmen low wages.

According to our standards, the mass of the Belgians are still poor. They work longer than English people, yet they earn less. There is an illuminating provision in one of their Acts of Parliament, which says that "no child under sixteen shall work more than twelve hours a day." Many children begin work when they are twelve. The Belgians are, most of them, still under the influence of religious teaching, and still believe that what they suffer in this life will be made up in the next. This makes them apathetic towards reform. Émile Vandervelde, the Belgian Socialist leader, protested bitterly some years ago that for such people as he saw one Christmas Eve at Bruges it was impossible to do anything. Those who moved him to indignation were the processionists who walked round the ancient town, according to the old custom, ending up at the Chapel of the Holy Blood.

"When twelve o'clock strikes three thousand men and women and children, without a cry, without a word, without a murmur, without a signal from any priest, fall on their knees and pray for a few moments. Then rising, still silent, they flow away like a stream to the Grand Place. . . . There is no hope in their eyes, no mystic imagination lights up their faces. They are the hard, dogged faces of peasants, burned by the sun or, it may be, pale from work indoors. Poor and frail figures of workpeople, who would seem never to have dreamed of a better lot." That was the view of a thinker ahead



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A PROFITABLE CROP: SHEAVES OF FLAX DRYING IN A FIELD

Flax is not reaped, but is pulled up by hand when golden-ripe in seed, fastened in small bundles, and set up in sheaves to dry. Besides being laborious it is often painful work, the tiny thorns upon the branches pricking the skin and being apt to cause blood-poisoning

STAGES IN A HOME INDUSTRY OF IMMEMORIAL ANTIQUITY

The culture of flax for manufacture into linen goes back to prehistoric times. Of almost primitive simplicity are these flax-combs with which the Belgian women draw the flax to cleanse and separate the fibrous portion from the rest and make it fit for yarn



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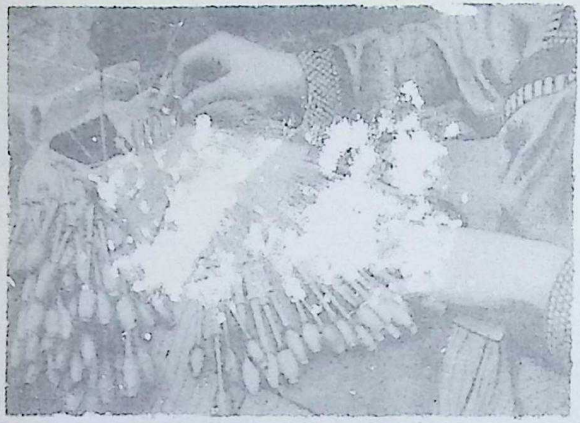
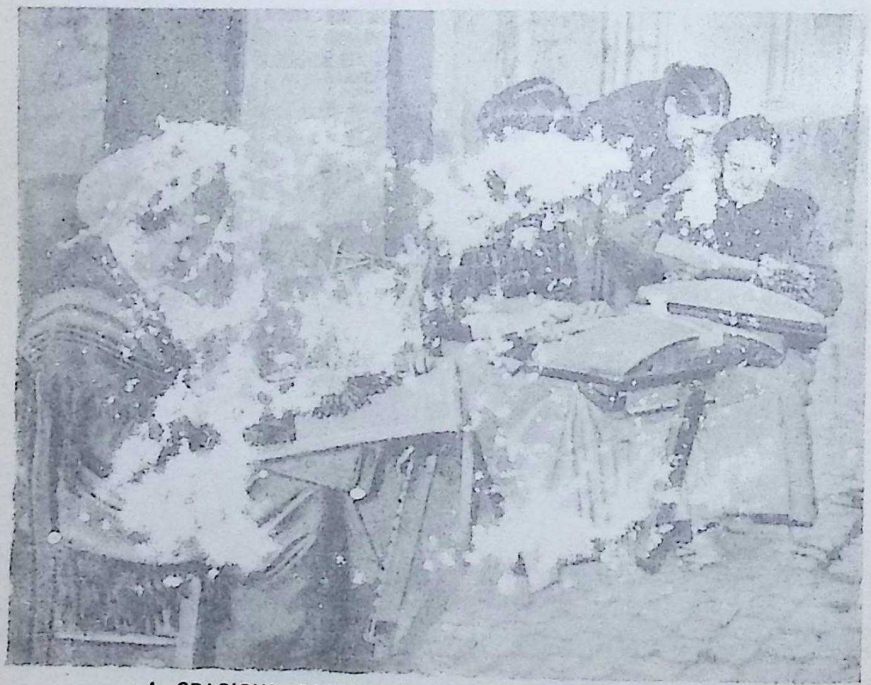


HOW PILLOW LACE IS MADE

Pins are inserted into the cushion in a pattern forming the design, and threads contained on separate bobbins are twisted round the pins and round each other

mass of the country folk are more inclined "to bear the ills they have than fly to others which they know not of." On a week-day "the ills they have" may seem to anyone accustomed to a pleasantly varied, well-fed existence to be intolerable. They begin the day early on coffee and bread. They have a piece of bread-and-butter or cheese about ten o'clock. At midday cold bacon or a herring furnishes their principal meal. In the afternoon they take another little snack; in the evening they sup off soup and bread. That is enough, at all events, to keep them in better health than can be hoped for by those who eat three solid

of his time, an unbeliever, but there was a basis of truth in it. While the town-workers are active when their grievances become too irksome to be borne, the



A GRACIOUS OCCUPATION FOR FEMININE FINGERS

Brussels and Mechlin were early European homes of bobbin lace, and Flemish refugees introduced the art of pillow-lace making into England. Village women ply their beautiful craft seated at their cottage doors, manipulating the many bobbins with astonishing dexterity. Distinctive patterns are perpetuated in different districts



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LACE MAKERS AT HOME ONCE MORE BUSY AT THEIR OLD CRAFT
War and its alarums have died away, and the work of reconstruction in Belgium's villages is begun. While the men are busy the women are out in the street taking up again their old craft of making the delicate pillow-lace to meet the revived demands of peace

meat meals every day. They are seldom ill, the Belgian peasants, and they live long. And they have their little pleasures which the hasty visitor or "investigator" is apt to overlook. He sees them in the fields, the men in wooden shoes and blouses and peaked caps, the women in shapeless garments like sacks, with handkerchiefs tied over their heads, and he says: "How can people like that, who work from early morning until it grows dusk, know what enjoyment means?" But on Sundays, when they have on their good clothes, good boots, and hats, and after a hot dinner of bacon, rabbit, or fish, with plenty of vegetables and always a succulent salad, when they go to sit in a café or outside in a public garden where a band is playing, then one sees that they know very well how to enjoy themselves.

The café and the public garden are prominent features in Belgian life, and every town or country commune has its own band, in which a healthy local pride is taken. In the country there are no entertainments; in the smaller towns they are few. The people go to bed early and do not seem to want them. But among all classes the habit of sitting at small tables to talk and drink beer is ingrained.

One country pastime still kept up is archery. The Flemings used to be famous with the bow, and they were renowned also for making bows and arrows. There are meetings in several districts, at which archers still compete in shooting at worsted pigeons fixed on a high mast with spars, and very skilfully some of them shoot. Another amusement for all Belgians, whether in town or country, are the yearly Kermesses, which used to have religious significance, but are now, for the most part, fairs. The processions which marked Kermesse have been nearly all dropped, but at Mons they still kept up, until Belgium was devastated, a pageant representing the killing, by a knight called Gilles de Chin, of a dragon which kept a beautiful princess chained up in a forest near by. The Walloons have many such legends



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as this, and many, too, which give them the reputation of a reckless, turbulent folk, who feared neither man nor devil. One story tells how a Walloon chieftain met a woman crying by a fountain and took her home to his castle. Next morning the pretty woman had vanished and the devil was there in her stead. "Well, no matter," the chieftain said to him, not at all alarmed, "tell them in hell that you got good entertainment here."

It is in the Walloon part of the country that coal is mined in such quantities as to be Belgium's most valuable product. Unhappily, the Belgian Black Country is deplorably low in physical standards, in morality, in the scale of civilization generally. In the mining districts of Hainault, known as Le Borinage (the Boring Part), the people are stunted and ill-developed. Their homes are ill-kept. Many of them drink away their earnings. They have in the mass an emaciated, unhealthy appearance. This is due, not to any exceptional dose of original sin in the people of this region, but to the shameful manner in which the miners were treated by the first mine-owners, the men who got the mines from the State for nothing. These men tried to justify their inhuman conduct by pretending that Belgian coal could not compete in the world's market if they paid wages sufficient to support life decently; so, unfortunately, public opinion was deluded and stifled.

For a wage of about a pound a week the men were compelled to work very long hours. Women worked also, with the result that they became in many ways unsexed. The people lived like animals. The rate of illegitimacy rose very high at one time, and the women with most illegitimate children were most sought after in marriage, for the reason that children were sources of profit to parents, beginning to work in or about the mines from their twelfth year. They are not actually employed

PEASANT WOMAN OF THE BELGIAN ARDENNES RIDING TO MARKET

Belgians have a traditional aptitude for agriculture, and large areas of the country are subdivided among many small cultivators. Although their standard of living is low, the farmers and their wives take intelligent advantage of the advice of the State agricultural experts, or agronomes

*Photo, Miss V. Onslow*



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LIGHT HEARTS AND SMILING FACES IN ANCIENT BRUGES

Noting his camera, these children, skipping in the Grand Place, Bruges, would not desist until they had persuaded the photographer to take a picture of them. Their smiles certainly deserve pictorial record. Anything heartier cannot easily be imagined, nor anything quainter than the stocky little urchin on the right

*Photo, F. G. Davis*

underground until they are older, but they grow up illiterate and undersized, and the sights and sounds with which they become familiar at an age when character is forming, and when the children of the comfortable classes are being shielded from all demoralising influences, make it scarcely possible for them to grow up anything but degenerate and very often brutalised.

They see most of their elders, for instance, drinking a pint a day of the vile spirit called "schnick," which is sold at a penny a wineglass, and has the most dire effect upon health and intellect. They see others drinking vast quantities of the beer called "faro" and of "genièvre," an inferior quality of gin.

The women miners wear either short tight skirts or wide knickerbockers, with a blouse like that of the men. They go barefooted or else in sabots. Round their heads they tie a handkerchief to keep the coal-dust out of their hair. Miners of the third or fourth generation are almost a race apart. The men are seldom more than five feet in height, the women shorter. Now conditions have for a long time been steadily improving. The mines belong to companies. The original owners sold their interests when they could get the highest price for them. Companies can be worked upon by appeals to public feeling, and in their strikes for shorter hours and higher wages the miners have had the sympathy of the greater part of their fellow-countrymen.

Since 1886 strikes have been frequent in many industries, and there have been two attempts at a general strike, both failures. For a long time the efforts to secure improved conditions of work and more liberal institutions were thwarted by the ignorance of the strikers themselves. In 1893 the miners of the Borinage were urged to march upon Charleroi, and were told that the object



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A PRETTY MILKMAID IN DAINTY ATTIRE
This Flemish beauty was acclaimed the fairest of the sisterhood of Belgian milkmaids. Note the richness of her shawl and the fine lace wings on her ribboned hat

of the demonstration must be to "bring back universal suffrage." Many women accompanied the march with bags or baskets in their hands, and when they were asked why they carried them, they explained that they were "to put universal suffrage in when they brought it back." They had no idea what the words meant. The cooperative movement, however, they did understand and supported it vigorously; now there are societies all over the country which supply all their members' needs; in some places they have opened cafés and even theatres.

Politically, the workers have won electoral reforms, but the effect of these was neutralised by the Catholic Party, which introduced them, by allotting extra votes to several classes of electors—landed proprietors, Government officials, professional men, holders of university degrees, and married men over 35. This had the effect of strengthening the Catholic Party, and of inducing the Socialists to call a general strike for the purpose of enforcing manhood suffrage. The strike, however, was not taken seriously; it lasted only a few days.

The Belgian priesthood, which has kept the Clerical Party in power by the influence which it has over Catholic voters, is a body of men who compel respect. It is drawn from all classes. Peasants send their sons to be trained as priests along with the sons of the holders of ancient titles and the wealthy merchants of Antwerp. No inducement of comfortable living is held out to the clergy. They are poorly paid, even the highest among them. An archbishop has an income of £800, bishops get £600. The rector of a parish seldom has as much as £100 a year, with a house. Curates receive £30 a year, with board and lodging.

The clergy are, as a rule, cultivated men with simple apostolic habits and views of life. They do good work in their parishes, and their advice is sought in all matters of difficulty. Among the Flemish people of Belgium the Church finds its support far more than among the Walloons. But in almost all parts it has some hold, because it controls education to a larger extent than those who would free the mind of the young from its teaching. Once the priests have established their influence they do everything possible to maintain and strengthen it. They have all kinds of



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societies for mutual help, and so, when political questions have to be decided, they can offer advantages to those who vote on their side.

The Church which, to all appearance, had, in the age preceding Belgium's emancipation, quite lost its vitality, shared in the general revival that came with liberty. "There burst forth," said an English Roman Catholic writer of the mid-nineteenth century, "all the ancient enthusiasm of the people for the church of their fathers, an enthusiasm which had slumbered in subjection to external authority. The result was that in a short time no country in the Christian world offered a fairer field to those who would contemplate the self-denial, the zeal, and the intelligence of hearts devoted to the love of God and the service of His creatures."

CHEERY OLD FISHWIFE OF FLANDERS

Her shawl is an indispensable part of every Belgian woman's costume. She wears it crossed over her bosom, and often tucked under an apron worn over her skirt

The clergy had a great tradition to work upon in Belgium. No country is richer in religious pictures, few can show more splendid examples of ecclesiastical architecture. Day and night the carillons sound from the church towers and steeples, filling the air with familiar melody and reminding the people of the heritage bequeathed to them by pious ancestors. Upon this foundation the Church has built with perseverance and energy.

Her influence is very great in the peasant districts, especially in the region between Ghent and Antwerp known as the Pays de Waes. Here the state of cultivation is so intense that the land supports five hundred people to the square mile. Yet less than a hundred years ago this district, now so rich, was uncultivated waste land. The soil has been enriched to such good purpose that here are now the most profitable market gardens in Europe, with vineries which produce grapes equal to any in the world. The work is hard and constant, but its rewards are certain and ungrudging. Most of the cultivators own their holdings and their houses. Even from the windows of the train some idea can be gathered of the marvellous fertility of this area and of the skill and toil which go to maintain it. Those who examine it more closely find the peasants uncommunicative and, perhaps, a shade suspicious at first, but ready to make friends when they find that there is no design upon them.

That is the character of the Flemings. They are jolly people among themselves,



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but they do not suffer strangers so gladly as the French, or even as their fellow-citizens, the Walloons. They are a sturdy, self-sufficient folk, with decided opinions which it takes generations to modify. They are thrifty and good house-managers. As a rule, they have money put away or invested. For the most part, they own their homes. One tenth of the population of Belgium own land, small plots, but sufficient to keep them and their families, or, at all events, to add to the family well-being. Nearly half the owners of land own less than one hundred acres; the number of large landed proprietors is small. In some districts farmers rent their acreage from proprietors or from local authorities, but ownership of the land cultivated is the general rule.

As their history shows, the Belgians are sturdy in standing up for their rights. They have an independence of character which easily becomes aggressive, and other of their characteristics prove that they are nearly related by blood to the people of the British Isles. Their love of home may be taken as an example. The saying "East, west, home's best," which most Britons would say was either English or Scottish, is, in fact, a Flemish saying.

In other traits they are unlike their cousins by blood across the North Sea. They are an economical folk. All classes share the desire to get as much as possible for a franc. Even the most prominent people live in a modest style. It is a country where modesty of household management is possible, together

**NOTABLE FIGURES IN THE PICTURESQUE PAGEANT OF THE HOLY BLOOD**
Many scenes in the life and passion of our Lord are represented in this wonderful religious ceremony. Here the Virgin Mother is seen carrying the infant Saviour to his presentation at the Temple, accompanied by Joseph, taking his sacrificial offering of two young pigeons



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THE ANNUAL PROCESSION OF THE HOLY BLOOD AT BRUGES

Drops of the blood of the Saviour brought from the Holy Land in 1150 by Theodoric, Count of Flanders, are preserved in a chapel built by him for their reception in the Grand Place, Bruges. Once a year the bishop bears the relic in solemn procession through the crowded streets

with a high degree of comfort. Living before the war was cheap, and prices will gradually go back towards their former level. As an instance of the unwillingness of Belgians of the comfortable classes to spend money unnecessarily may be cited the custo... they have of leaving cards upon each other at the New Year. The French exchange little presents. Their neighbours are content with the less expensive courtesy. This custom .s



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**THE CHOIR OF ANGELS, WHITE-ROBED AND BEARING LILIES, ATTENDANT ON THE HOLY BLOOD**

Annually, on the first Monday after May 2nd, the gem-studded, silver-gilt reliquary is taken from its resting-place in the ancient chapel of Theodoric and carried through the streets of Bruges escorted by the ecclesiastical, civil, and military authorities. The centuries-old ceremony attracts crowds of the faithful and of sightseers from all parts of the world

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PENITENTS CARRYING THE CROSS IN THE FURNES PASSION PLAY

Ever since the twelfth century a great Penitential Procession has been held annually in Furnes on the last Sunday in July. The story of the Passion is dramatically represented in Flemish, together with scenes from the Old Testament

observed especially by officials, who, in Belgium, form a class which receives unusual consideration. To be in a Government office is reckoned the height of respectability, and many parents prefer to see their sons functionaries, though they know the rewards are slight, to seeing them make money in business. This is particularly true of parents in Brussels. In Antwerp, the commercial capital of the country, the feeling is more the other way. Here business is regarded as the chief aim in life, and the official is a little looked down upon.

The Antwerp people are quite different from the Bruxellois; they have more money, and they spend it freely upon enjoyment and display. Here are markets of many products, rubber and ivory may be named as two of them, which regulate prices all over the Continent. Here is the chief Stock Exchange of the country. The shipping interests of Antwerp need no description. All who visit Belgium know the magnificent dock system with which Napoleon endowed the city on the Schelde, and which has been developed with enterprising sagacity by the citizens in succeeding ages.

There are fine houses in Brussels, there is a famous opera; there is a quiet, cultivated social life. But in Antwerp the social atmosphere is felt at once to be different. There is far more expansiveness, less formality. In Brussels hospitality is regulated by definite conventions. A guest is not quickly invited, and when the decision to invite him has been taken, every effort is made to give him something superior to the family's daily fare. Casual hospitality is scarcely known at all. In Antwerp guests are daily occurrences. They can be asked at short notice, and they find little difference made for them. In the houses of the wealthy Anversois



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LITTLE MAIDENS TELLING THE ROSARY
Religion is deeply rooted in Belgian life, and on the Flemish part of the population especially the Church has a firm hold and a live influence

round the pleasant boulevards which semi-circle the city there is ordinarily to be found a kindly and sincere welcome from people who seem to be more in and of the world than those who form the society of the capital. In Brussels there were cliques. Doctors consorted chiefly with doctors, lawyers with lawyers, diplomatists kept together; only here and there could there be found a mixture. In Antwerp there was far less exclusiveness, the barriers were fewer; therefore society was less provincial in tone.

Antwerp prides itself not only upon taking the lead in commerce, but upon its more alert intelligence as well. In general, indeed, it may be said that Antwerp has more of the marks of a capital city than Brussels, though it has no desire for the transference of politics to the banks of the Schelde. In Ghent and Liége and Namur there are men and women of light and leading. The famous iron-works of the Meuse in the Liége region have developed an intense local life. The old lace and embroidery trade of Ghent and the newer industries which turn out engines and agricultural machines have brought the ancient city prosperity such as it has not known since the Middle Ages. Its population had dropped from 250,000, which was enormous in the fifteenth century, to a mere 40,000. Grass grew in its once crowded streets, its canals were unused. It became a shadow of its former self. What Bruges has remained, a sad spectre of a once populous town, Ghent was, until the revival of its industries began. When it invited the world to its International Exhibition in 1913, its recovery caused surprise and admiration. Whether a like recovery is possible at Bruges, which was killed by the creation of the port of Antwerp, must depend upon the development of trade through Zeebrugge (which will ever be associated with glorious deeds of the British Navy in the Great War).

In all towns a peculiarity of houses below the first order is the possession of a "show-room," a room filled with the most expensive furniture that the owner can afford, but scarcely ever used by the family, and kept for the



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entertainment of visitors, for show. They make a cold, uncomfortable impression upon visitors from Britain, these Belgian show-rooms. Being seldom sat in, they look deserted. They have a formal, unreal appearance. Yet they are a source of pride and pleasure to their owners. To be without a show-room would be considered equal to accepting a lower social position. The purchase of a suite of hideous furniture which is not to be used marks a stage in the growth of a family's upward progress. Even barge-folk on the Belgian canals are said to show their ambition by trying to fit up a show-room in their barges.

These canal people are a distinct class of the population. They have none of the disagreeable qualities once attributed to the British bargee. Their language is no more lurid than that of dwellers upon dry land. They make their canal homes attractive in appearance, with tidily-curtained windows to the cabins, with flowers in pots on deck, often with quite a little garden; and if you go inside you find that they make themselves very comfortable. If your visit be paid towards midday there will certainly be a savoury smell from the cooking galley, and any visitor who makes himself pleasant or dispenses a little tactful flattery will be asked to share the meal.

It is at midday that nearly all Belgians take their principal meal. The universal custom in all ranks and occupations is to breakfast very lightly. A cup of coffee and a small roll is what most of them begin the day on, and they begin it at a much earlier hour than we do. Their best work is done in the morning, and as noon approaches they begin to feel exhausted. It is unwise to go into an office to talk any kind of business after half-past eleven. Prudent men pay their visits between nine and eleven. From twelve to two nothing is done. These two hours are given up to dinner, a solid meal which furnishes the principal nourishment of the day. In the evening the Belgians eat more lightly, and except among women, and perhaps a few men of cosmopolitan habits, afternoon tea is unknown. As beer is drunk with dinner, or, more rarely, wine, and as coffee is taken afterwards, no need of any stimulant is felt until the hour of the evening meal

THE CHURCH TAKES EARLY HOLD IN BELGIUM
The Belgian parish priests, cultivated men leading simple lives, establish an ascendancy over the children at an early age and maintain a large control over their education





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HOMEWARD-BOUND ALONG THE BANKS OF THE MEUSE

Belgian carter with his horses tassel-protected against flies. The river is enclosed by immense limestone cliffs now and then bursting bare from among the trees which grow wherever they can find foothold. Woods of copper beech and silver birch make both banks of the stream lovely

BELGIAN PRACTITIONERS OF THE GENTLE ART OF ANGLING

Fishing on the Meuse. Between Namur and Dinant many of the views are entrancing. Ruined castles magnificently placed crown the highest points, gnome-inhabited caverns penetrate the marble mountains, and romance suffuses the entire atmosphere. Summer steamer trips are sheer delight

*Photos, Miss V. Onslow*



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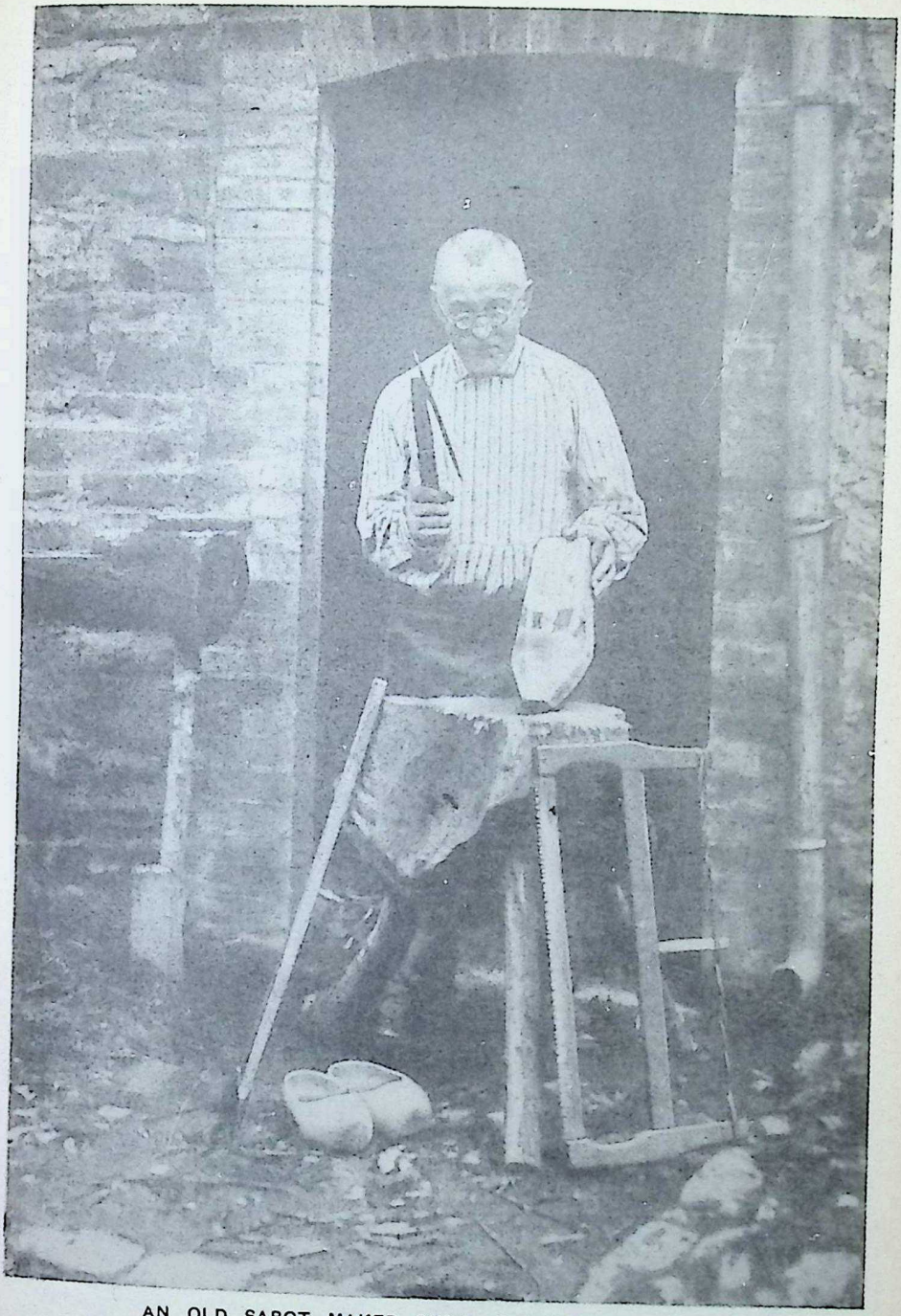

AN OLD SABOT MAKER BUSY AT HIS COTTAGE DOOR

A distinguishing feature of Belgian social life is the prevalence of homework. Nearly all the working-classes wear sabots, warm, dry footgear usually made of beech, and the manufacture of these, with a notably simple outfit of tools, is a widespread cottage industry

*Photo, Miss V. Onslow*



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TRAPPIST MONKS, SILENT AS THEIR DUMB OXEN, HAYMAKING IN BELGIUM

Silence, prayer, and manual labour are the things principally enjoined by the rigorous rule of the existing order of Trappists as refounded by Jean de la Rancé in 1662. The order has experienced many vicissitudes and has few monasteries now. This one, at Cardemois, in Belgium, suffered sorely at German hands in 1914

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arrives. This hour is generally not much before eight. Belgians are apt to work late as well as to start early. And after supper most Belgians go early to bed.

Thus there is not much time left to them for reading. They are not, indeed, a studious folk. Their excellent newspapers in French and Flemish are well read by all classes. But those who carry their desire for knowledge and the stimulus of literature beyond this are not more than a small number. Even the most distinguished Belgian man of letters in this generation, Maurice Maeterlinck, is better known outside than inside his own country. He began his writing career in Paris. He lives in Normandy. His plays have had their first productions in France, England, or the United States. He spoke once to me of this, but he did not reproach his countrymen. He knows the value of what they have done in the material sphere, and understands that they have not yet reached the stage of having full leisure for the enjoyment of art.

Maeterlinck has written in French, although he is a Fleming; so have all the other Belgian writers who are widely known. Until a few years ago it seemed as if the Flemish language might eventually be swept away by French. Interest in Flemish, however, has now been revived among the educated. A demand was put forward for a Flemish University, and a good many writers have taken to expressing themselves in Flemish. This created the same sympathy between the Belgian Flemings and the Dutch as exists between the Walloons and the French; but so far the small class of cultivated people in the country, who all speak French, derive their culture mainly from France.

This small class can hold its own in all societies. It has taste and judgement in art as well as literature. There is a modern school of Belgian painters. In the movement known as L'Art Nouveau, that is to say, Art directed to purposes of household decoration, the Belgian designers and craftsmen took a foremost part. In the preserving of their ancient buildings and the arrangement of their collections of the pictures of great masters, the most praiseworthy reverence and taste have been shown. But the mass of the people are concerned exclusively with the practical affairs of life, in plainer words, with their businesses or other occupations. If their interests had been more varied, they might possibly have found life more agreeable, but the development of their country could not have gone forward at so rapid a rate.

GIRL LABOURERS AT THE MARIEMONT-BASCOUN COALMINES

Large numbers of women work in the mines in the Belgian Black Country. They wear knickerbockers, blouses like the men's, and a handkerchief tied over their hair to keep out as much coaldust as possible. Their conditions of life, once very bad, are gradually improving



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Pathos and terror of war are both illustrated here, but the sympathy of Allies is also represented by the British officer's kindly interest in the safety of the old Belgian woman and her household goods, while the patient allies harnessed to the cart are symbolical of other alliances which the war produced

*Photo, Imperial War Museum*

## ECHOES OF THE OLD UNHAPPY DAYS OF WAR

No pictorial review of the life of Belgium can quite avoid a reminiscence of the scenes of flight enacted there in the days of the Great War. The first country to feel the shock of the invader, it was the last to be freed, and after its long agony it is a remarkable tribute to the energy and optimism of its people that it should have made the rapid recovery which recent years have witnessed

*Photo, International Film Service*



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# Belgium

## II. The Story of its Many Fights for Freedom

By Emile Cammaerts

Author of "Belgium from Roman Times to the Present Day"

WHEN, in 57 B.C., Julius Caesar invaded Northern Gaul and the country of the Belgae, including the basins of the Schelde and the Meuse, he met with stubborn resistance from a series of tribes of Celtic origin, already mixed with a certain amount of Germanic blood, in the eastern marches adjoining the Rhine. These tribes, rapidly permeated with Roman culture, after the first Christianisation of the country could not be distinguished from their southern neighbours and bore, with them, the name of Gallo-Romans.

### Invading Flood of Germanic Tribes

In the fourth century a sweeping change occurred. The decadent Empire was unable any longer to dam the flood of the Germanic tribes from the east and the north, and Roman rule was superseded by the rule of the Frankish kings, whose first capital was established at Tournai. Both parts of the country, however, were not equally subjected to Frankish influence. North of a line extending approximately from Ypres to Liége, the old population was virtually wiped out or subjected to slavery. South of this line, the Gallo-Romans were able to maintain themselves in great numbers, and even considerably to influence the manner and religion of their conquerors. This was due to the presence of a large virgin forest called by the Romans the Silva Carbonaria, or Coal Wood, whose northern limit exactly coincides with the line dividing the Gallo-Romans from the purely Germanic population. This forest acted as a wooden rampart against the stream of invaders who could only penetrate gradually and by small groups through the hilly country of the south, while establishing themselves freely in the open plains and marshes of the north.

### Why there are Two Races in Belgium

The southern people, called Walla, may be considered the forefathers of the Walloons of the present day, who talk French and French patois; the Franks, later, were called Dietschen, and are the ancestors of the Flemings, who talk Dutch and Dutch patois. Such is the origin of this duality of race and language which constitutes so characteristic a feature of Belgian history and civilization, combining French and Germanic characteristics, and making Belgium the natural intermediary between the three great countries between which she is placed.

Up to the twelfth century the history of the Belgian provinces is unimportant from the European point of view. They enjoyed a period of remarkable splendour in the ninth century, when they became the centre of Charlemagne's Empire, but when this Empire broke up they were divided between the two rival Powers—France and Germany (Flanders and Lotharingia)—and a series of feudal princes who paid their allegiance either to the emperor or to the king.

Nowhere else in Europe were the characteristics of feudalism more strongly marked, and during that period there was no sign of the unity and subordination which characterises modern States. It is nevertheless important to note that the county of Flanders, the county of Hainault, the Duchy of Brabant, the prince bishopric of Liége, etc., were the origin of the present day provinces similarly named, though the limits of these fiefs differed considerably from those of the modern provinces.

### Belgium's Geographical Advantages

During the twelfth century the hegemony of the Communes replaced the over-lordships of the princes, owing to the early development of trade and industry. The advantageous geographical position occupied by Belgium, opposite the coast of England and between the markets of France and Germany, gave Bruges, Ghent, Ypres, and many other Belgian towns a great prosperity, and the pride taken by the merchants and the corporations in their respective towns can still be seen in the belfries and corporation houses which have been preserved.

Relationship between Belgium, especially Flanders, and England was very close at the time, owing to the development of the cloth industry, and, more than once, the Flemish towns were placed in the dilemma either of breaking their vow of loyalty to their French suzerain, or of seeing their country ruined through the hostility of England.

This difficulty led frequently to war, and the memory of the Battle of the Golden Spurs (1302), when the town militias of Bruges and Ghent defeated the flower of French chivalry and hung seven hundred of their spurs in the church of Courtrai, is still alive in the country.



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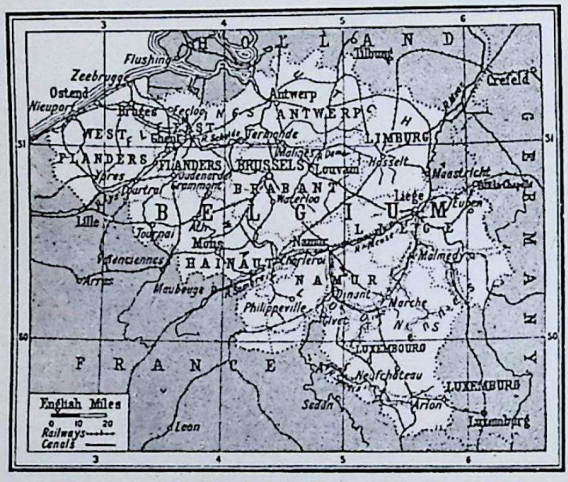
The cathedral of Tournai is the most remarkable ecclesiastical monument of the time, but, even at that early period, Belgium shone more by its civic monuments than by its churches. The Belfry of Bruges, since the destruction of the Ypres Cloth Hall, must be considered as the most characteristic building of the period.

The period of centralization, postponed by the striking development of the Communes, which created such deep-rooted traditions of particularism, took place in the early fifteenth century, when the dukes of Burgundy succeeded in adding to the county of Flanders, which they had inherited, nearly every principality in the country. Under Philip the Good the Belgian provinces extended from the Somme to the Zuyder Zee, and




BELGIUM AND ITS PEOPLES

from the sea to the neighbourhood of the Rhine.

Central administration was considerably strengthened, to the great benefit of the country which had been so long divided by civil war and town rivalries, and the foundations of the Belgian modern State were definitely laid. Brussels became the capital of the dukes, and Antwerp gradually superseded Bruges as the most important market of Northern Europe.

The cloth industry was ruined by the competition of the English looms, but the linen industry replaced it successfully, and the riches and power enjoyed by the dukes rendered them entirely independent of France and Germany. Indeed, they were, for a time, the arbiters of Europe, and their alliance was sought by French and English alike. Under their rule the Belgian provinces ranked first among European nations, not only for their economic prosperity, but for the art of their painters (Van Eyck, Memlinc, etc.), the genius of their architects (town-halls of Bruges, Brussels, Louvain, etc.), and the inspiration of their musicians.

This period of splendour was brought to an end by the imperialist policy of Charles the Bold, who attempted vainly to reconstitute the ancient Empire of Lotharingia and to link his Belgian with his Burgundian possessions. This prince died in 1477, leaving the responsibility of his throne to his daughter, Mary of Burgundy. The latter, to protect herself against the intrigues of Louis XI. of France, her father's enemy, married the Archduke Maximilian of Austria, heir of the Hapsburg dynasty, and the Belgian provinces, unhappily, no longer found themselves placed under the rule of national princes, but under the rule of princes whose principal interests were not Belgian, but either Austrian or Spanish. This is the main cause of the decadence of Belgian civilization in modern times.

In spite of this unfortunate alliance, the impetus received by the country during the fifteenth century prolonged its action during the first part of the sixteenth century, and even awoke a last echo in the seventeenth, after the Wars of Religion had definitely wrecked the economic and political prosperity of the Southern Netherlands. First under Philip the Handsome, Maximilian's son (1493-1506), later under Charles, afterwards Emperor (1515-1555), the Belgian provinces enjoyed periods of great prosperity and of relative peace, though the external wars in which the Emperor was engaged proved a heavy drain on their resources and caused considerable discontent. Trade became more and more concentrated in Antwerp, and Flemish paintings acquired an international celebrity, though, from the purely artistic point of view, they had deteriorated since the previous period through Italian influence.

The sixteenth century revolution of the Netherlands against Philip II. of Spain, Charles' son, was the natural and fatal outcome of the accession of the Hapsburg monarchs to the governorship of Belgium. Up to then the Belgian princes had, at least, been educated in the country and knew its languages. Philip II. was a Spaniard, and administered the



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BELGIAN PEOPLE IN THEIR TIME OF STRESS

Wives, mothers, and sisters of the fighting men experienced anxious moments in those early days of the Great War, for there was fear of a growing scarcity of bread. The Belgian Government officials doled out rations scrupulously and untiringly to the endless queues such as that shown in this photograph, taken in Brussels. The demeanour of these people shows a calmness in time of stress characteristic of the Belgian

*Photo, International Film Service*

Netherlands as foreign possessions, through a series of Governors who possessed no initiative. Even if the relentless quarrels provoked by the Reformation had not coincided with his reign, a revolution could not have been avoided, but it would have been a national revolution preserving the unity of the Netherlands. Thanks to the religious division between the Calvinist Northerners and the Catholic Southerners, Spanish rule was able to maintain itself in Belgium, the United Provinces, later Holland, becoming entirely independent (1581) under the leadership of William of Orange.

### Fatal Divisions in Spanish Struggle

Again and again during the struggle the southern and northern provinces tried to arrive at an agreement against Spain, and it seemed that such an agreement had been achieved at the time of the Pacification of Ghent (1576). But the principle of religious tolerance, on which alone such union could have been established, was not observed by the Northern Calvinists, whose attitude provoked a rapprochement between the Catholics of the South and the Spaniards. The Union of Utrecht was opposed to the Confederation of Arras, and the Spanish forces failing to conquer the northern provinces, the division of the country became inevitable. This division was fatal to the southern provinces, whose resources were considerably reduced. Placed between Holland and France, the enemies of Spain, they were subjected to constant attacks as the weakest outpost of the latter.

### Brilliance of the Belgian Renaissance

Under the rule of the Archduke Albert and Isabella (daughter of Philip II.), the Belgian provinces enjoyed a short period of intellectual, if not economic, prosperity. A twelve years' truce was concluded with the United Provinces (1609-21), and Belgium became again the centre of a brilliant artistic movement under the leadership of the Court painter and diplomat Peter Paul Rubens, who may be considered the chief representative of the Renaissance in Flanders as Van Eyck and Memlinc were of the primitive schools.

After the death of Isabella (1633), the country fell into complete political and economic decadence. The Dutch had



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established themselves on the lower reaches of the Schelde, and for two centuries the river remained closed and the trade of Antwerp was completely ruined. Industry suffered accordingly, and agriculture became the mainstay of the country, which had ceased to play any prominent part in the economic life of Europe. Used as a buffer State by the Dutch, who benefited from the ruin of its trade, invaded again and again by French armies, the country suffered all the consequences of war and defeat.

### A Century of Loss and Ruin

By the Treaty of Münster (1648), between Spain and the United Provinces, Belgium lost definitely both banks of the mouth of the Schelde, North Brabant, and Maastricht. By the Treaty of the Pyrenees (1659), between France and Spain, she lost the whole of Artois and several fortified towns in the South. By the Treaty of Utretcht (1713), concluded between France and the Grand Alliance, after the war of the Spanish succession, the Southern Netherlands were transferred to the Austrian branch of the Hapsburg dynasty, and the Treaty of the Barriers (1715), between the Emperor Charles VI. and Holland, gave the Dutch the right to garrison a series of towns along the Belgian border, in order to protect themselves against French aggression. The situation improved slightly under the Austrian regime, peace being maintained with the exception of four years of French invasion (1744-48) during the war of the Austrian succession. Various efforts were made to resume foreign trade and to open the Schelde, and the Ostend Company, founded in 1753, succeeded even in establishing some factories on the coasts of Bengal and Southern China, but, under the pressure of the naval Powers, the company had to be suppressed.

### Revolt Against the Austrian Oppressor

In 1785 the Emperor Joseph II., who had succeeded in abolishing the Dutch barrier, made a vain attempt to re-open the Schelde, which was checked by the efforts of European diplomacy. The latter sovereign, who was influenced by the spirit of eighteenth century philosophy, introduced stringent reforms, interfering with religious traditions and suppressing local liberties which the Belgians had succeeded in maintaining from the time of Mary of Burgundy. This caused the Brabançonne revolution of 1789, the Austrians only re-establishing themselves in the country one year later. They were soon to be driven from it by the French republican troops, under Dumouriez (1792).

For thirteen years Belgium was subjected to the excesses of French republican rule, against which the peasantry attempted a vain rising when conscription was applied to the country (1798). Order was restored under Napoleon, who introduced, in the annexed provinces, the French judicial and administrative methods, together with the code of laws which bears his name. The Schelde had been re-opened under the Republic, but incessant wars prevented Antwerp from reaping the benefits of the change. From the middle of the seventeenth century artistic activity had virtually ceased, the intellectual development of the country being hampered by the economic lethargy and by absence of intercourse with foreign lands.

The Congress of Vienna (1814) gave the Belgian provinces to William of Orange in order to form the United Kingdom of the Netherlands, which was to be a bulwark in the north against the encroachments of France. The union was supposed to place both countries on an equal footing. As a matter of fact, the southern provinces were subordinated to Dutch interests, and the two countries having developed on entirely separate lines since the sixteenth century, the unity could not be maintained.

### Independence Opens Era of Prosperity

A revolution broke out in 1830 and, at the Congress of London, the representatives of the Powers framed the conditions under which Belgium's independence would be recognized. Territorially, Belgium lost Dutch Flanders with the left bank of the Schelde, part of Limburg, and half of Luxembourg, the other half forming the grand-duchy of that name. The treaties of 1831, not accepted by Holland until 1839, declared Belgium neutral, and placed this neutrality and integrity under the guarantee of the signatory Powers.

Under the reign of Leopold I., Leopold II., and Albert, Belgium enjoyed an era of extraordinary prosperity. Her Constitution was among the most democratic in Europe, and the Schelde being opened to ships of all nations in time of peace (in time of war Holland preserves the right to close the river), Antwerp regained a great part of its former prosperity.

At the beginning of the twentieth century Belgium occupied the first rank in Europe for the density of its population (397 per square mile), the relative length of its railway system, the figure of its internal and external trade per head of population, and the yield of its crops per acre. In spite of its small size it came fifth among the great trading nations of the world. It possessed in the Belgian Congo, taken over by the Belgian State from Leopold II. in 1908, one of the richest of African colonies.



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The intellectual activity of the people was no less striking, a remarkable artistic school having again sprung up from the first days of the period of independence, and such musicians as César Franck, and writers such as Émile Verhaeren and Maurice Maeterlinck, have acquired a European reputation.

In spite of the warning of her kings and of some clear-sighted patriots, the country was not seriously prepared for the violation of her national charter and the sudden aggression of two of the guarantors of her neutrality. Nevertheless, from 1914 to 1918, the army opposed a stubborn resistance to the efforts of the German invader, succeeding in maintaining itself on the Yser in the extreme north-western corner of the country.

Since the Armistice the Belgians have successfully achieved the reconstruction of the ravages caused by the enemy, first by the ruthless sacking of many towns and villages, and, at a later stage, by a systematic exploitation on a large scale of raw material, machinery, and human labour.

By the Treaty of Versailles (1919) Belgium received a slight territorial extension by the annexation, after popular consultation, of the Walloon districts of Eupen and Malmédy. She also obtained a right of priority on the German indemnity, and a proportion of eight per cent. on the total of this indemnity. In Africa she undertook the mandate for Ruanda and Urundi, part of the former German East Africa. All restrictions with regard to Belgian policy in foreign affairs were removed. Neutrality having become obsolete, Belgium concluded a military defensive convention with France in 1920, and negotiations are still pending with Holland for the revision of the 1839 treaties, especially the provisions concerning the control of the Schelde.

## BELGIUM: FACTS AND FIGURES

### The Country

European country (Royaume de Belgique) lying between Holland, Germany, Luxemburg, and France, with about forty miles of coast on North Sea. Consists of nine provinces of Antwerp, Limburg, West and East Flanders, Brabant, Hainault, Liége, Namur, and Luxembourg. Walloon districts of Malmédy and Eupen (area about 717 square miles, population 77,000) were added to Belgium by Treaty of Versailles. Area about 11,400 square miles. Population (1919) about 7,577,000, varying in density from 135 to the square mile in Luxembourg to 1,158 in Brabant. A little under 3,000,000 are French speaking, and a little over 3,000,000 are Flemish speaking. The other 1,500,000 speak mixture of French and German, or Flemish and German.

### Government and Constitution

A Constitutional and hereditary monarchy, legislative power being vested in the King, Senate, and Chamber of Representatives. An act of the King must be countersigned by one of his ministers. The King calls together and dissolves the two Chambers. Elections in 1919 of Senate and Chamber of Representatives were on universal suffrage basis, and constitution of legislature and its powers therefore were subject to radical revision. Senate as elected numbered 120, elected, partly directly and partly indirectly, on property qualifications. Chamber of Representatives numbered 186, and were elected directly in proportion to population (1 to 40,000) every four years. Deputies are paid, and have free railway passes. Constitution provides complete religious equality, freedom of Press, personal inviolability, and rights of public meeting. Local government is by Communal councils (2,633 Communes) elected by proportional representation on universal suffrage basis every six years.

### Army

Service is partly compulsory and partly by voluntary enlistment, for fifteen to twenty-four months spread over eight years, followed by five years in reserve. Post-war army consisted of six infantry and one cavalry divisions, with total of 100,000 men. There are also civic guard and gendarmerie. There is no navy.

### Commerce and Industries

Nearly half total area is under cultivation, a special feature being intensive cultivation. An official agricultural commission is appointed in each province. Delegates from these commissions, together with certain specialist members, form a general council of agriculture. Chief crops with annual average pre-war production are: Wheat (400,000 tons); oats (700,000 tons); rye (550,000 tons); barley (90,000 tons); potatoes (3,000,000 tons); sugar beet (1,500,000 tons); Cattle, pigs, and sheep are reared in considerable numbers.

Industrial activity largely due to coalfields of the Borinage, producing about twenty-three and a half million tons per annum. Iron ore production greatly reduced owing to exhaustion of ironfields, production in 1914 being 82,000 tons compared with 280,000 tons in 1900. Pig iron production quarter of a million tons 1919, two and a half million tons 1913. Great metal factories round Liége and elsewhere. Zinc and lead are also produced.

Other important industries are sugar (pre-war 280,000 tons), artificial silk, lace (machine and hand-made), linen, glass, gloves, and motor-cars. Exports in 1920 were 10,346,000 tons; imports 11,711,000 tons. To Great Britain £45,024,000; from Great Britain £49,126,000. Principal trade is with France, Holland, Great Britain, and Germany.

### Communications

Most roads are stone paved (pavé), total length 6,177 miles, of which 5,187 miles are State roads. Rivers and canals, 1,231 miles; railways, 4,649 miles, of which 2,759 are owned and managed by the State; only 184 miles in private hands, balance being represented by light railways. Electrification of State system is under consideration.

### Chief Towns

Brussels and suburbs (685,000); Antwerp (323,000); Liége (167,000); Ghent (166,000); Malines (60,000); Bruges (53,000); Ostend (46,000); Louvain (40,000); Courtrai (37,000); Alost (36,000); Tournai (36,000); Namur (32,000); Charleroi (28,000).



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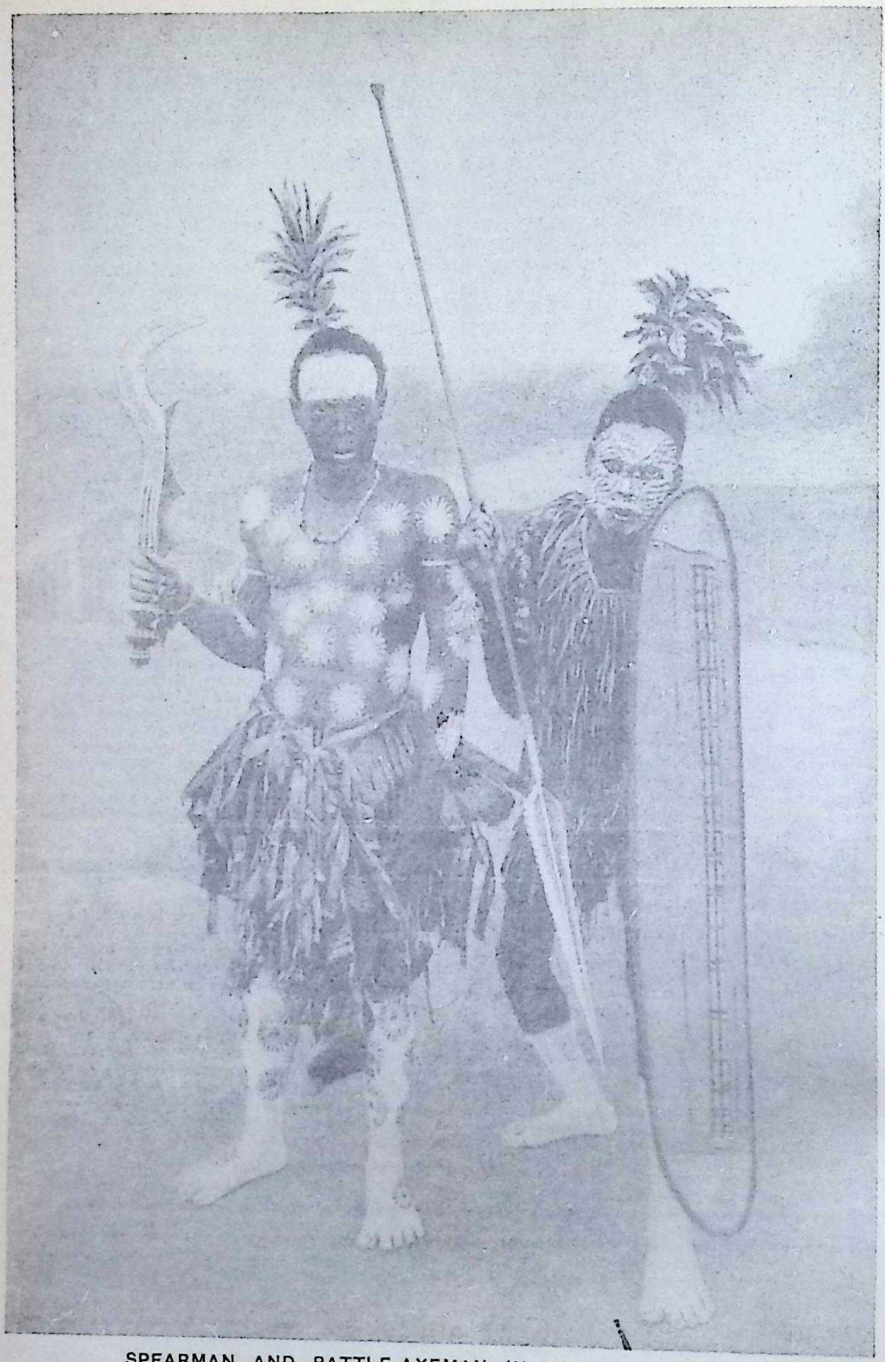

SPEARMAN AND BATTLE-AXEMAN IN MAGIC WARPAINT

The spearman is the leader, and the more picturesque, feather-topped man, with a battle-axe, is a follower, who cheers on the attack with screaming war songs. Their colours and patterns are serious matters of high witchcraft, which insure them against all the physical perils of warfare. Only if the enemy uses stronger magic can they be hurt

*Photo, Mrs. J. H. Harris*



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# Belgian Congo

## A Great Savage Land & Its Motley Millions

By Demetrius C. Boulger

Author of "The Congo State"

IN 1908 Belgium took over from Leopold II. the dominion of the Congo, which thereupon became a Belgian Colony in lieu of a separate sovereignty. Founded by the personal enterprise, efforts, and expenditure of Leopold II. between 1876 and 1884, and recognized by all the principal Powers, previous to the summoning of the Berlin Conference in many cases, and before the signature of its Act in all, the independent state of the Congo was instituted in a fashion and form according to the law of Nations, absolutely identical with the status possessed by any sovereign independent state that could be named.

Formed and governed as a separate and distinct autonomy, after nearly twenty-five years it was transferred to the charge of the Constitutional and Parliamentary regime of the Belgian people. The King had so well prepared the ground, and had so thoroughly established his authority as a ruler of peace, that the transfer was effected throughout the vast region without disturbance, noise, or bloodshed. He had crushed the slave trade and expelled the Arabs; he had put an end to the traffic in arms and in spirits; he had established the great lines and means of communication from one ocean to another.

Among the most striking events of what has been called the king's autocratic rule were the construction of the railway to Stanley Pool to turn the Cataracts, the placing of steamers on the upper river, and the introduction of coffee and cocoa planting. These laid the basis of the prosperity of the Belgian Congo.

The Belgian people and Parliament threw themselves into the task of developing their splendid inheritance with characteristic energy and fervour. The affairs and future of the great Colony passed under the control of the Legislature, and Ministerial responsibility was substituted for what had been a one-man rule. In the years that have elapsed since the memorable debates of 1907-8, things have quietly settled down on the new basis.

Even during the German occupation of Belgium, the Colony was administered on well-ordered lines from the temporary seat of the Belgian Government on the hospitable soil of France. While calm prevailed within the Colony itself, its troops took a glorious part in the overthrow of German power in

SCAR-ADORNED CONGO GIRL

Yuli Ikelemba girl, showing the oyster-shell ridge cicatrisation of her tribe. Remarkable also are her spear hairpins of beaten metal, and her way of wearing them

*Photo, Mrs. J. H. Harris*



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East Africa. Peace restored and the enemy expelled, the Belgians have resumed with undiminished zeal and increased confidence the task of converting the Congo region into the model state of Africa.

The task that lies before them is immense. They have not only to develop a vast expanse of territory—not less than a million square miles—but to raise the races of Central Africa in the scale of civilization, and bring them within the fold of our common humanity. They can measure the area of the Congo territories, but they cannot compute their total population, for the natives are repugnant above all things to the operation of being counted. Therefore it is only a guess that puts the number at anything from ten to thirty millions. If we strike a mean, we must remember that these twenty millions, far from presenting a single race or community, are broken up into a hundred tribes, differing among themselves in habits, views, and intelligence. Some seem ripe to undergo the influence of European culture, others are debased and savage; all regard the white man's exhortations with more or less suspicion on the specious suggestions of the ngangas, or "witch doctors," and many years must elapse before the superstition of the fetish-man will be swept away.

The tribes of the Congo are classed as belonging to the Bantu-Negro stock, and the dwarfs, or pygmies, are regarded as the aboriginal race mentioned by Homer and Herodotus, which found a refuge from more powerful invaders in some of the more inaccessible of the African forests. The most important and numerous of the tribes into which the inhabitants are split up are the Bangalas, Batekes, Bayanzis, Bambalas, Balubas, Batatelas, Bakubas, Bakutus, Bakongos, Bakuendas, Basundis, Badjoks, and Bolokis. None of the tribes named is found east of Stanley Falls and the Upper Congo.

In the eastern divisions some of the more important tribes are the Zandés

TUSK HORNS, TOM-TOMS, AND RATTLE DRUMS FOR VILLAGE DANCE

Two boy drummers maintain the rhythm, which the tom-tom players syncopate with abrupt, resounding blows, while the booming, tooting horn-blowers imitate the trumpeting of elephants, roars of lions, leopards' cough, and bellow of wounded buffaloes. All is done with tremendous verve

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*



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QUEEN NENZIMA OF THE FALLEN, MAN-EATING MANGBETTUS

When this aged lady was wedded to a prince with 179 other wives, her country was at the height of its power, with large vassal states under it, and a flourishing native art. Credited with great wisdom, she is renowned as a debater in court, and when she speaks great numbers flock to hear her. She rendered important services when the Belgian Government occupied her country

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

(Niam Niam), Mongos, Mangbettus, to which must now be added the tribes subject to King Musinga of Ruanda. In the eastern districts, too, the tribal divisions, probably owing to the Arab slave raids in the past, have sunk into abeyance, and the population is classified under the names of their districts or their chiefs. The principal dwarf races are the Batwas in the Kassai region, the Tique Tique of the Welle, and the Wambuttis of the Upper Ituri. At the other end of the scale are the gigantic subjects or slaves of Musinga.

Taking these tribes in order, we find on the left bank of the lower river, that is from the Cataracts to the Atlantic, the Bakongos, Basundis, and



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KING AKONDO OF THE MANGBETTU IN ROYAL DANCING DRESS

He is a king of the North-West Congo, kindly to the vanquished stock he rules. When five hundred of them were building him a palace, he observed the custom of plying them with beer, and dancing for them. He is crowned with eagle and red parrot feathers; his necklace is of ivory, and bunches of warthog bristles, lemur skins, and strip of okapi hide endow him with wizard powers. His endurance and agility in the dance are matters for pride among his admiring subjects

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

Bakuendas. These tribes represent the subjects of the old native kingdom of Congo, now divided between Belgium and Portugal. On the right bank of the river are the Musarongos, who extend into French territory. Having been longer in contact with Europeans than the tribes of the interior, these peoples have lost much of their primitive habits, and show less restraint in the presence of white visitors. The women take a prominent place in this society; not only do they perform all the field work, but they volubly discuss the



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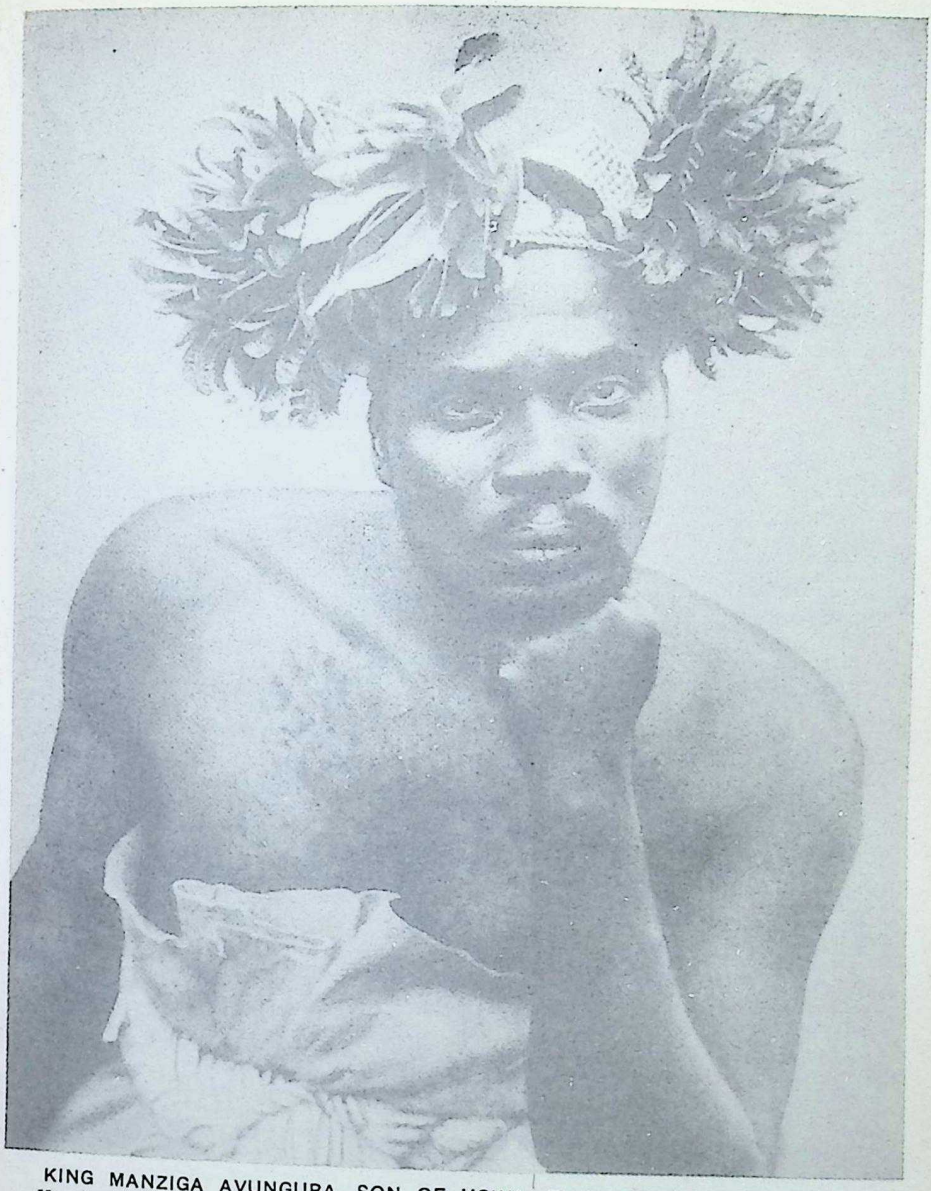

KING MANZIGA AVUNGURA, SON OF UGWA, THE DREADFUL "DEVOURER"
Here is a notorious Zandé chief of the North-West Congo, a half-breed Hamite and negro of superior intelligence and terrible tastes, whose spearmen have destroyed, and devoured, many black nations by the Ubangi and Welle waters, and become feared as far as the Upper Nile. Remark the primitive modesty of his attire of great bunched headdress and bark fibre cloth ; they are his sign of rank. He leaves finery to serfs and commoners
*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

affairs of the community as well as the latest local scandal. They always carry their children on their backs when they go to till the ground, being afraid to leave them behind on account of snakes or kidnapping. The Bakongos, never having been cannibals, live in constant fear of their man-eating neighbours. The women not only do all the out-door work, but on their return from the fields or the forest attend to the cooking, as it is beneath the dignity of man to attend to such matters. We then come to the Batekas, who represent the



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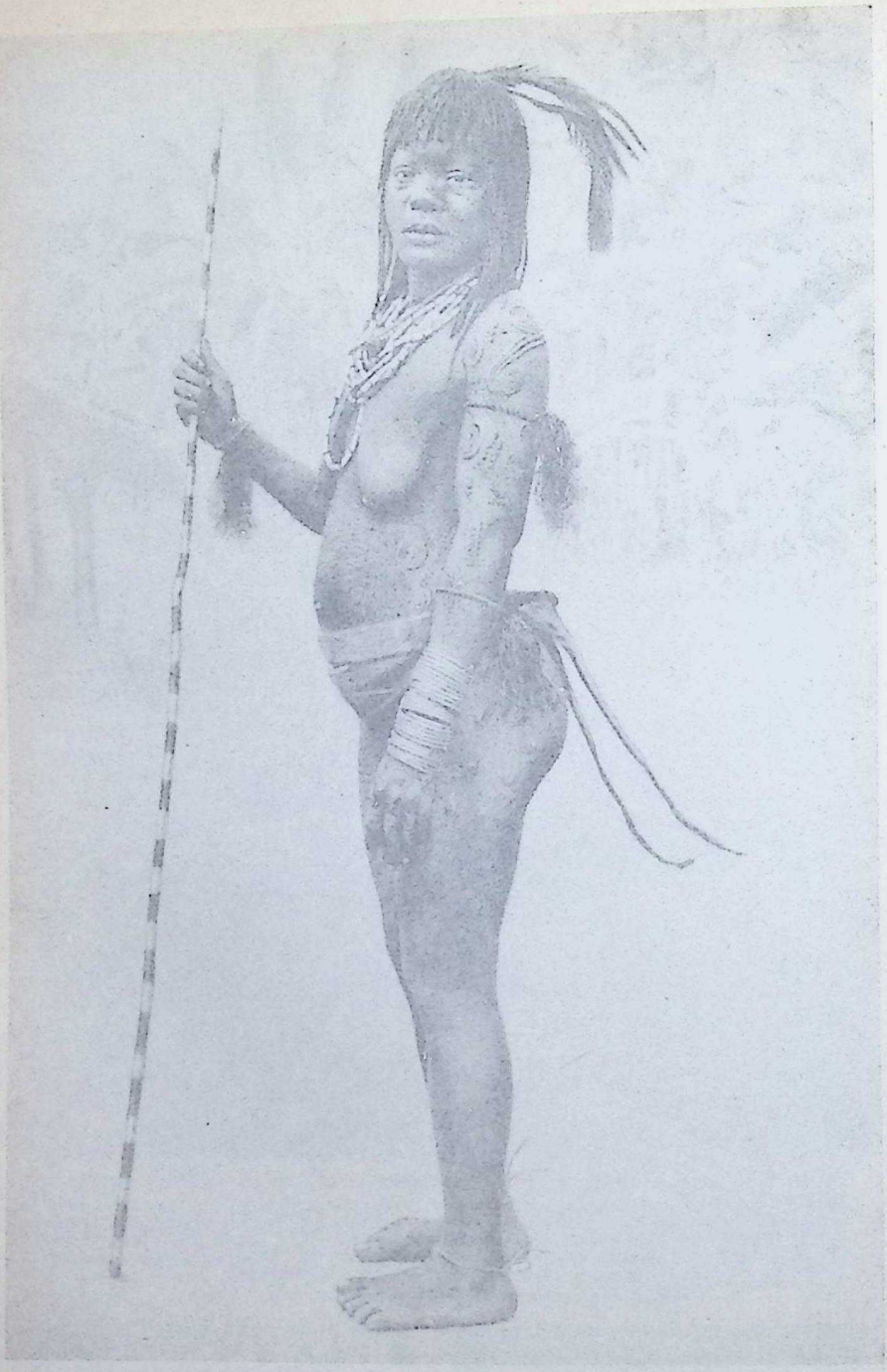

THE LADY OF PERFECT FASHION IN THE UPPER CONGO BACKWOODS.
The hand and knife of an artist are seen in her fine scar patterns; her belt and double tails are the latest thing in totem ornament, and she has spent two days in getting her woolly hair into permanent plaits. They are now solidified with palm oil and camwood dust, and she means them to last, without re-dressing, for at least three months

*Photo, Mrs. J. H. Harris*



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THE LOVELIEST VILLAGE MAID DRESSED TO LEAD THE DANCE

Besides being the most beautiful, she is also the most agile and enduring, for it would not do for the leader to be danced down by stronger women. One side of her face is whitened, the other reddened; and she has rattle and bells to sound time and music for the measures of the wild dances of strange fetish meaning. Like many of her sisters, she enhances her beauty with flesh scars

*Photo, Mrs. J. H. Harris*



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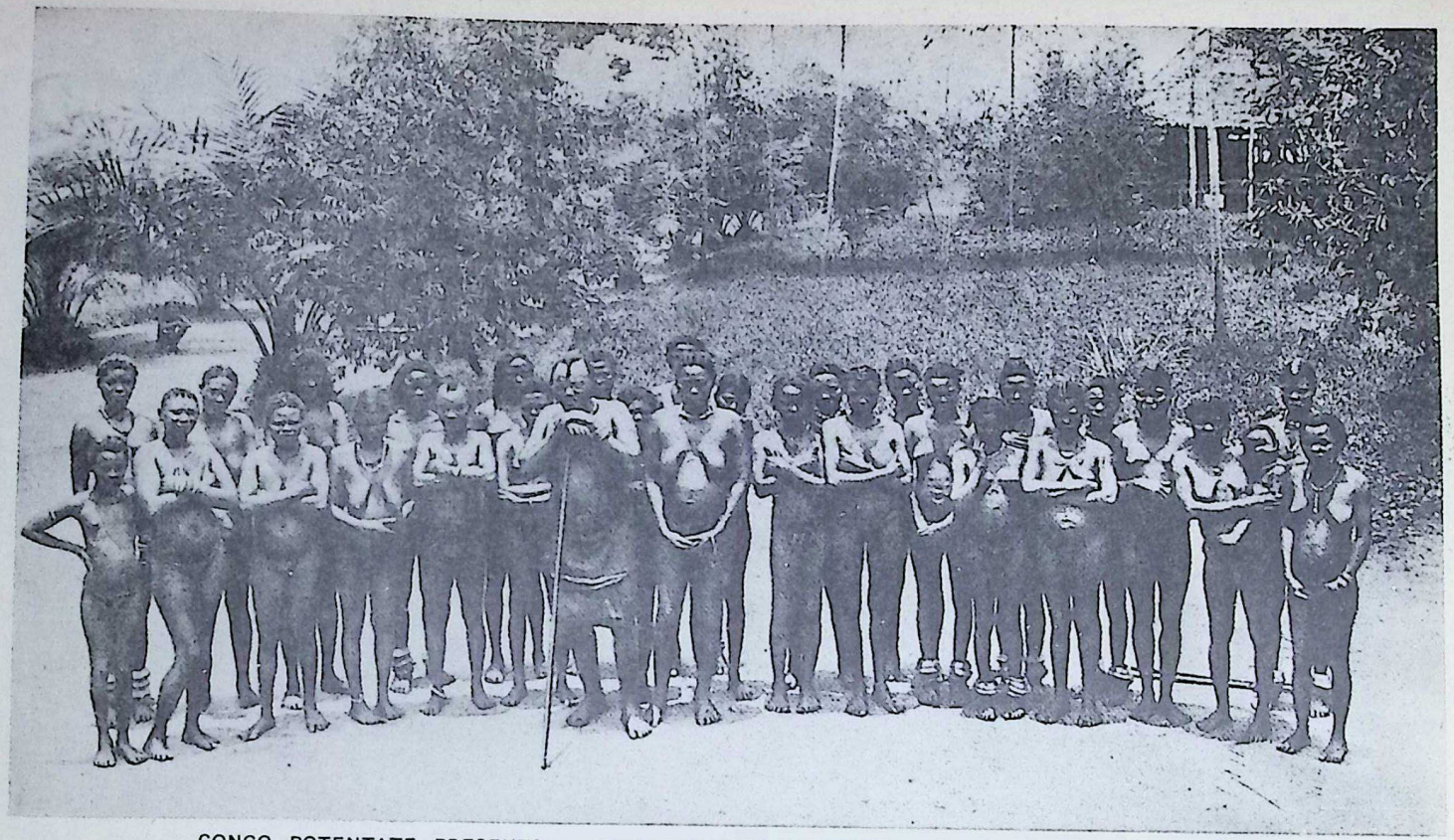

CONGO POTENTATE PRESENTS A SMALL SELECTION FROM HIS HAREM OF 1,000 WIVES

They are a few favourites of the moment. Wit and good talk please him as much as young beauty. As is seen, his choice ranges from girls to elderly women. By his left hand is his head wife, who maintains order among fifty score rivals. He is often tempted into further marriages. Girls still show themselves off to him, less from admiration of his savage charms, than to win harem comforts

*Photo, Mrs. J. H. Harris*

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CHIEF WHO DESIRES TO COMPLETE HIS CIVILIZED WAY OF LIFE BY CHRISTIAN POLYGAMY

Behind him is his thatched dwelling-place, newly constructed, as well as his men could, in European style as studied on the Congo. He has adopted white man's clothes, besides devising something like European dress for his two principal wives of blood royal, and a bright cotton wrap for his heir. All that stands in the way of his full transformation into a Christian prince is a few hundred wives

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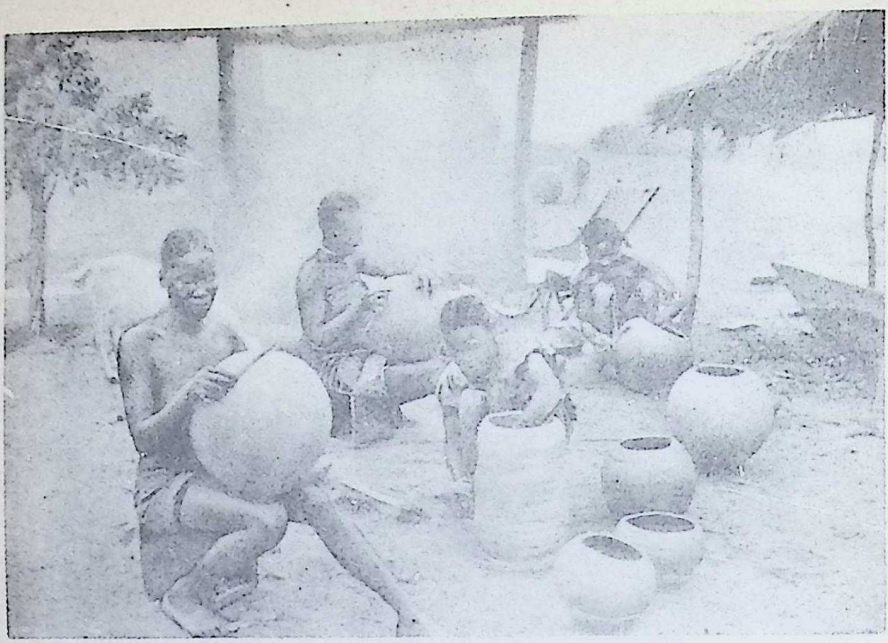

CONGO HANDYWOMEN GATHER AT CROCKERY MAKING

Pot-making is a pleasant task for these versatile women. It brings them together to gossip while working. Clay is brought from a river bed and strongly beaten. Sitting in the shade, the potters skilfully mould the lumps into desired shapes. Quickly the tropical sun dries and hardens the wet crocks and jars, which are finished over huge log fires

MERRY WEAVERS' MEETING IN SUN-SMITTEN MID-AFRICA

Close, steady work like this under the Congo sun, with body almost motionless for hours, would wreck a European. But open-air weaving of grass, fibre, and split leaves seems a native pastime. When apparently tired of doing nothing, the black women collect material and leisurely weave. Some tribes, like the Bambala, make very beautiful patterns in woven and embroidered cloths

*Photos, Mrs. J. H. Harris*



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SUPPER IS READY FOR HER MAN AND CHILDREN

The plump, smiling, black housewife, fully arrayed in her evening attire of double necklace and wire and copper bangles, has her pot on the fire, full of cassava-bread, savoury caterpillars, and plantains. Proud is she of her find of fat caterpillars—such a change from the ordinary vegetables. The family will be delighted, and joyfully she awaits their return

WOMEN GRINDING THE CORN THEY HAVE GROWN

These two wives are painfully grinding Indian corn for their husband's repast. How little can be ground at a time is shown by the few seeds on the nether stone. Men are so busy over fetish, hunting, beer, and palaver, that to women falls the hard work. So the more wives a negro purchases, the more luxuriously is he able to live

*Photos, Mrs. J. H. Harris*



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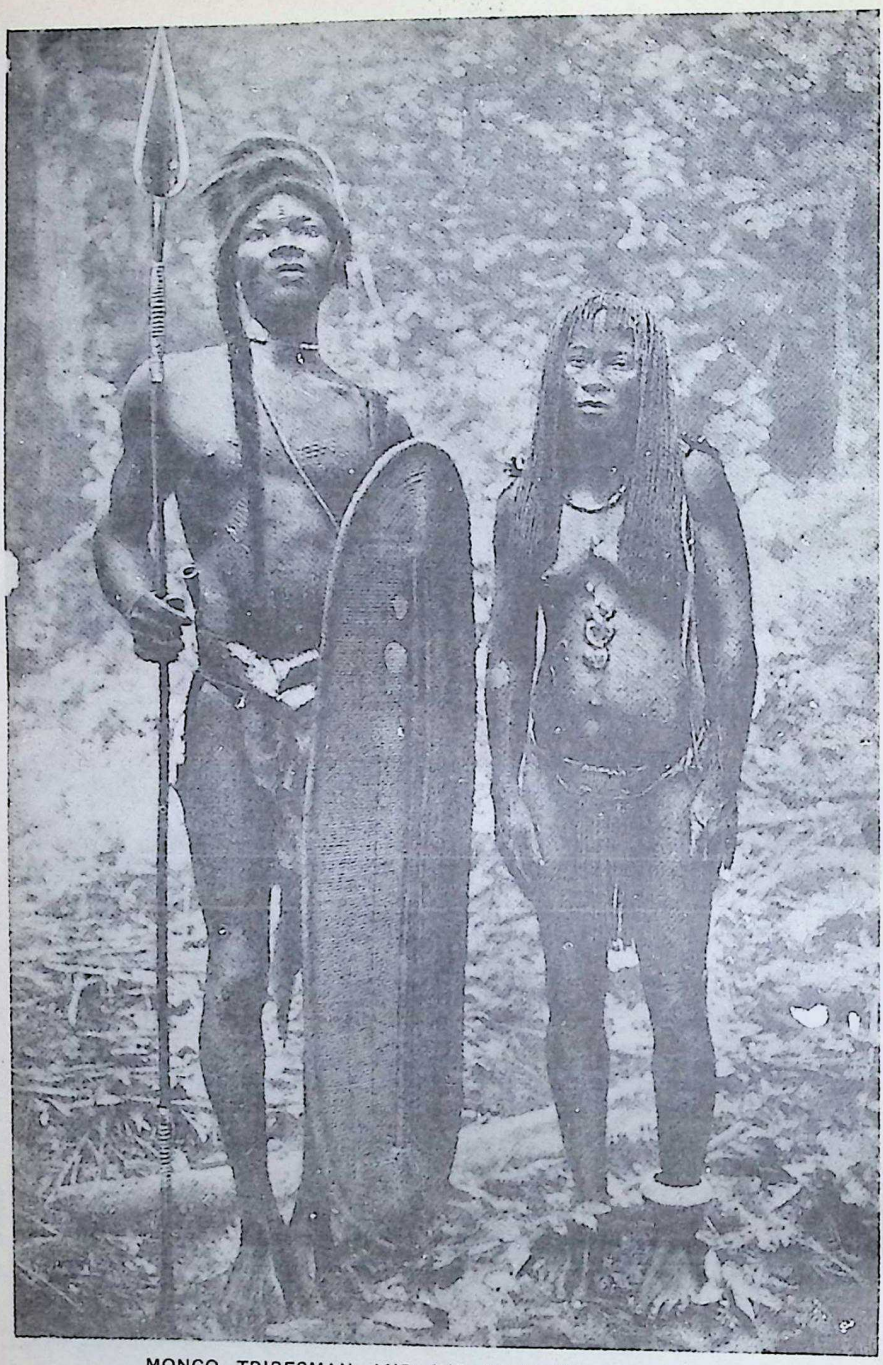

MONGO TRIBESMAN AND HIS WIFE IN THE FOREST

They live in a jungle clearing, and as the woman has business outside the village, her husband, taking spear and shield, has come with her. He walks in front, ready to protect her from lurking peril of hostile raiders or fierce beasts. For this reason, a woman carries all burdens, however heavy, and her man goes lightly with only his weapons

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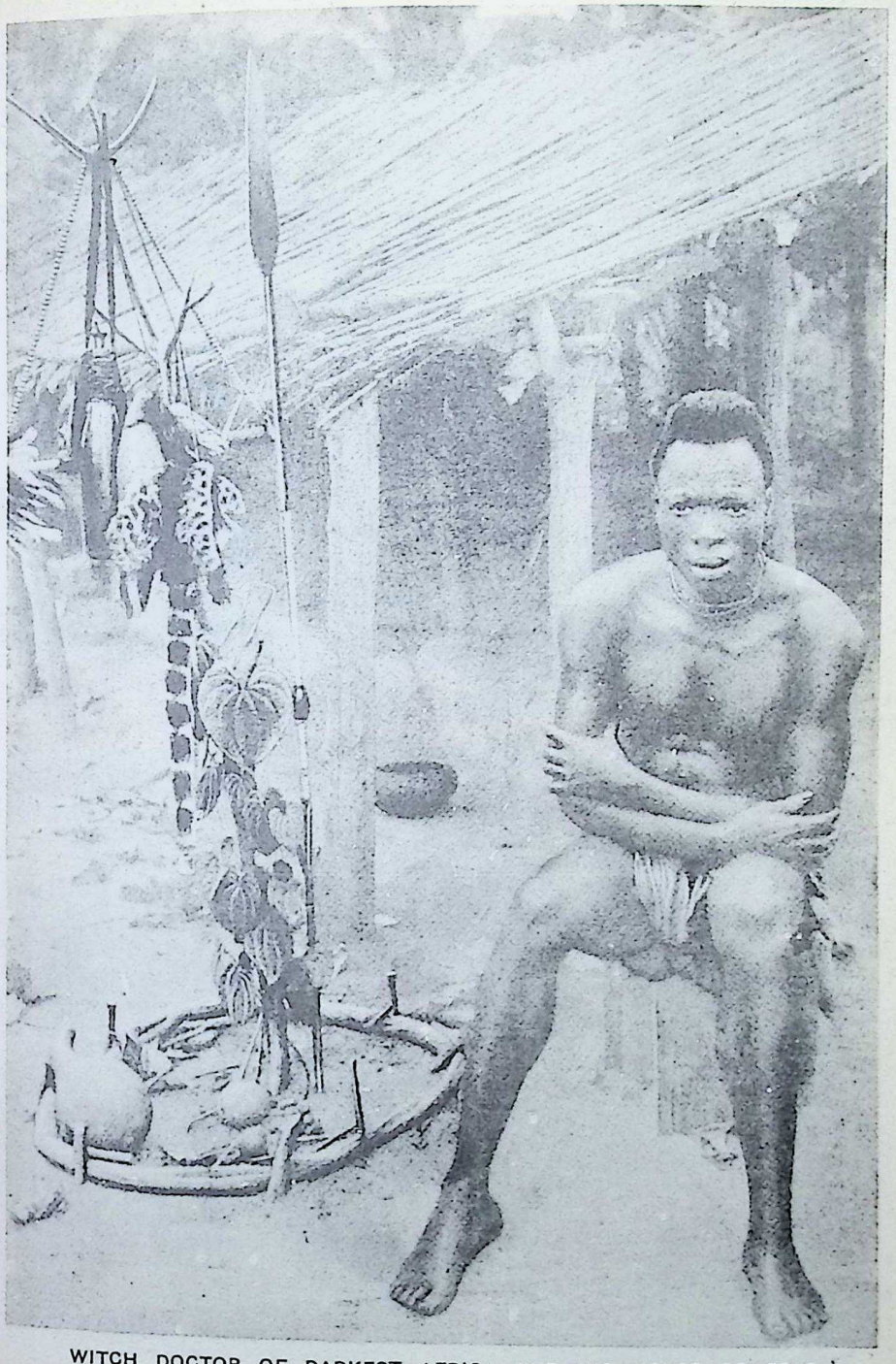

WITCH DOCTOR OF DARKEST AFRICA AND HIS HOUSE OF FEAR

With keen, cunning eyes, framed for effect in rings of scar patterns, he sits by his primitive stock of quackeries. He is one of the men who have kept many millions of Congo natives attached to cannibalism, and held many more forest negroes to the practice of indescribable abominations. Expert in hypnotism, trances, and sleights of hand, he rules the village

*Photo. Mrs. J. H. Harris*



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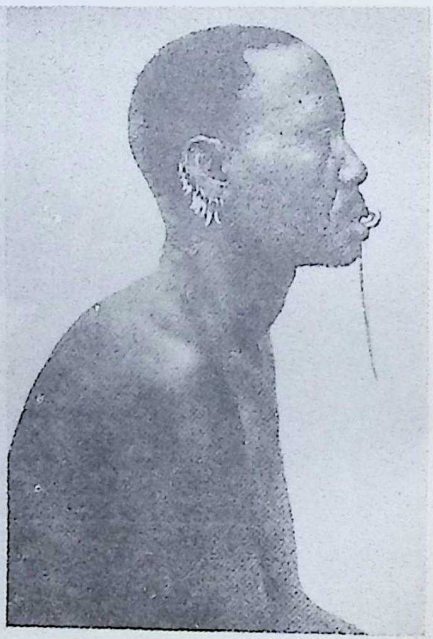
This black beauty has decorated herself to attract her chief's favour. She prefers harem to field work. Her face and body designs are in black paint, as well as the usual scars

Greatly he loves his ivory hairpins in his chieftain headdress, for they each have three discs, carven from tips of solid tusks, representing the sun

By her style of hairdressing, with bladed hairpin of ivory, and simple fibre necklace, this girl with ivory nose-plug shows she is in distress. Her scar markings are few and simple



This wild borderer has himself made his long, uncomfortable ivory lip pin and extraordinary array of tooth-earrings. He has eaten strange flesh before Belgians arrived

STRANGE AND BEAUTIFUL IVORY ORNAMENTS OF THE MANGBETTUS

*Photos, H. Lang, Congo Expedition, American Mus. of Nat. History*



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This Ngombe chief displays a strange scar arrangement; more interesting is the man himself, with strong face, alien master of Congo country, famous for initiative

This grotesque face pattern in ridged flesh is known as a "full rasp." The man could only be photographed asleep; he fled the camera as witchcraft

She is a perfect Congo beauty. Each scar has been made by wounding with a knife and inserting irritating stuff to make the flesh swell up

The ancient cross, known as the swastika, scarred upon this woman's back, seems to be sole evidence of Congo negro knowledge of the mystic sign

WEIRD CONGO IDEALS OF ADORNMENT BY SCARRING THE FLESH

*Photos, Mrs. J. H. Harris*



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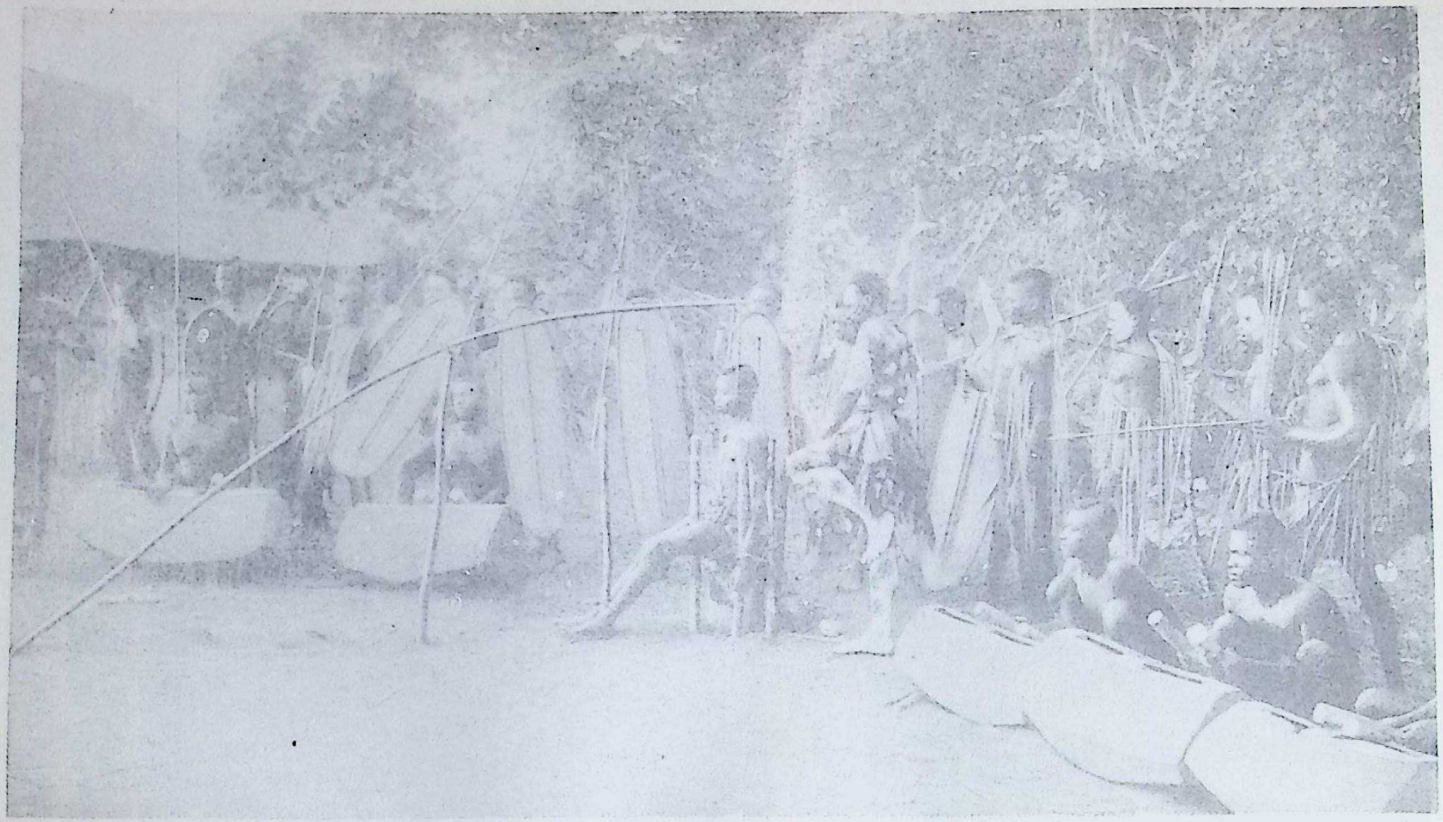

HOW THEY USED TO CARRY OUT EXECUTIONS WITH POMP OF WIZARDRY AND TERROR IN CONGOLAND

The decorated witch doctor, standing behind the criminal, has first to destroy his soul, in this mock execution, or otherwise prevent him from haunting the village. Then the players of the wooden tom-toms start a chant of cursings as the knifeman approaches. The prop, under the bent sapling, to which the prisoner is strung, is knocked aside, increasing the tension. The knifeman strikes through the neck, and the released sapling casts away the severed head

*Photo, Mrs. J. H. Harris*

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ZANDÉ SPEARMEN IN THE CLOSE BATTLE-ORDER THAT MADE THEM THE TERROR OF CONGO AND SUDAN

They are Manziga's "devourers" who, in the latter part of the nineteenth century, hacked their way from the Sudan, over the Congo watershed, into fertile Bomokandi, bringing with them an ancient Egyptian way of painting and carving, and an unappeasable appetite for human flesh. Meeting them, nearly all the real Mangbettus strangely vanished, leaving vassal tribes, now called by their name, over whom the Zandé chiefs rule

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

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COQUETRY AND GRACE IN FEATHERS AND BRASS ARRAYED FOR AN EVENING DANCE

They are arrayed in banana-leaf skirts and dancing plumes, with heavy brass anklets and armlets, for a dance in the forecourt of a chief's compound on the Upper Congo. Their anklets weigh as much as fifteen pounds, and yet they preserve their sinewy grace. Like most African amusements, it is taking place in the cool of the evening and the children have come out on the house-tops to watch

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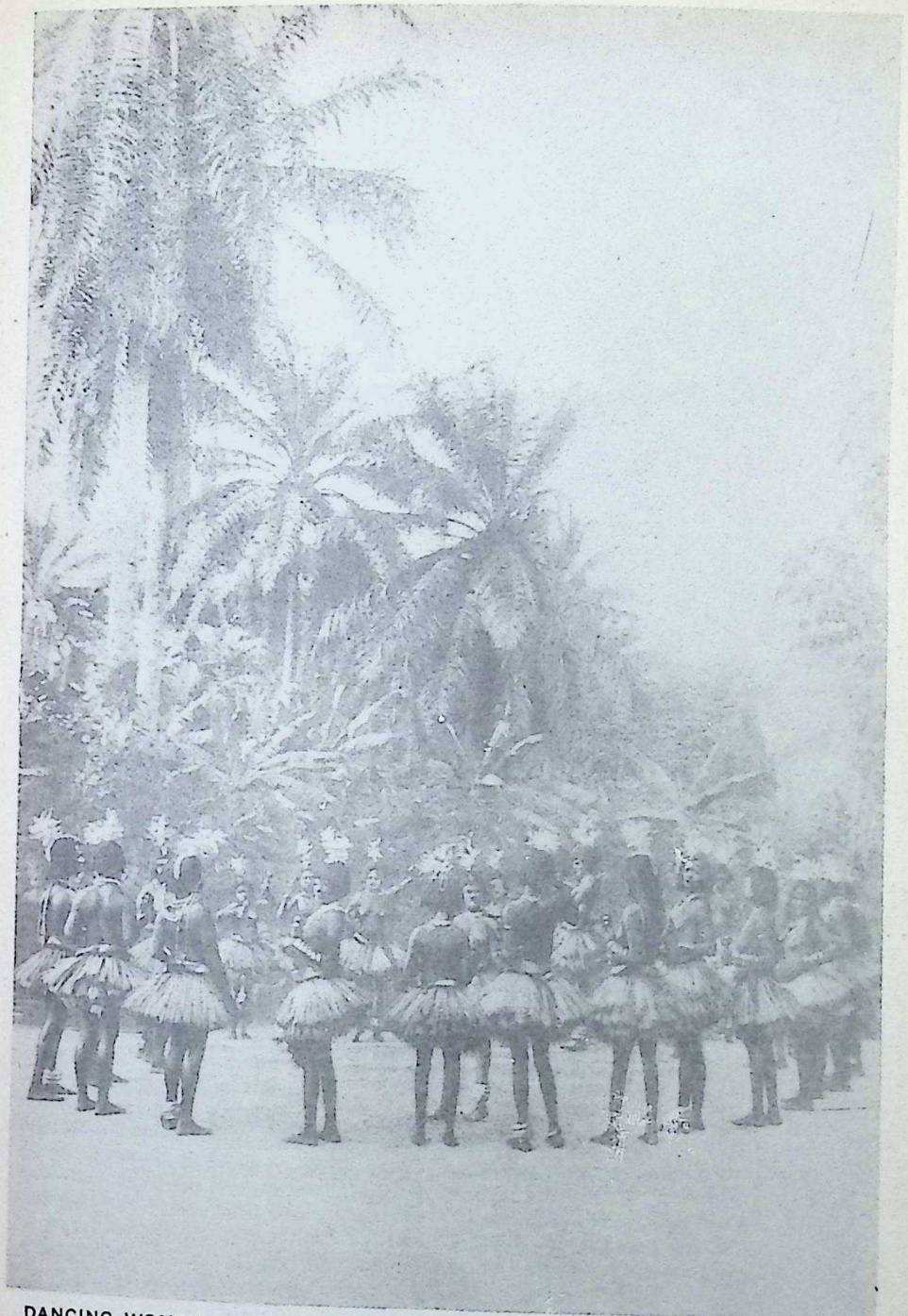

DANCING WOMEN OF THE UPPER CONGO WITH FRAYED BANANA-LEAF SKIRTS
The banana-leaf skirts are, like the dance paint, merely for ritual ornament. Most dances of the pagan negroes are performed with magical intention, and the dancers must therefore be arrayed and decorated with all things needed for producing the effect. Their movements are also directed to the same end. Behind the dancers are fine feathery palms, which produce much valuable palm-oil
*Photo, Mrs. J. H. Harris*



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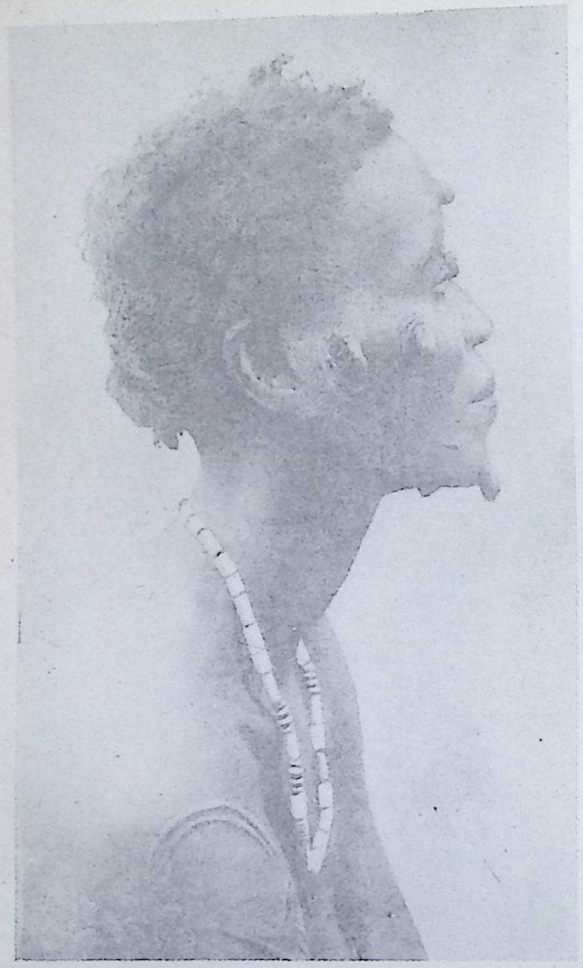

AFRICAN MASTERPIECE IN BEAUTIFICATION 400

Her blobs of flesh are her supreme pride. They cost her more pain than ordinary raised scars. Operation after operation on each lump had to be performed, with intervals for healing, to reach this effect of prominences

*Photo, Mrs. J. H. Harris*

population of the Stanley Pool district, and share with the Bayanzi and the Bangalas possession of the river region as far as Stanley Falls. These three races are among the finest in the Colony, the Bayanzi having been a cannibal tribe which made a point of eating their captives. The Bangalas are not only very numerous, but are considered the most intelligent and capable race of the Congo, and assimilate European ideas with remarkable facility, and they have even shown a capacity to learn French. They were the first of the native tribes from which the State recruited soldiers, and they displayed remarkable aptitude in learning their drill. They also used to be cannibals, but the practice is almost eradicated among them.

The Boloki, occupying the district east of New Antwerp, are a branch of the Bangalas, and are born fighters, their weapons being spears and knives. They have always been revengeful, and believe in the law of reprisals. One of their nasty habits used to be to eat their slaves, even when they died a natural death. This practice has now been abandoned, and theft is no longer punished by the mutilation of an ear, as was their native law. The rich women of this tribe are distinguished by their brass necklaces, sometimes weighing as much as 20lb., and the old currency of the Congo State, brass rods, lent itself excellently to this purpose.

To the north-east of the Bangalas is the region inhabited by the Babuas, Barambos, and Mangbettus. All these tribes have been subject to the Belgians for nearly thirty years, and before that date they were engaged in a more or less incessant struggle to preserve their independence and existence against the Arab slave raiders. Of the three, the last-named were the most civilized and best organized. At first they treated the Belgians as enemies, but in a little time friendly relations were established, mainly through the influence of a female chieftain known as Tom Seina. The



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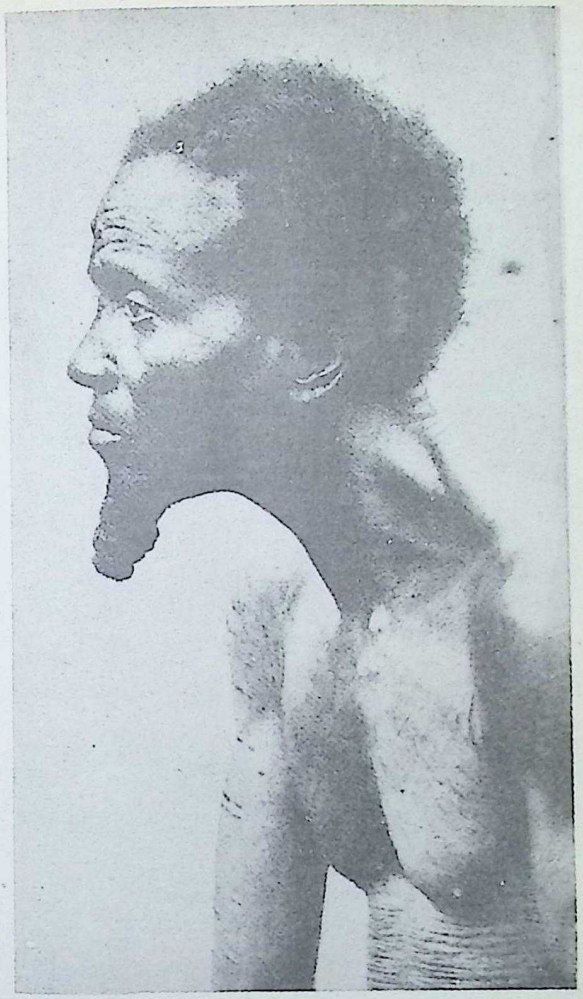
Mangbettus have been described as clear thinkers and fluent talkers, and their social influence is not limited to their own territory.

To the north of these tribes is another race of totally distinct stock —the Zandés, or Niam Niam. They belong to the Nouba and not to the Bantu family. They keep their promises and make excellent soldiers. They live on vegetables and game. Woman occupies an honourable place in their social system, being neither bought nor sold. They are passionately fond of music, and their national instrument is the mandoline. Their great chief, Sultan Semio, revealed the intelligence of a born statesman. The majority of the Zandés are now within French territory north of the Bomu.

Coming to the central region watered by the Kassai and its numerous tributaries, we have the Babunda, Bambala, Badjok, Bashongo, and Bankutu tribes. With the exception of the last named, these rank among the most promising races of the Congo. The Babunda are a prosperous people of the Cataracts district, who use rubber as their currency, and fix its price at secret markets.

They are physically a very fine race, and are reckoned the blackest people of Central Africa. Yet, curiously enough, the babies here, as elsewhere in negro lands, are born white. A distinctive feature of their social existence is that they do not dwell in villages, but in isolated huts surrounded by extensive plantations.



THE MOST FAMOUS BEARD IN CONGOLAND

He is chief of a troublesome folk, but they are proud of him. Plaited and coiled under his chin is his beard, thin rather, but many feet long. Only on State occasions does he uncoil it for public admiration

*Photo, Mrs. J. H. Harris*

Their eastern neighbours, the Bambala of the Kwango valley, are also very prosperous, and for plantations they have farms. Music is their chief delight, the flute being their principal instrument, and they are gamblers. It is curious to find among them the art of improvisation. In the evening the villages are a scene of joyful and noisy festivity. Their weapon was the bow, and it must be admitted that they were cannibals once upon a time. In the



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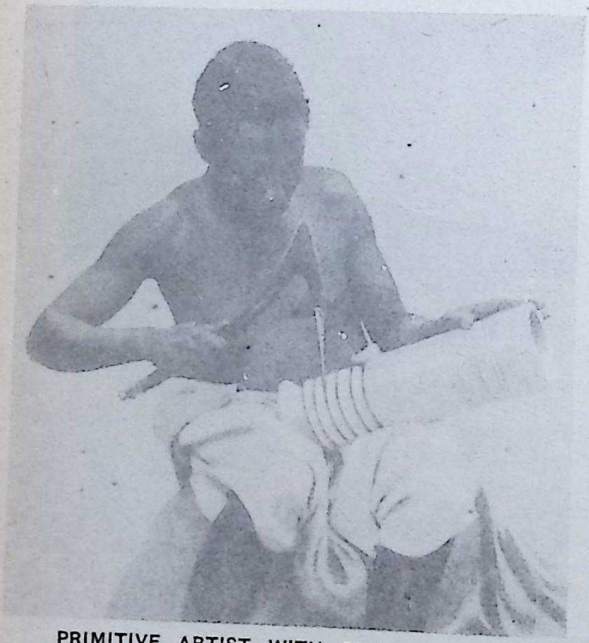
ZANDÉ WARRIOR SETTLES DOWN TO ART

Restrained by Belgians from man-hunting and worse, this ferocious frontiersman is resuming the national hobby of carving. With an axe he is rough-hewing ivory he intends to decorate



PRIMITIVE ARTIST WITH PRIMITIVE TOOL

Sure of hand and eye, with generations of craft knowledge within him, he works straightway on the ivory with his clumsy adze used as finely as a chisel. He never traces the design beforehand

*Photos, American Mus. of Nat. History*

valley of the Lulua, a tributary of the Kassai, and in the region between it and the Sankuru lies the country of the Balubas. They occupy a region of remarkable fertility, and so salubrious that it has been called the Paradise of the Congo. The Balubas have proved themselves thoroughly loyal and well-behaved, and are among the staunchest supporters of Belgian rule. They possess more than an elementary knowledge of navigation, and are skilful builders of canoes and dugouts.

The Badjoks, in contrast with their neighbours, are a hunting and not a settled tribe. They are well known as elephant hunters, and spurn both agriculture and planting. They are reputed to have become rich by the acquisition of ivory; but, despite their wealth, continue to use old flintlocks for their sport. They are apparently a race of immigrant conquerors, and their organization is formed on a war footing.

They are given to strong drink, the famous cane sugar wine, and sit up late into the night indulging their passion and carrying on heated discussions the while. Distinct from all their neighbours, they may be akin to either the Zandés, or the dwarf races.

The Bushongos are remarkable for their ethical culture more than for their material prosperity. They believe in one god and have an admirable code of moral laws. Their artistic talent



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has been displayed in remarkable wood carvings. Perhaps it is due to their intellectual development that secret societies have gained a firm hold in their midst.

Compared with these four advanced tribes, the Bankutus make but a sorry picture. They are the dirtiest race of Central Africa, never wash, the women scar their faces in a repulsive fashion, eat their slaves on death, stalk their neighbours for food, and have no redeeming qualities. In contrast with the Bankutus may be placed the Bapendi, who are dog-eaters, while the Bankutus will eat almost everything except dogs.

Probably the best known of all the Congolese tribes, on

PROUDLY THE CANNIBAL POLISHES HIS WORK

The carving of ivory vase and of the small mallet for pounding cloth-making bark is finished. He is giving the mallet a final polish with leaves containing silica crystals

TRUMPETER OF THE MANGBETTU COURT AND HIS CARVEN HORN

This is one of the old imperial horns, modelled from a choice tusk by a Mangbettu craftsman, in the days when the carvers formed a small, close caste credited with supernatural powers. Any outsider trying to compete with them was in grave danger of being sentenced to be eaten

*Photos, H. Lang, Congo Expedition, American Mus. of Nat. History*



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GROTESQUE PYGMY HUNTERS OF THE WELLE, AIMING THEIR POISON ARROWS

This remarkable race of Congo dwarfs has been driven by negroid cannibals into their last refuge, the sombre, swampy tropic forest, but there they have proved unconquerable. Recently they ambushed the Zandé spearmen and, invisible themselves, slew their foes with poisoned arrows, such as they are here shown using. They are magnificent hunters, and gather round their best archer. They become friends with folk who treat them fairly

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

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BIG-GAME HUNTERS OF THE LOGO TRIBE IN THE WELLE RAIN FOREST

The savage in front, with his grim face, is the most famous elephant hunter of his district. When he dances after his victories, small bells attached to his bow jingling celebrate each fine shot he has made. All the tribe use these bows for war. Their way is to pull the string with a twang, startling a foe and causing him to stop or turn, then a quick arrow brings him down

*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

account of the part they took in the Arab war, are the Batatelas, who inhabit the Upper Lomami and Sankuru valleys. This tribe is affiliated with the Bakussus, who dwell close to the Upper Congo above Stanley Falls. Owing to their proximity to Manyema, they long ranked among the most active auxiliaries of the Arab slave-dealers.

At first the Batatelas opposed the advance of the Belgians, but after several defeats their chief Gongo Lutete went over to Baron Dhanis, and helped him to crush the Arabs. But, unfortunately, the Batatelas were unabashed cannibals, and when several of their chiefs were shot for this offence, their allegiance was rudely shaken. A final shock was administered to their relations when Gongo Lutete was executed as a traitor under a complete misapprehension. The penalty of this blunder was that the Batatela contingent mutinied, and threatened for a time to overthrow Belgian authority. Even after order was restored, a costly struggle continued for three or four years. The Batatelas, who were once thought likely to provide the bulk of the native troops, are now restricted to a very small contingent. They have some artistic leanings. Their wall pictures bear a close resemblance to those of the cave-dwellers in Spain in Neolithic times.

As a result of the campaign in German East Africa, Belgium has now acquired the greater part of the kingdom of Ruanda, ruled by a remarkable monarch named Musinga, who represents a dynasty four or five centuries old. Unfortunately, in the arrangement of



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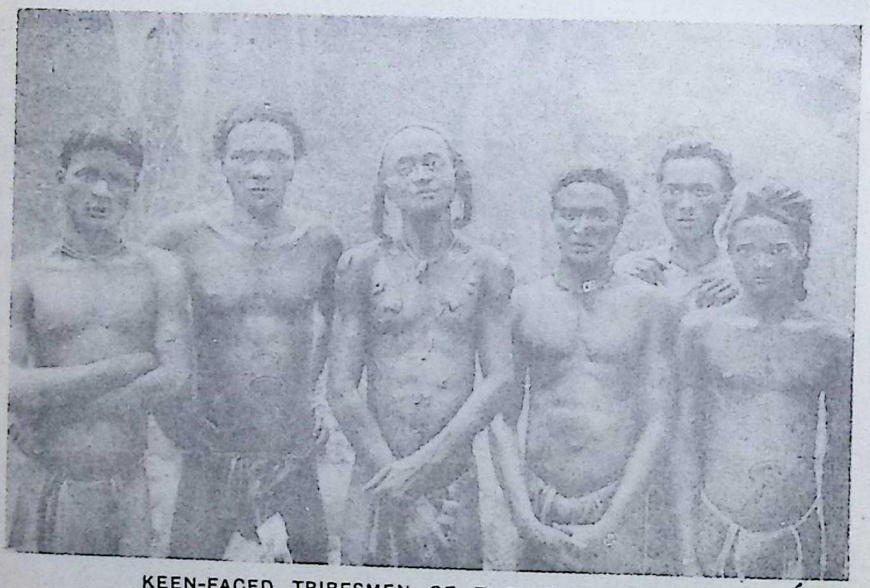
frontiers, this ancient kingdom was deprived of the Kisaka districts on the left bank of the Kagera, and Musinga laments to this day the loss of the fertile territory where roamed his sacred flocks. The lofty plateau of Ruanda, east of Lake Kivu, is beyond question the most fertile region of Africa.

Musinga has two million subjects, and every one of them is said to be the possessor of a cow. Goats and sheep are equally numerous, and the people are among the finest specimens of humanity on the continent. The men generally exceed six feet in height, and there are many veritable giants of eight feet. Moreover, they are very athletic, able to jump obstacles of their own height, and to cast their spears with precision for a distance of sixty yards or more. All taxation is paid in kind, and there is no currency. The authority of the king is absolute in all matters temporal and spiritual, but a queen-mother is always co-existent in authority. If the king's own mother is dead, an official substitute, called "the old woman," is selected, as without her presence the king cannot be crowned. The dwarf races or pygmies (as a matter of fact they do not deserve that name, for their average height exceeds four feet) are exclusively devoted to the pursuit of game. Unlike the negroes, they are scrupulously clean, and they burn instead of burying their dead. Cannibalism has never been known among them, and whereas they keep all the native tribes at arm's length, and have never within the historical period formed an alliance with any of them, they have always received Europeans as brothers.

While the negro tribes differ from one another in so many points that they might be considered to have distinct origins, they show singular agreement in a few essential matters that go to prove that they all must come of the same stock. Among these points is the prevalent belief in the witch doctor as the interpreter and exponent of fetishism. The ngangas, "the knowing ones," or witch doctors, are the high priests of that form of religion or idolatry which is based on



KEEN-FACED TRIBESMEN OF THE CONGO FOREST

This photograph of men of a wild forest tribe, south of the main Congo river, shows clearly that African tribesmen are by no means invariably thick-lipped or flat-nosed. Some of this group might even suggest a Semitic origin, though they are more probably Hamitic

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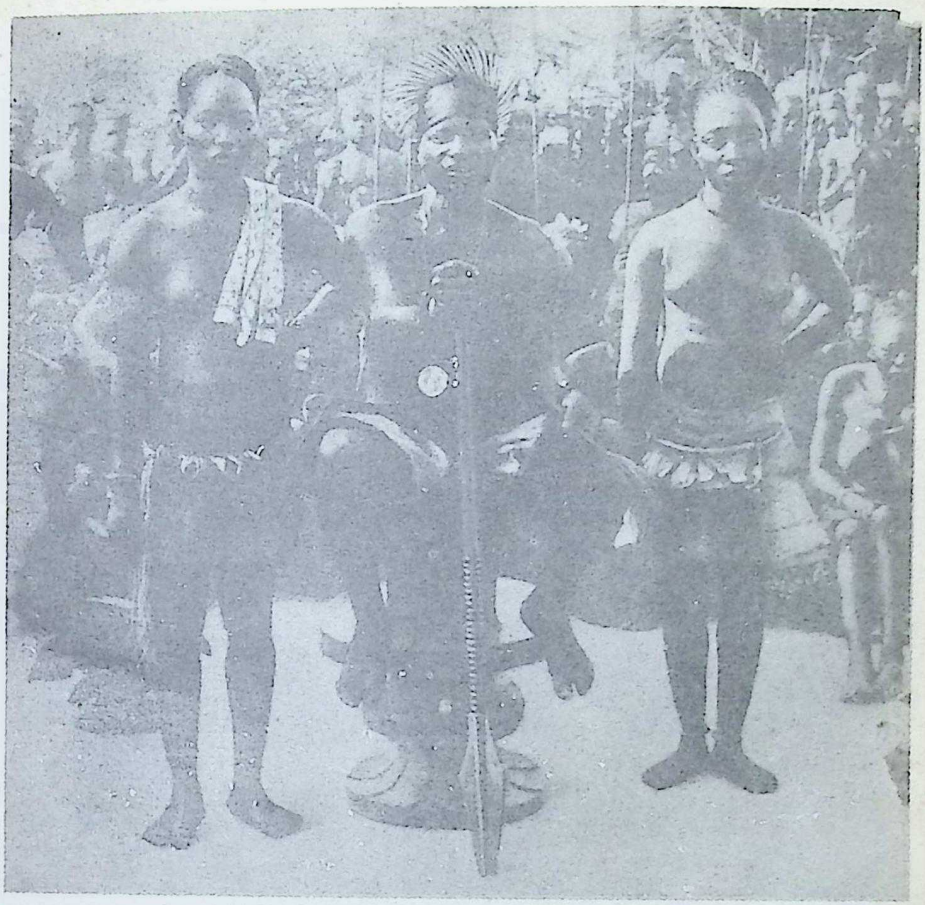

DANGA, AN OVERLORD OF THE MANGBETTU, WITH HIS BODY MAIDS
He is a tamed cannibal chief, and this is the proudest moment in his new career. From Danga's neck, as he perches in pomp on his stool, holding his big spear, dangles a medal just bestowed upon him. By his side are his favourite body servants, likely soon to be admitted to his harem
*Photo, H. Lang, Congo Expedition, American Mus. of Nat. History*

charms, trials by poison, divinations, and astrology. Their power has been arrested in some parts of the Congo, but in others it shows no diminution.

Of late years, curiously enough, the range of the fetisher's operations has been restricted by the activity of secret societies, which work for their own ends. They exist for various objects, mostly social or sensual, such as drinking bouts with manga or sugar-cane wine. The Society of "the Country of the Dead," is one of the oldest and most powerful. Its members stand for the maintenance of old practices, such as the burying of widows with their deceased husbands. These societies reveal an unsuspected capacity for unity and organization, and European visitors and officials have alike failed to discover their secret signs or passwords.

Among the hopeful signs for the future of the races of the Congo is the marked decline of cannibalism. It is declining, not merely owing to the penalties imposed by law, but also to growing security.

Polygamy also is dying out. It has become too expensive when woman requires to be dressed in cotton clothes of European produce. As a consequence, the men will have to take up work. Coffee, cocoa, and cotton planting, as well as rubber collection, are beginning to interest the men of the Congo region, and they are abandoning the old lust for murder and plunder.



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VILLAGE OF FIGHTING AN ARTISTIC CANNIBALS BY RUNGU ON THE EDGE OF THE CONGO BASIN

T.. .ls of their neat houses are covered with bark; roofs are made watertight with wide, flat leaves, attached to the rafters and bound with fibre cords. In the foreground is a large gong, hewn from a tree of resonant wood, and roughly shaped like an animal. The head and tail form handles for sounding it. It is employed for signalling to neighbouring villages or for summoning the people to feast or dance

*Photo, H. Lang, Congo Expedition American Mus. of Nat. History*

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# BELGIAN CONGO: FACTS AND FIGURES

## The Country

West African tropical country (Congo Belge) lying between French Equatorial Africa on west and north, Anglo-Egyptian Sudan, Uganda, and Tanganyika on east, and Northern Rhodesia and Angola on south. Comprises nearly the whole of the basin of Congo River. Consists of four provinces: Katanga, Congo Kassai, Equator, and Eastern, divided into twenty-two administrative districts, further divided into 179 territories.

Districts of Ruanda and Urundi, formerly German East Africa, are under Belgian mandatory. Eastern portion of Ruanda and a small part of Urundi have been attached to Tanganyika under British control to provide route for Uganda-Tanganyika railway, which, when completed, will form a section of the Cape to Cairo railway.

Area about 910,000 square miles. Population variously estimated at from ten to thirty millions. Official estimate of peoples of Bantu origin is 11,000,000 with about 7,000 Europeans in all.

## Government

The colony is administered by Belgian Minister for the Colonies (appointed by the King, but responsible to Parliament), who is also President of the Colonial Council of fifteen members, of whom eight are appointed by the King, three elected by the Senate, and three by the Chamber of Representatives. A Governor-General and the vice-Governor-Generals of the provinces represent the King in the colony. Justice is administered by seventy-five magistrates and the administrators of the 179 territories have also judicial powers. Annual revenue averages little over £2,000,000, half of which is raised by customs and direct taxation, most of remainder being produced by the mines, taxes on ivory, and agricultural receipts. For several years expenditure has exceeded revenue by about £200,000.

## Defence

Native troops voluntarily enlisted, totalling about 16,000 infantry with 365 European officers and non-commissioned officers, most of whom are Belgians. Service is for a term of seven years. Also about 6,000 police in the territories.

## Commerce and Industries

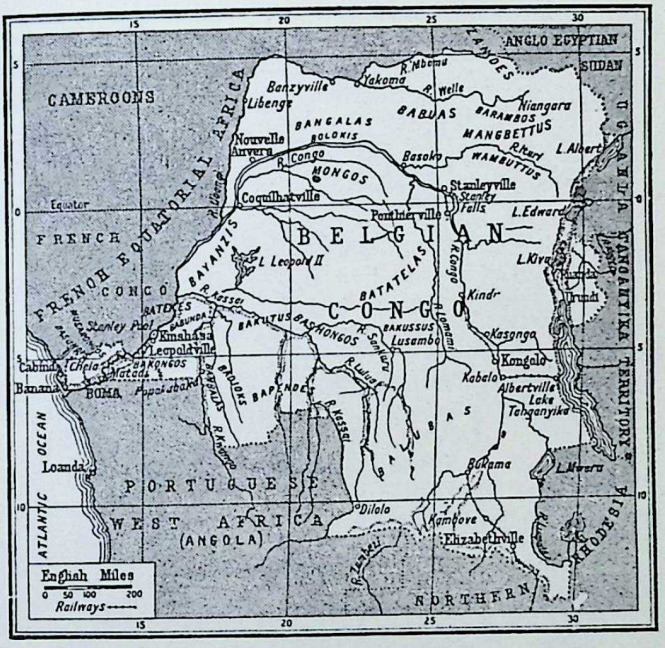
Value of commerce increases annually, most important products being rubber, palm nuts and palm oil, copal, cocoa, coffee, and ivory. Rice, cotton, and tobacco are grown in most of the native villages. Rubber, cocoa, and coffee plantations have been established by the Government as well as by private enterprise.

Gold and copper mining are increasingly important; latest annual returns show production of 3,356 kilos (9,250 lbs. troy) of gold from Kivu, and 22,000 tons of copper from Kambove mines. Diamonds have been discovered, and about 200,000 carats were exported in one year. Coal, iron, manganese, and tin have also been reported, but have not been worked on a profitable scale.

High plateaus of the south-east and Ruanda and Urundi districts, where tsetse fly is absent, support considerable quantities of cattle. Much of the country is covered with dense forest.

## Communications

Congo River is navigable in portions amounting to about 1,750 miles out of its total length of over 3,000 miles, and several of its great tributaries are also navigable to a considerable extent. State steamer services are run ninety miles from the mouth of the Congo to Matadi, and 200 miles farther up, from Leopoldville (Stanley Pool) to Stanley Falls, nearly 1,100 miles, services have been organized by the Government and private companies, about eighty vessels in all being employed. About 5,600 miles of good roads, and 1,267 miles of railway. Elizabethville in the south is a station on the Cape to Cairo railway, about 2,300 miles from Cape Town. Over 2,000 miles of telegraph lines and fifteen wireless stations.




BELGIAN CONGO AND ITS PEOPLES

## Chief Towns

Capital of the colony, Boma. Capitals of the provinces are: Katanga, Elizabethville; Congo Kassai, Leopoldville; Equator, Coquilhatville; Eastern, Stanleyville.

## Money

Belgian currency is in general use, even by natives. Bank-notes have been issued by Banque du Congo Belge from one to a thousand francs since gold is not in circulation and silver has been largely hoarded.



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# Bhutan

## Strange Hill Folk & Their Enchanted Land

By Sir Thomas Holdich, K.C.M.G., K.C.I.E.

Author of "The Indian Borderland"

THROUGHOUT the long extended width of the Himalayas between the Indus and the Brahmaputra there is no country so remarkable for the grandeur of its natural features as Bhutan.

Its lofty mountains, enclosing deep and precipitous gorges, the natural stairways from the plains of the Duars to the edge of the Tibetan plateau, are clothed with vegetation to their very summits. Deep dark forests of pines and firs reach nearly to the snow line. Below them, but still at an elevation of 8,000 to 9,000 feet, are oaks and many coloured rhododendrons. In the lower depths of the many valleys formed by the rushing torrents cutting their cliff-bound way to the Brahmaputra is a sub-tropical vegetation. A glorious tangle of bamboo forest, thick with undergrowth, may be strewn with the graceful fronds of gigantic tree ferns, and in the gloomy depths of the intersecting waterways most gorgeous butterflies make brilliant star patterns in the humid atmosphere. It is an enchanted land, almost fantastic in its endless variety and anomalous scenery.

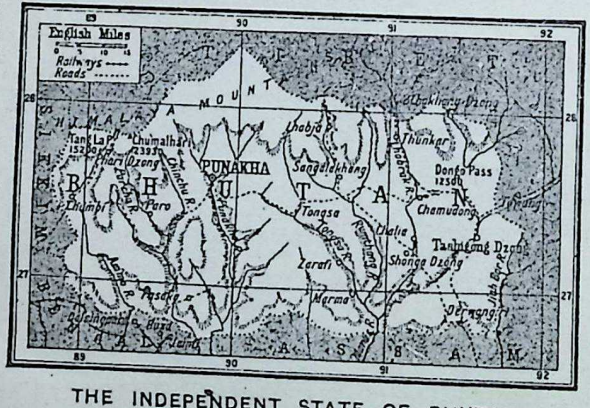
High above the Himalayan spurs, of which rank after rank constitute the chief geographical features of Bhutan, are the glittering snows of Tibet.

Standing midway, it is possible to scan the beauty of these lofty snow-clad peaks, and at the same time to look downwards into the depths of almost tropical scenery. I have seen a bamboo forest in an upland valley under snow, with the laden stems curved and entangled into one gigantic pattern of lacework of inconceivable beauty.

But progress along the paths and byways which are the roads of Bhutan is not all joy. Countless biting and stinging insects are in the air, and under the humid influence of the rains every wayside leaf is the "jumping off" opportunity for a watchful leech. It is impossible to avoid these pests, for they exist in myriads, and they attack men and animals alike with equal bloodthirstiness and often with disastrous effect.

The political value of Bhutan to the Indian Government is chiefly centred in its service as a stepping-stone to the high altitudes of Tibet. Formerly the spasmodic efforts of the Indian Government to cultivate friendly relations with Lhasa were directed along the difficult routes which traverse Bhutan and emerge on to the Tibetan plateau, after winding upward along the slopes of the great spurs which form the slippery ramps from the plains.

The two routes which have historically been most frequently made use of are those of Buxa, in the west, and Derwangiri, in the east. The Buxa route is still regarded as




THE INDEPENDENT STATE OF BHUTAN



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*BHUTAN: PRIESTLY GLORY OF ITS SPIRITUAL CHIEF*

The Dūb Raja, acting head of the Buddhist Church in Bhutan. His religious objects are of gold and silver, finely embossed, and the throne is covered with rich tapestries

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SIMPLE HABITS OF THE FAMILY OF BHUTAN'S SECOND CHIEF MAN

The Thimbu Jongpen, Governor of the summer capital, might have been king of Bhutan. He was supported by the Chinese, but the Maharaja had the stronger army, and the Jongpen was content to ally himself with the Maharaja by marrying his sister. Here we see his family in the simple yet picturesque everyday costume of the Himalayan hill state

*Photo, John Claude White*

the main highway into Bhutan. It runs as directly as any Himalayan route can run to Punakha, the chief town of the country and the seat of government. A certain amount of traffic passes from Tibet to Assam through Punakha, there being very little local trade; what there is—chiefly coarse blankets, cotton cloths, leather, and ironwork—being required for home consumption.

The Derwangiri route will never be important. It is true that by following the valley of the Manás, the chief river of Bhutan, it offers an opportunity for development in the distant future which may prove to be better than any other for a direct road to Lhasa, the upper affluents of the Manás being now known to drain from the neighbourhood of the great Tibetan lake, Yamdok Tso; but very little is as yet known about the northern borderland of Bhutan.

The same may be said of a recognized central trade route which connects the Tibetan town of Chetang with Assam, passing the Bhutanese trade mart of Tawang. All we know is that there are at least four considerable passes between Chetang and Tawang, and that Tawang itself is unapproachable on account of the fierce hostility of its barbarous guardians. Even this much information has been obtained with difficulty by native explorers—one of whom did actually reach Tawang from Tibet, but was not able to pass that place southwards.

The Bhutias, as we know them, the people of Western Bhutan, are undoubtedly Tibetan in origin. Some two centuries ago all Western Bhutan was occupied by a people known as Tephu, who were probably tribal offshoots of Cooch Behar, but an irruption of Tibetan soldiers displaced them, and Tibetans have occupied the country ever since.

As might be expected, the better class of Bhutias are very Tibetan in character and general intelligence. Their houses and monasteries are well built and exceedingly picturesque. They are most excellent joiners and workers



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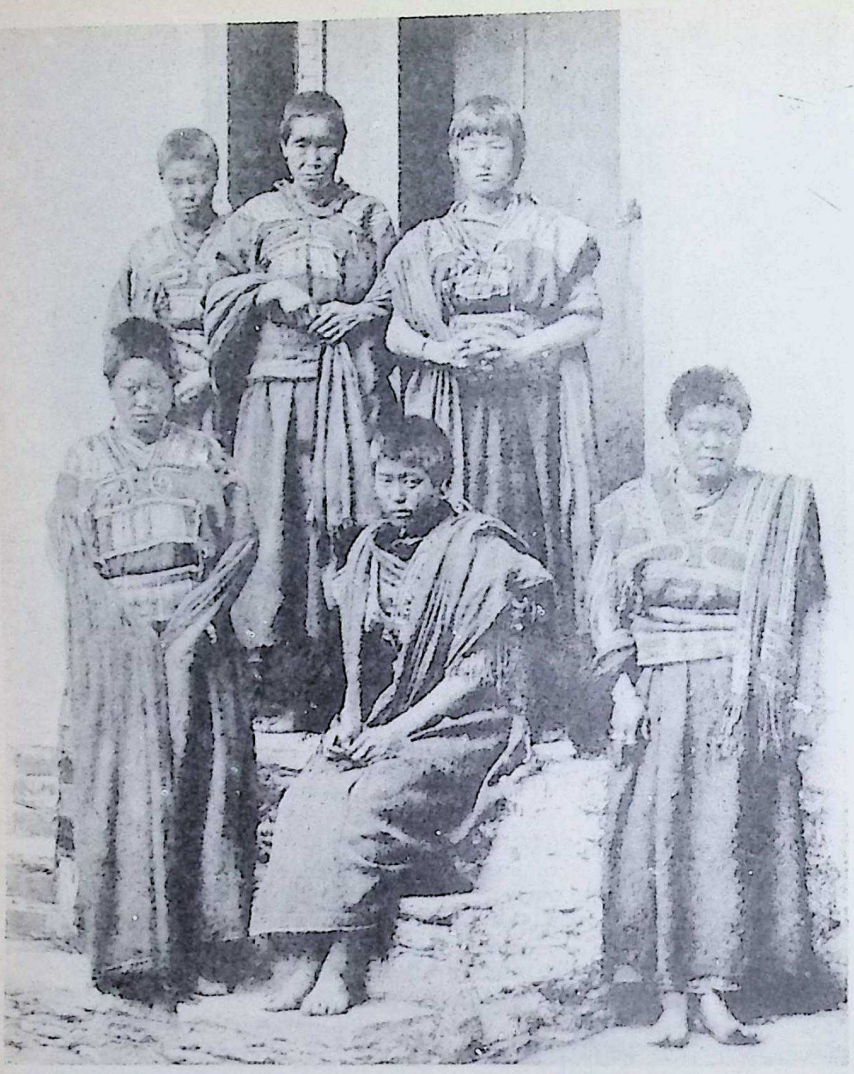

TONGSA WOMEN OF THE MAHARAJA'S PALACE

They are his serving-women, dressed in the ancient costumes of Bhutan, with finer embroideries than are now worn, and deeply-fringed scarves used as sashes. But in their heavy, barbaric faces of the Tibetan type, the women contrast badly with the men. As in Tibet, when they marry a man, his younger brothers also become their husbands

*Photo, John Claude White*

in wood, some of the carved trellis work with which they delight to adorn their Swiss-looking dwellings being as remarkable as the ingenuity with which they fit those dwellings to apparently impossible sites. They are hospitable and friendly enough if properly approached, but the Eden Mission of 1863 experienced a very rough side to their character when the political object of the Mission was unwelcome. They make the most of their scanty opportunities for agriculture and grow vegetables of excellent quality—especially turnips, which are as much a speciality in Bhutan as cabbages are in Kabul.

The government of the country was originally framed on Tibetan lines, with two Rajas, respectively known as the Dharm Raja, or religious head, and the



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THE FIGHTING MAHARAJA OF BHUTAN AND HIS FAMILY

Thus clad in homely dress, with his daughters, grandson, and kinswomen, the warrior king, Sir Ugyen Wang Chuk, received a British Mission. His lack of pomp expressed friendliness for old comrades in the advance on Lhasa, which had been the triumph of his life. By breaking there all priestly intrigues he became the first king his country had for centuries

*Photo, John Claude White*

Deb Raja, or temporal authority. Neither of them were of any real significance in the administration. The Dharm Raja, as the incarnation of the Deity, was selected by the priests—the state religion being Buddhist—with the same pompous and absurd ritual as in Tibet. The Deb Raja, nominally elected by the council of permanent ministers, called the Lenchen, was practically the nominee of one or other of the principal governors of either Eastern or Western Bhutan.

Towards the end of the last century there was practically no government at all, and "might" was the only "right" recognized; but since the abortive Eden Mission in 1863, which was a political effort to obtain reparation for constant aggression and



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outrages by Bhutia officials on the frontier, followed by a military expedition which occupied Buxa and Derwangiri, a better form of administration has gradually been evolved, resulting in the chief power being now vested in a nominally subordinate official called the Tongsa Penlop.

In 1903-4 the Tongsa Penlop accompanied the British Mission to Lhasa, on which Mr. Claude White, our Sikkim Resident, was joint commissioner, and a great friendship was formed between the two men. The Tongsa Penlop was able to render valuable services to the British Government. These were recognized by a knighthood the order of which was conveyed to him by White, and formal relations were finally established between the two Governments Since then the Duars or lowlands of Bhutan, which had been ceded to the Indian Government at the close of the campaign of 1864, have "settled down into peaceful and prosperous British districts."

There is little to record in the history of Bhutan previous to the campaign. Efforts were made to establish friendly relations with that country as early as 1773, after the Bhutias had been

SOME OF THE LESSER POTENTATES OF STRUGGLING BHUTAN

Most of these ministers are men whom the king defeated or won over in a long struggle to master and reorganize the country. The man with the mitre-shaped hat is the Paro Penlop, or Governor of Paro town, his official staff being held by the retainer behind him. Around and beneath him is displayed some of the fine work of Bhutanese craftsmen

*Photo, John Claude White*



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LAMAS AND NOVICES OF THE TONGSA LAMASERY

Bhutan is almost as priest-ridden a country as Tibet. Its innumerable monks, or lamas, who combine ancient devil worship with degraded Buddhism, sap the masculine strength of the nation, and try to rule it. But fighting men, like the present Maharaja, outplay the chief lamas, and occasionally break the army of the Tibetan Grand Lama, and so save the people

*Photo John Claude White*

driven out of the Cooch Behar dependency of Bengal, when George Bogle, a Bengal civilian, was deputed by Warren Hastings to visit the capitals of Bhutan and Tibet. Bogle was an ideal envoy, but his successful efforts were ignored in India, and the seeds of a good understanding were never allowed to mature. Turner's mission in 1784 was unsuccessful, and it was not till nearly a century later that any further official attempt was made to open up friendly intercourse with Bhutan again.

The Manás has been referred to as the chief river of Bhutan, but there are minor streams innumerable which break downwards in torrents to the



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Brahmaputra from the main divide of Northern Bhutan. These central streams are very little known. On the west there are two rivers, the Teesta and the Chinchu, both of which are important in connexion with the routes traversing Bhutan to Lhasa.

An affluent of the Chinchu, called the Parchu, leads upward to the dividing line between Bhutan and Tibet from Paro, the capital of Western Bhutan. From the pass the road drops to Phari Dzong, which was a position—"abundantly bare, bleak, and inhospitable," according to Bogle—occupied by our troops with the Younghusband Mission to Lhasa in 1904, and was again a halting place of importance in the expedition to Mount Everest.

Phari Dzong (or fort) is thus a geographical objective on either route to Lhasa. At an elevation of 14,200 feet above sea level, it is still well below the main water parting to the north of it, where the Tang La pass (15,700 feet) marks the passage across the real backbone of the Himalayas, almost under the shadow of the giant Chumalhari peak, the landmark of all the Eastern Himalayas.

Physically, the Bhutias are a fine race of people, but they are, like the Tibetans, exceedingly dirty in their persons and their habits. A loose woollen coat reaching to the knees, with a waistband of some rough material, is the dress of the men, and that of the women differs from it only in being longer and possessing loose sleeves. They are a cheery race, in spite of the strenuous lives they lead and the labour involved in the building and upkeep of their narrow-terraced fields, cut out of the hillside and revetted with infinite care.

GORGEOUS ABORIGINAL OF THE HIMALAYAS
He is a Lepcha of Bhutan, one of only 6,000 people of the highland forests and jungles. Probably out of wages as servant to a European he has purchased his embroidered raiment and curiously sheathed sword

Their religion is the ordinary form of debased Buddhism which is to be found anywhere in the Himalayas, consisting of incantations and the propitiation of evil spirits.

It is wrong to include all Bhutan humanity under one Tibetan type. There are in Eastern Bhutan people, of whom we know exceedingly little, but who have come under the observation of our native explorers, of a distinct type. They are probably affiliated to the mixed tribes of the Assamese border, the Mishmis, Abors, etc., with whom they are more or less geographically associated.

The hills and forests of Bhutan hold many problems in their depths which are still unsolved, and of all the infinite variety of trans-frontier propositions which still face the geographical explorer that of Bhutan is, perhaps, the most difficult.



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# UNKNOWN BHUTAN
## A Himalayan Wonderland

*A kingly king is Sir Ugyen of Bhutan when crowned thus and arrayed in his vivid national dress and glittering Order of the Indian Empire*

Photos on pages 417 to 431 by John Claude White



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*Bhutan's Royal Family at home. Though their straight hair and Mongoloid features are unlovely in Western eyes, the Royal ladies have an air both pleasant and refined. Their heavy necklaces are remarkable*



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*For sheer theatricality in their Oriental setting, the garish colouring of the gorgeous dresses, and the weird accompanying music of the temple band, the religious dances of the lamas are inimitable*

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*Despite his disfiguring goitre, the Tango Lama seemed complacency incarnate as he posed in the carved portal of his monastery at Talo*



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*The King with his councillors in their crimson shawls of office. How the grotesque runs riot in Bhutanese art this wall fresco demonstrates*



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*His Majesty's Lifeguards are gorgeous fellows, wearing rich brocade, yellow scarfs, and steel helmets swathed with twists of coloured silk. They carry metal-bossed targes and swords in silver sheaths*

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*Picked musicians form the King's private band, trumpeters dressed in red, drummer and gong-striker in green. Bare-legged syces lead, riding mules half hidden under magnificent saddle-cloths*

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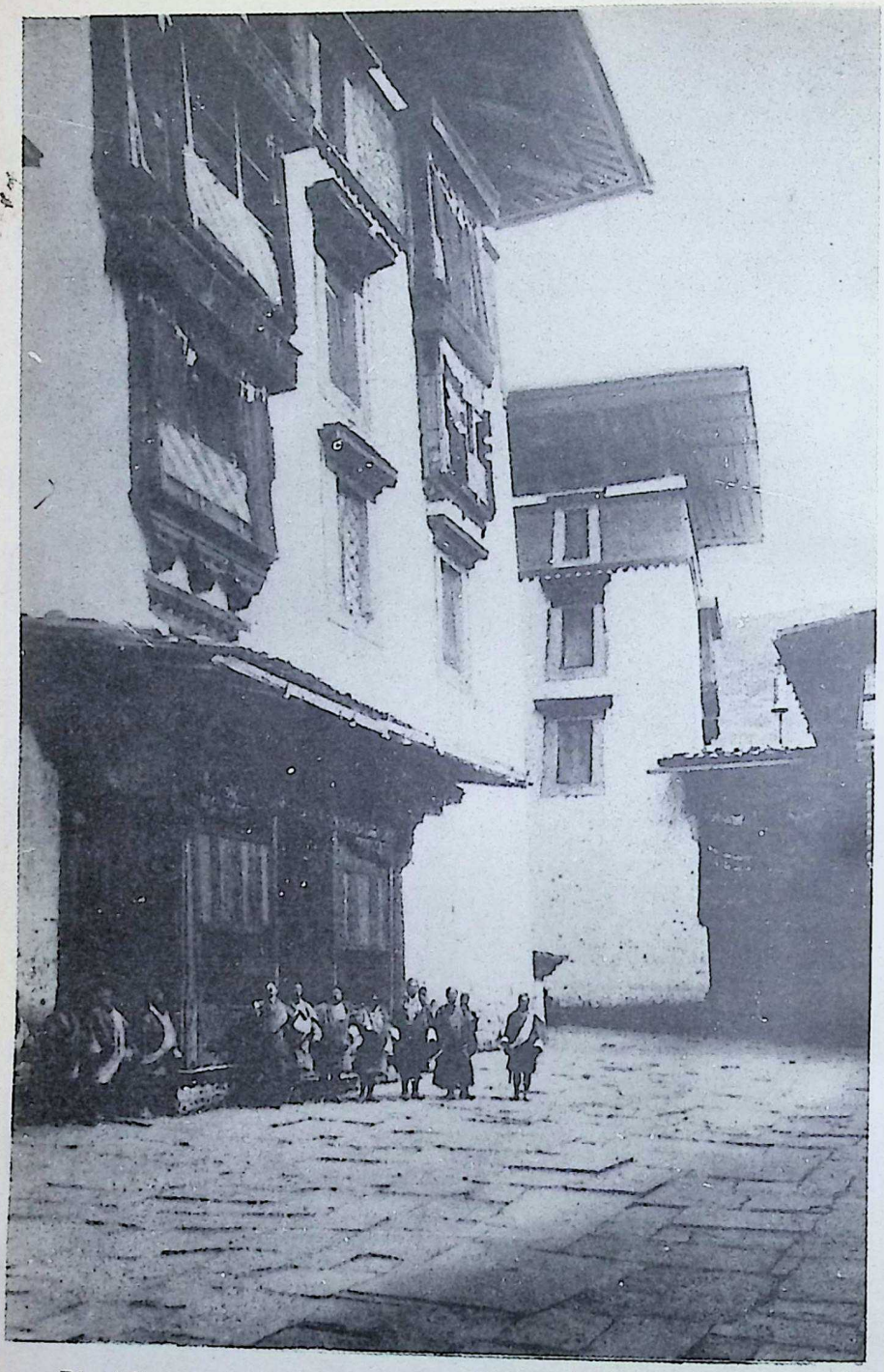

*Phari Dzong, the finest fort. These majestically towering buildings and projecting roofs are super-Swiss in their architecture*



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*Typically Bhutanese is the massive timberwork of this court in the King's palace. The troughs are royal baths, used medicinally only*



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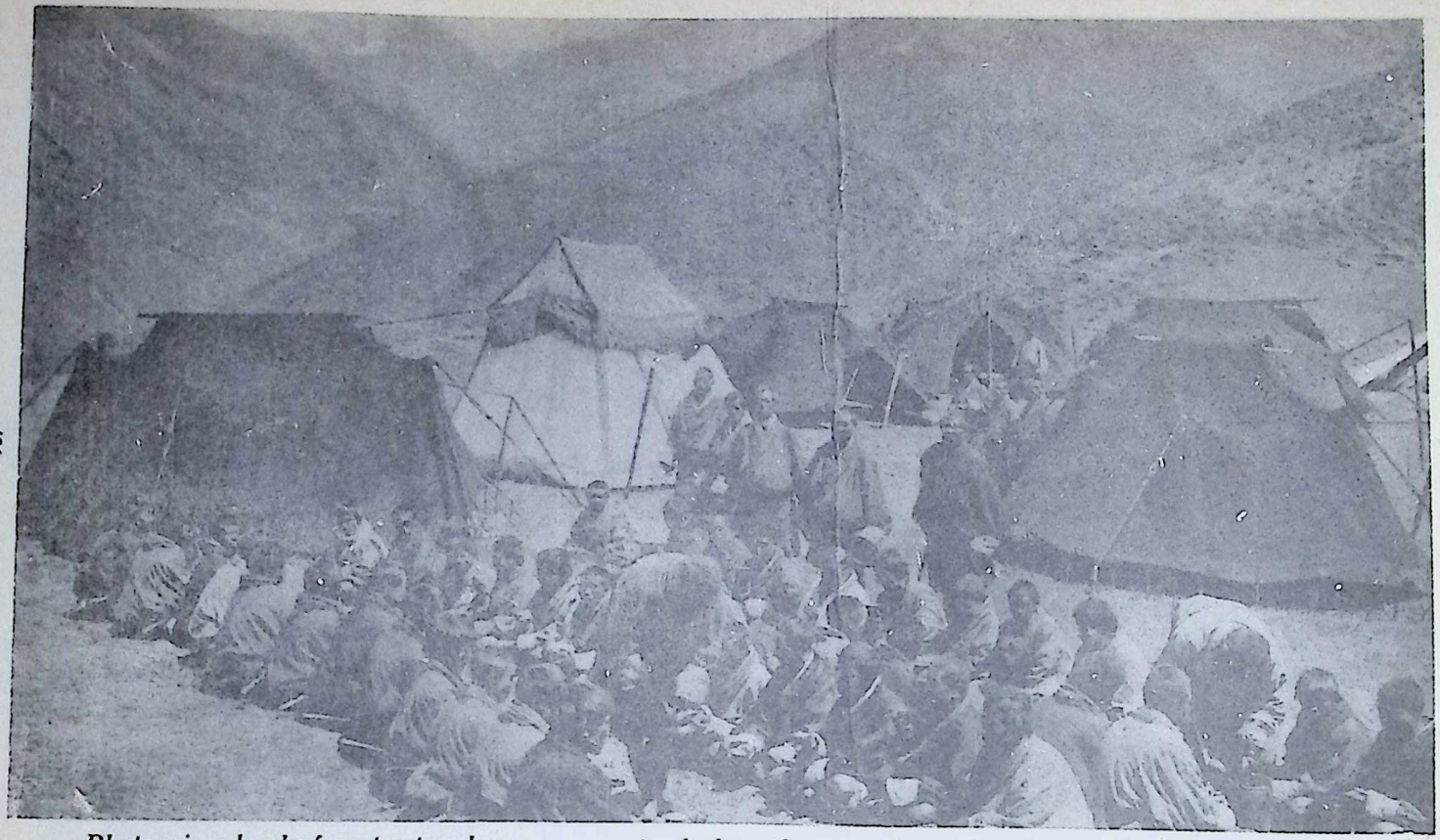

*Bhutan is a land of contrasts, where one can stand above the snow-line and look down into depths of tropical scenery. This party, halted for dinner, was at Lingzi, 15,000 feet up among the Himalayas*

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*Friendly simplicity marks the Bhutanese when their suspicion is not aroused. A thousand of them—Maharaja, councillors, and retainers—gathered here to see a magic-lantern display by a British Mission*



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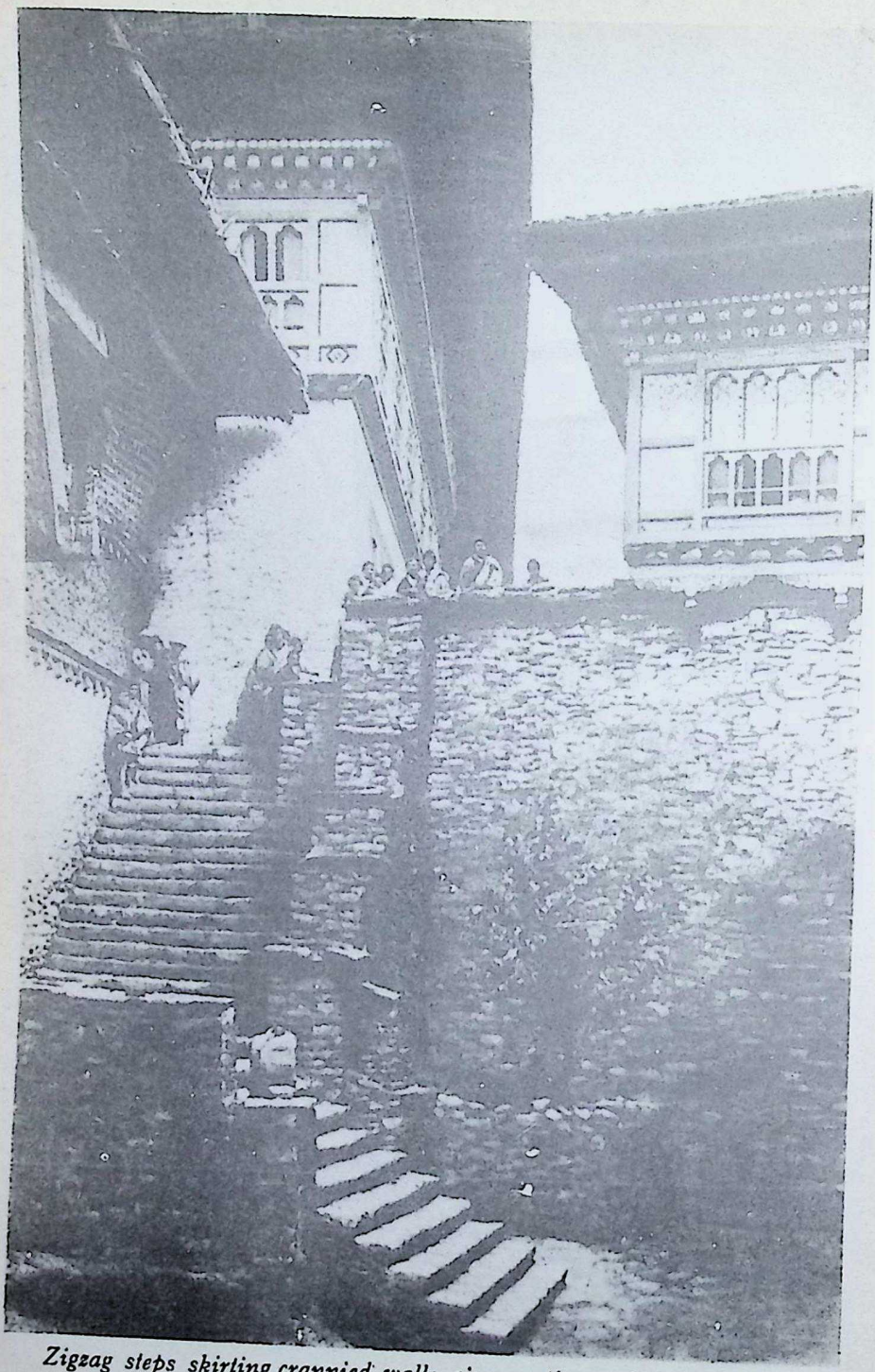

*Zigzag steps skirting crannied walls give cautious admission to the spacious courts and Swiss-like chalets of Bhutan's fortress palaces*



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*Buddhist vestments are of incredible richness and priceless value: witness the broidered cope and graven mitre of the Avatar of Thaling*



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*A procession of the King's music is fantastically picturesque. Drummers in green "bokus" precede singing girls in gaudy draperies, and trumpeters in stiff crimson brocades bring up the rear*



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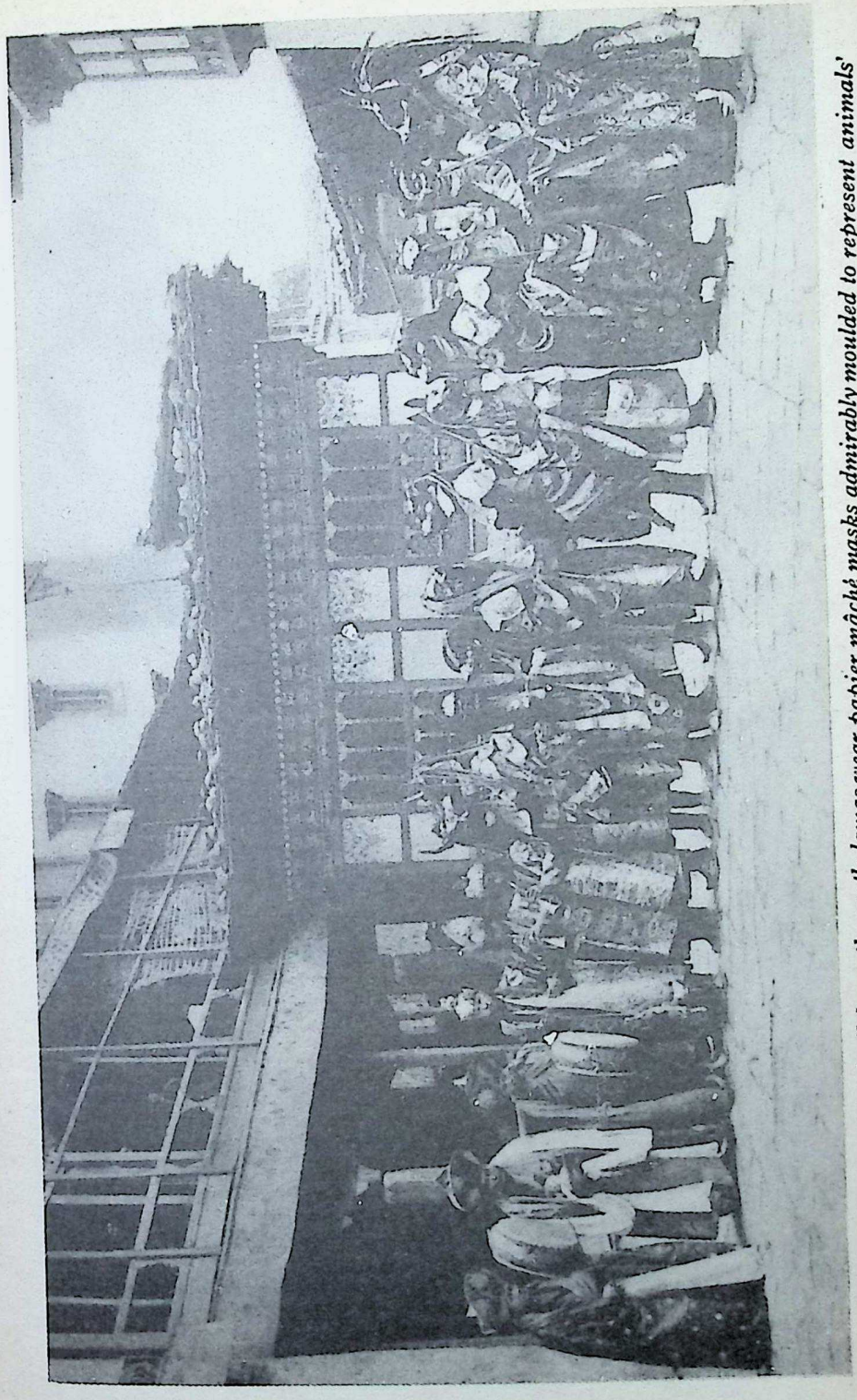

*When performing a devil dance the castle lamas wear papier mâché masks admirably moulded to represent animals' and demons' heads. The dresses, Chinese brocades of every imaginable hue, are of great value and antiquity*



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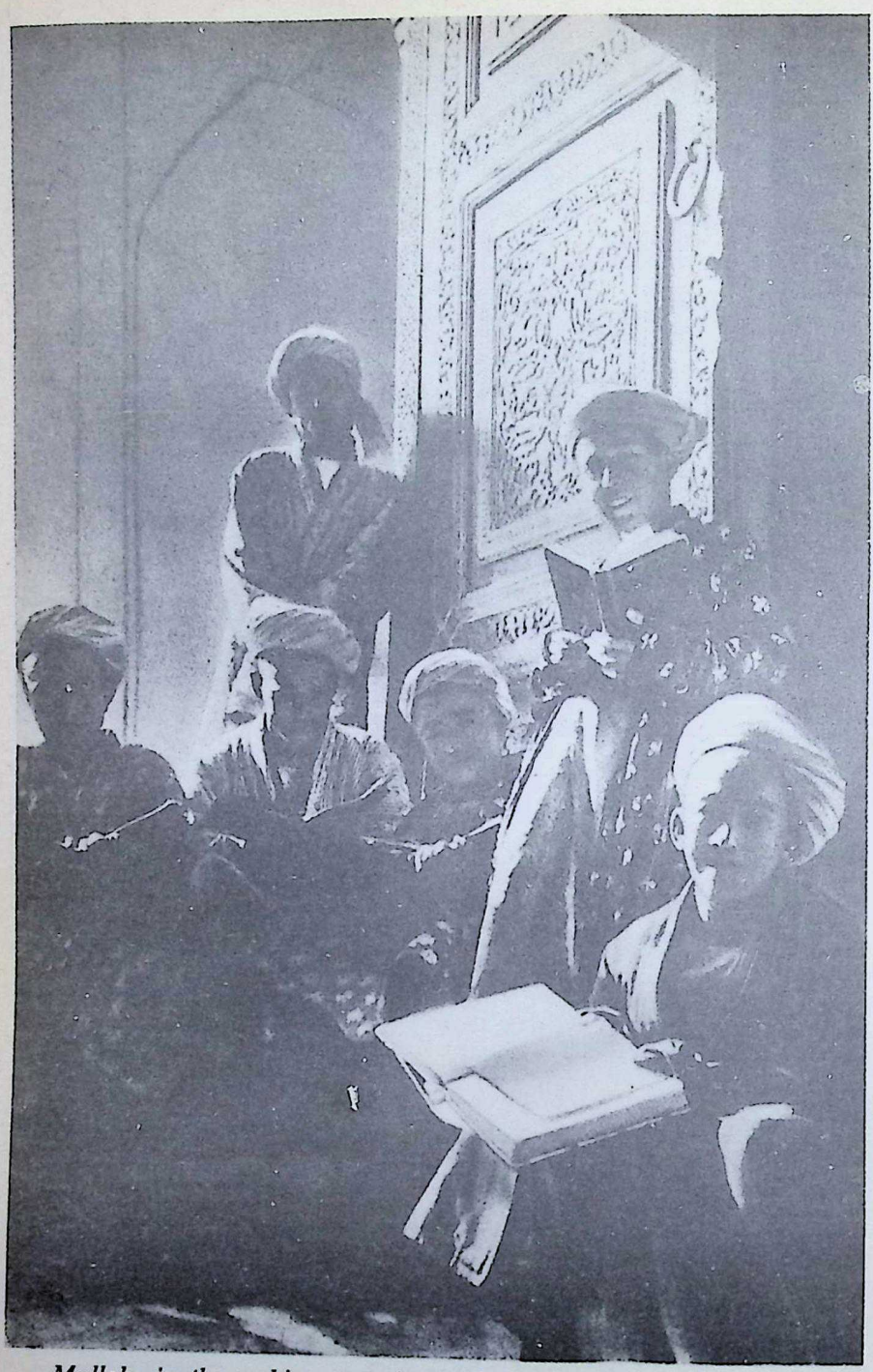

*Mullahs in the making pose, in gaudy and variegated raiment, in the panelled lecture rooms of one of Bokhara's many fine mosques*
Photo, Maynard Owen Williams



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# Bokhara

## Land of the Rainbow Robe & Crumbled Glories

By Sirdar Ikbal Ali Shah, M.R.A.S.

Afghan Writer and Lecturer on India and Central Asia

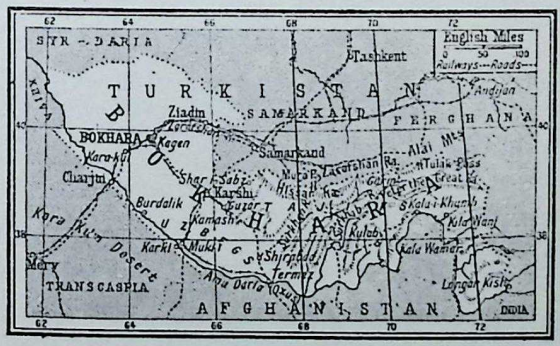
MODERN Bokhara is a country of strong contrasts. Mountainous in the middle and eastern portions, it has extensive desert wastes and steppes, and only the seasonal melting of the winter snows renders it habitable. Summer quickly follows spring, and drought and heat change the scene from flowers and fertility to sun-scorched brown remnants of vegetation, save where the green oases relieve the eye. The temperature varies greatly; in the Pamir valleys it may fall to 54° F. below freezing point, while in summer the heat is terrible, often above 122° F., with the burning garmsal (heat-wind) in the level country, filling the air with dust and obscuring the sun, as an added trial.

The boundaries of the Ameerate of Bokhara run mainly eastward from Khiva to the Alai Mountains. Towards Zarafshan the eastern line turns almost due south, embracing in a large curve Nura-tau, and from here the north boundary follows the Samarkand ranges eastward. In the Alai Mountains it again turns south through High Pamir to Langar Kish at the junction of the Pamir Daria and the Pandsh in Wakkan. The Amu Daria (River Oxus) forms the southern boundary and the Kara Kum Desert the western.

The town of Bokhara, surrounded by a bastioned wall about 23 feet high, has an area of about two and a quarter square miles, and creates a curious impression of loneliness when first seen. With its flat roofs built together and of the same colour as the loess, its walls, streets, and tombs resemble a plateau furrowed by rain; no pointed towers, and few minarets, rise above the level; but the monotony is pleasantly relieved by the many cupolas, glazed with green or blue tiles or smeared with loess or plaster, and by the numerous thimble-shaped towers of mosques and medresses shining brilliantly in the sun. Above the whole stands the castle of the Ameer, the Ark, built on a hill in the middle of the town and encircled by a high crenellated wall, so that none may gaze into the precincts of the ruler.

Here and there tall mulberry and apricot trees, a walnut, willow, or elm peep over the roofs, and occasionally trees form a group of refreshing green round the ponds (havz) or by the irrigating canals.

At midday in summer hardly a movement is to be seen; but from early morning till noon, and again later, the white turbans flit like heads of cotton in the fields of autumn. Then there is plenty to see and hear; dogs howl, donkeys bray, doves coo, thousands of storks cackle unmelodiously from the cupolas where they nest, and the general hum of human voices prevails. Through the streets pass long caravans of camels, horses, or donkeys, or endless processions of loaded arabas go by, accompanied by loud cries and




BOKHARA AND ITS PEOPLES



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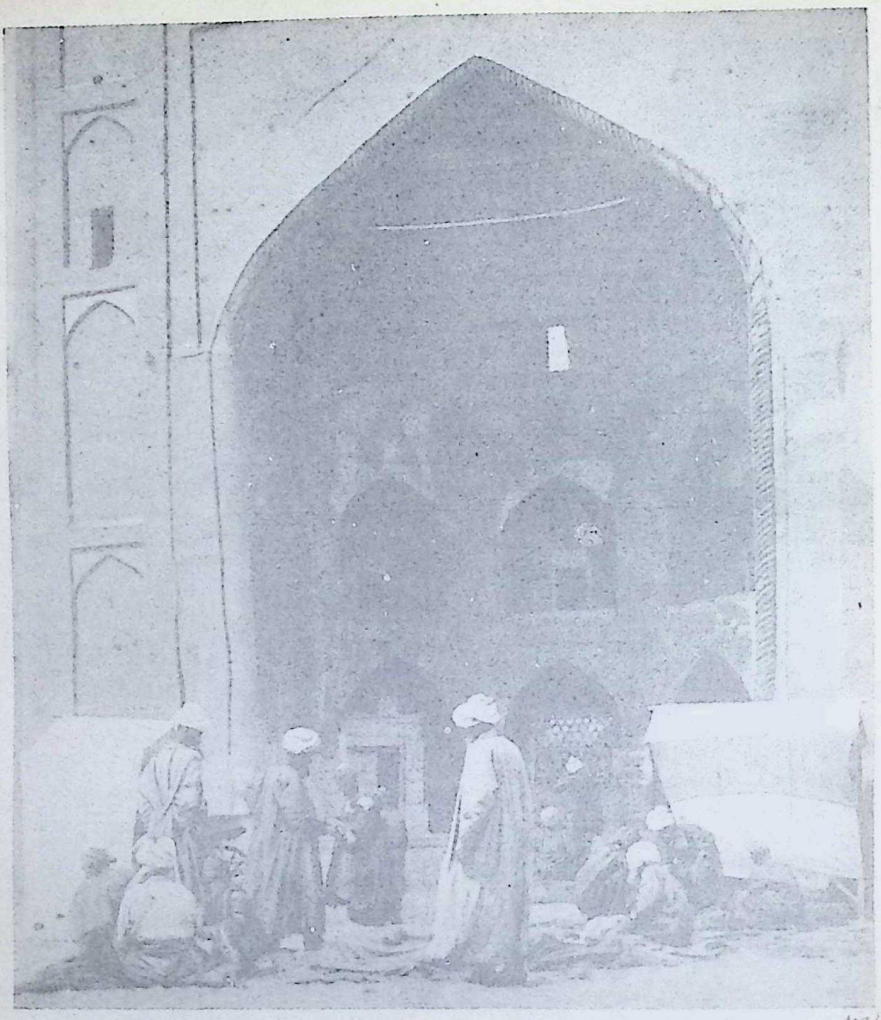

FEEDING SEARCHERS AFTER WISDOM AT THE GATE TO KNOWLEDGE

This is one of Bokhara's hundred and more centres of mystic lore, fanatic faith, secret heresies, and political intrigues. By wisely choosing his master, every student can obtain what he wants, from the last scheme in Turkish Pan-Turanianism to the newest ideas in veiled free-thinking. And hawkers by the porch provide him with good and cheap refreshments

*Photo, Miss C. Y. Hunter*

the noise of hard blows. The bustle of life centres in the bazaars, the maidans, or market-places, and at the ponds, which are social gathering-places; and the mingling of all shades of the Asian populations makes an extremely picturesque sight. Tajiks and Uzbegs with bright-hued silk and cotton khalats and white, blue, or red striped turbans are in the majority, but Afghans, Kirghiz, Jews, Turcomans, Hindus, and other Orientals, all differently attired, mingle in the motley crowd and add to the confusion. The Bokharian metal-workers are noted, and at their forges, behind the shops, they solder and hammer with energy and noise enough for all the smiths in creation The street of the saddlers is interesting; and in the maidan between the medresse of Mir Arab and the mosque of Nasht-i-Kalan the scene is gay indeed. Here is the cotton fair, where the cotton is packed



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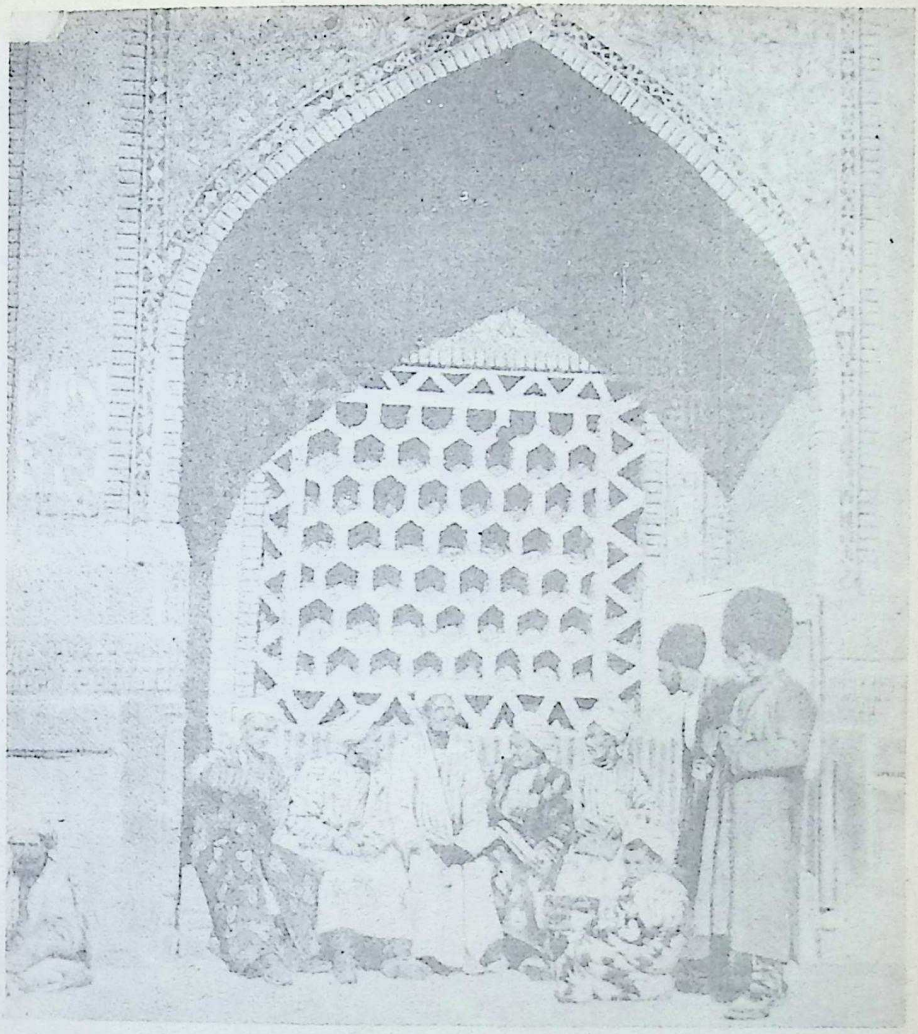

A LITTLE SCHOOL OF THE PORCH AND ITS NOMAD VISITORS

Bokhara has more than 100 colleges and 350 mosque schools, but in the new stir of thought, teaching and study go on as much in the open air as in the old, picturesque, dilapidated public buildings. Here, in a fine porch, a learned man is instructing his followers, and interesting also a Turcoman, in shaggy sheepskin hat, and a wilder Uzbeg in clipped cap

*Photo, Maynard Owen Williams*

in bales and loaded on splendid camels; here caravans pass continually, and by the fruiterers' tables, shaded by durra-nets, cluster bargaining women, ghostly in blue cotton wrapper and mystery-imparting veil.

Karshi, the second town in importance, is famous for magnificent orchards, and formerly was a centre of the knife industry, producing beautiful damascened blades inlaid with threads of silver and gold. It has about 25,000 inhabitants, chiefly Uzbegs. Shahar or Shar-i-Sabz is an historic town of about 20,000 inhabitants; it was once well fortified, and within the district of its oasis are no fewer than 90 mosques. Its sister town, Kitab, has a Bokharian garrison, and the Ameer often resides there with his harem and numerous retinue. In its strongly fortified citadel lives the Beg of the district, also the Ameer when he pays a visit. Many other towns exercise a more or less



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STATELY DERVISH IN A GLORY OF QUILTED COLOURS

He is a bit of a mystic and more of a mendicant, but he observes the Bokhara custom that all males should be distinguished from soberly clad females by brilliantly variegated attire. The fabric may be poor, but the hues must be rich. Bokhara is a flower-pot of mud, and its men are the flowers; there is nothing like them to be found elsewhere

*Photo, Sirdar Ikbal Ali Shah*



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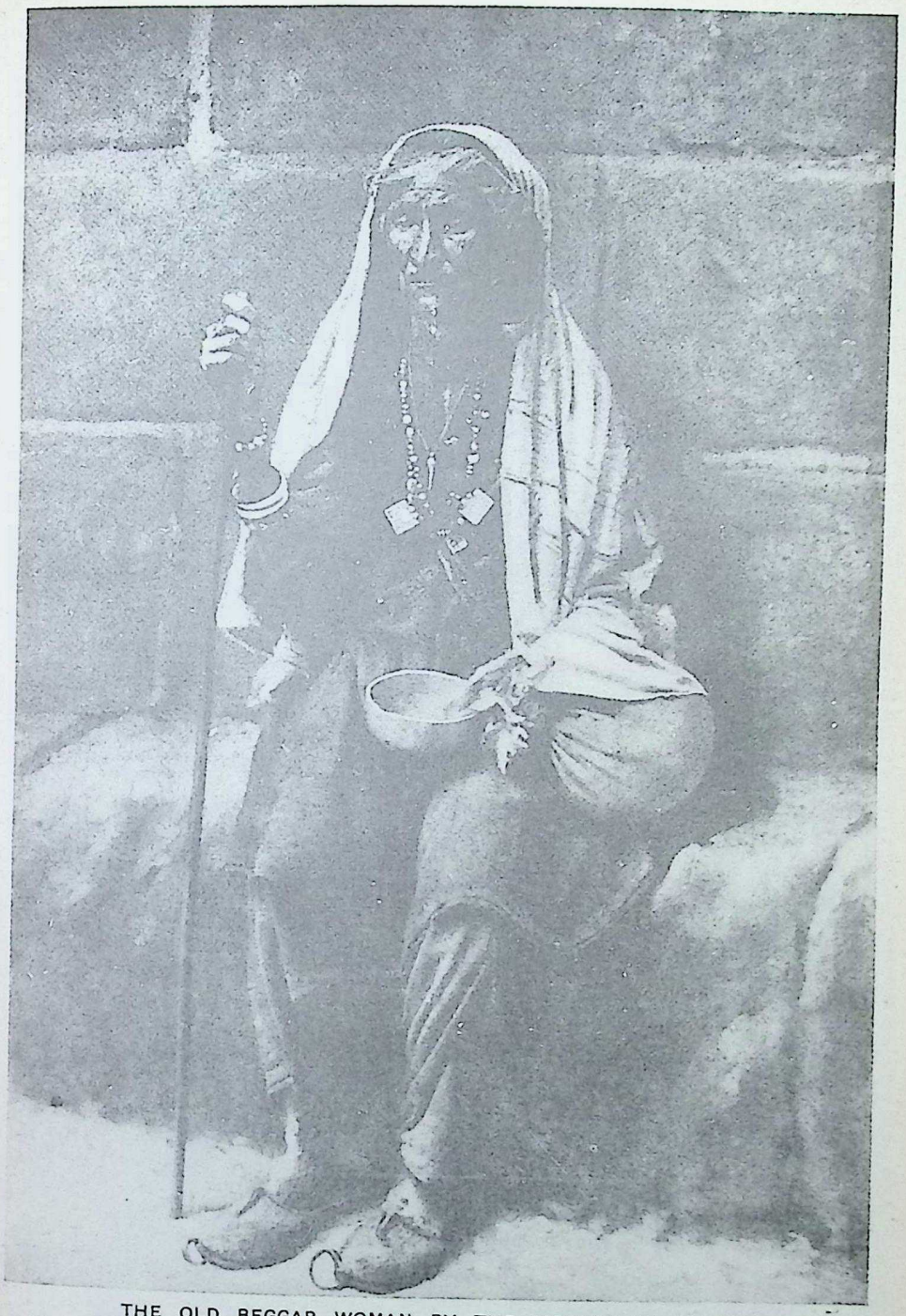

THE OLD BEGGAR WOMAN BY THE MOSQUE IN BOKHARA

No European beggar women would deck themselves out in their best necklaces, amulets, and bracelets, while holding a bowl for alms; but this aged creature, with the strong face of the warlike, hated, desert folk, seems to demand charity. She silently appeals only to men of her own race, who know her story. Observe the curious rings on her shoes

*Photo, Sirdar Ikbal Ali Shah*



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SART MERCHANTS OF THE GREAT CARACUL FUR MARKET OF MIDDLE ASIA

The Sarts are a half-breed Persian stock, who people the towns of the Ameerate, hold most of the trade, and lose much of their wealth to the high-handed Uzbegs. Here they are gathered in the fur market of the capital city, where the fine Caracul lambskins are bought from the desertmen, and then dressed. The best skins are obtained from new-born lambs, bred from a rare kind of sheep

*Photo Miss C. Y. Hunter*

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NOOK OF GLORIOUS OLD ARCHITECTURAL SPLENDOUR IN A BOKHARIAN COLLEGE SQUARE

Since the desert tribesmen won the city, everything of beauty has decayed. Yet in nooks like this, glimpses can be caught of the old wizard loveliness of street and square. The simply-planned buildings are but canvases for wonderful colour effects. This dilapidated corner shines with tiles, blending into the hues of a kingfisher's wings. It was the work of the artistic Sarts in the great age of their prosperity

*Photo, Miss C. Y. Hunter*



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SOME OF THE OLD MASTERS OF THE BOKHARA AMEERATE

They are Uzbeg tribesmen, who have driven eastward through the land they conquered, and found freedom of life in the high Pamir. A fierce, roaming Turki stock, with their kinsmen still dominant in Bokhara and inclined to regard the natives as their serfs, they may ride back at any time, now Russia has gone, to swell a fanatic movement

*Photo, Sirdar Ikbal Ali Shah*

important influence on the commerce, trade, or industry of the country.

The Ameer used to be the ruler of the land; but all questions of detail the Russians left to their Agent, who was without doubt the actual authority. But with the appearance of the Soviet system of government in Russia, Bokhara declared its independence till the Young Uzbeg Party declared a form of representative government and dethroned Syed Mir Alim, the Ameer of Bokhara, August 29th, 1919. The Bokharian Ameer is in exile, and now is a guest of the Ameer of Afghanistan. Three representatives from every province of Bokhara are elected, and an assembly of 27 members under the



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A MASTERFUL CAMELMAN OF THE DESERT IN THE REGISTAN

He has only come marketing in the splendid square of Bokhara city, as he used to do in the days of Russian rule. Yet amid the little mongrel townsfolk, the tall, powerful tribesman feels the old sense of mastery revive. Once more the riders of the sands have the city at their mercy. It is not wise for the merchants to cheat them now

*Photo, Maynard Owen Williams*



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guidance of Abdur Rahim Khan controls the Bokharian Republican Government. They are in close touch with Afghanistan, and time is not far distant when a great Central Asian Confederacy will be organized, possibly under the leadership of Ameer Amanullah, Ameer of Kabul. Subject-kings or Begs govern the extensive country under the Ameer, and there exists a whole range of subsidiary titles; many of these, however, are relics of olden times, and have little real meaning.

### Nomad Farmers of the Steppes

The Ameer modelled his army on European lines after Bokhara became the vassal of Russia, and though it is supposed to embody a force of 40,000, probably 10,000 of these men exist only on paper. Bokharian officers, trained by the Russians, give Russian words of command, and uniform and weapons are after the Russian style.

The different conditions, varying climate, etc., generate widely different modes of life among the inhabitants. Where there is loess soil on the plain, where the banks of the mountain rivers are broad enough, or where an arable terrace occurs in the hilly regions, farming prevails, and the people are not nomadic; but where agriculture is limited by Nature, cattle-farming is carried on, and since it is necessary to follow the herbage there is a considerable semi-nomadic section of the population.

### Beautiful Almond-Eyed Tajik Women

There are two principal races, Persians or Tajiks, probably descendants of the Persian slaves introduced by Turcomans; and the Turkish race of Uzbegs, now the governing class. The few Arabs are remnants from the Arab religious invasion in the seventh century. The Hindus, who are, as a rule, bankers, especially in Bokhara and Karshi, never settle in the land; Armenian merchants, Jews, and gipsies form the remainder. The mountain Tajiks are peaceable peasants, half nomads when necessary, but preferring agriculture; those of the plains resemble them in their fine features. The Tajik women are very beautiful, small of stature, but with almond-shaped, large black eyes, and coal-black hair; their complexions are pale, due to the habit of wearing the veil and their indoor life. The Uzbegs remind one more of the Mongolian, except that they are better-looking and have larger eyes; in gait and general bearing they are inferior to the Tajiks. The Turcomans, who were once nomads, are now agriculturists in the irrigated oases, and semi-nomadic on the steppes, where they live in their round felt tents just as do the Kirghiz, whose manner of life they have adopted. Very few of them can read or write, and the more wealthy Turcomen keep a Tajik mullah as secretary and teacher for their children. Chaghtai, a dialect of Turkish, is the language most spoken in Bokhara; with it at his command, the traveller can make himself understood with most of the people whom he may meet.

### A Curious Mixture of Religions

To comprehend the religious history of the country needs close study of records reaching back to "the irrecoverable deeps of time." In the fifth and sixth centuries Christianity had a footing; in the seventh century there were sharp struggles between Islam and the Parsees, and in the end Islam conquered. At the beginning of the eighth century the Koran was translated in Bokhara into Persian, so that the Tajiks were able to read it. The old religion of Zarathustra, however, was too firmly established in the hearts of the Eastern Bokhara people to be eradicated, and many of its customs hold their own even at the present time.

One Parsee custom still practised is the celebration of the spring festival, when the roof-pillars of the dwellings are crowned with ears of corn; and in remote regions other flickers of the still living Parsee faith are found—discountenanced, of course, by the ecclesiastics. Sufism, the more tolerant form of Islam, is now a favoured cult in Bokhara. Under the Sunnite princes the town was noted for learning and



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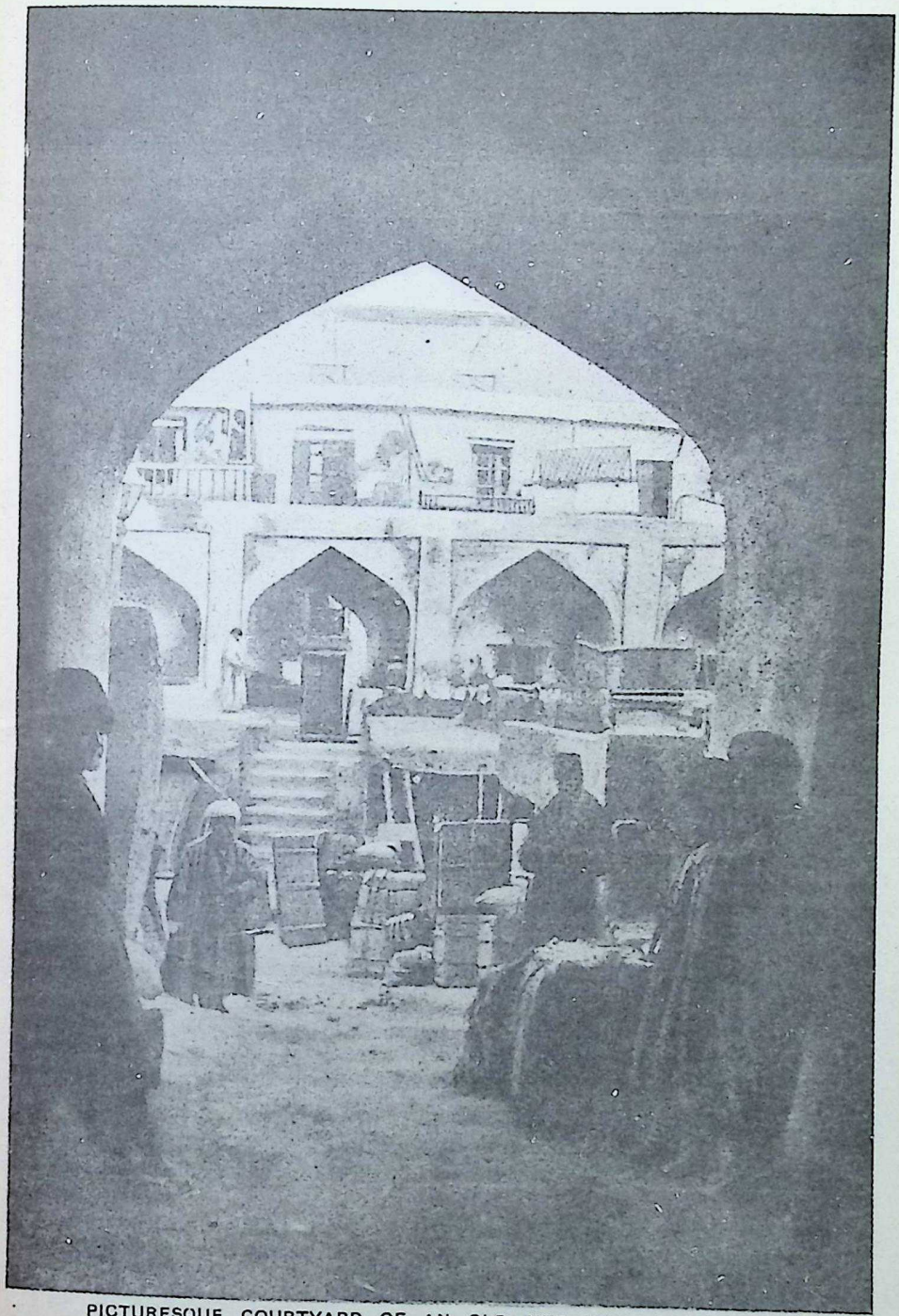

PICTURESQUE COURTYARD OF AN OLD MUD-BUILT BOKHARA INN

Though decked in a wonderful iridescence of colours, and peopled by men in many-hued garments, Bokhara is mainly made of sun-dried mud bricks, like this romantic-looking khan, or inn. Accommodation is primitive but cheap, and it suits the desert men with goods to sell, as the dark archway, that frames the scene, communicates with a dim, busy, covered bazaar

*Photo. Maynard Owen Williams*

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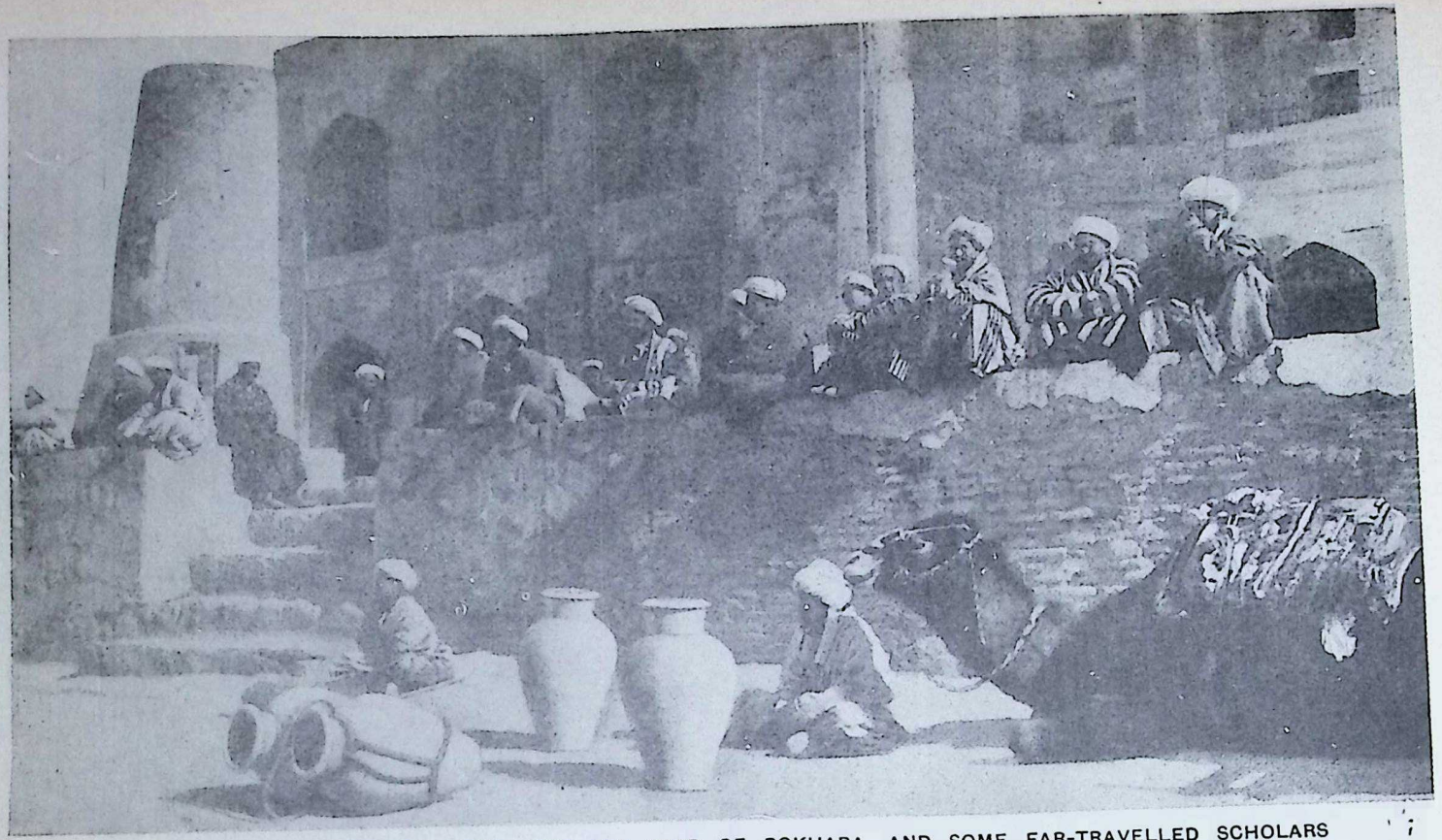

THE UNIVERSITY OF CENTRAL ASIA, THE MIR ARAB OF BOKHARA, AND SOME FAR-TRAVELLED SCHOLARS

Finely designed, with beautiful lecture halls, the Mir Arab, chief of more than five score lesser Bokhara colleges, exercises a great influence upon all Orien . Islam. It attracts both young and aged Moslems from Russia to China. A few of them are sunning themselves after a lecture, and seem to find it thirsty work, judging by the large water jars the camelman has brought for them. Their robes are of gorgeous colourings

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THE REGISTAN, OR GRAND MARKET-PLACE, OF OLD BOKHARA

This is the busy, main square of the city, that has been rebuilt many times in the course of some two thousand years of Bokharian culture. It is now bounded by the huge fortress town of the Ameer, walling in his palace and gardens, his ministers' mansions, the prison, and water tanks. Marvellous is the blaze of col in the religious services in the square, conducted every Friday from the portal of the Ameer's castle

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culture in the ninth and tenth centuries, but this intellectual refinement was due to some admixture of the sciences known through Arabia with the Sunnite theology.

The lighter aspects of life in Bokhara, its amusements and games, are in general associated with religious festivals, shooting at a tethered animal from a horse at full gallop being one favourite sport. Fights between animals are also popular; in Bokhara every rich man has his game-rams for this purpose. The dancing boys are greatly in favour as an amusement.

One can hardly term dentistry a "sport," but the dentist, or more strictly, the tooth-drawer, always attracts a delighted crowd. The only equipment is a couple of wooden stools and a primitive forceps. The patient sits on the ground, his head being squeezed between the knees of the assistant; the "dentist" stands behind, puts his hand across the assistant's shoulder into the mouth of the sufferer, using his arm as a lever and the shoulder of his subordinate as fulcrum; and then the crowd begins to enjoy itself hugely. For illness and disease generally superstitious preventives are regarded as of greater importance than medicine or surgery, and mullahs, quacks, and wise women thrive. The air is supposed to be filled with evil spirits, and as a safeguard small silver charm-discs are worn in the cap or about the clothes containing written prayers.

The food is principally fresh fruit, bread, and rice in summer, with Chinese tea or water. On their journeys the Bokharians carry dried fruit, chiefly raisins, apricots, pistachios, mulberries, and perhaps fresh melons, which are plentiful and cheap. Meat is not an everyday dish, even with the wandering cattle-farming tribes. Furniture being unknown, in the houses meals are served on a piece of coloured cotton, or an embroidered carpet, spread on the floor. As to the animal life of the country, on the level lands antelope, deer,

THREE WHITE-TURBANED, RAINBOW-ROBED MULLAHS OF BOKHARA

Thousands of men like these are now flocking to the great seat of Islam learning in Central Asia to study the immense number of old books of wisdom accumulated there, and discuss the future of their faith. The breakdown of their conquerors, the Russians, and the disasters of their kinsmen, the Turks, have inspired them with new hopes and fears

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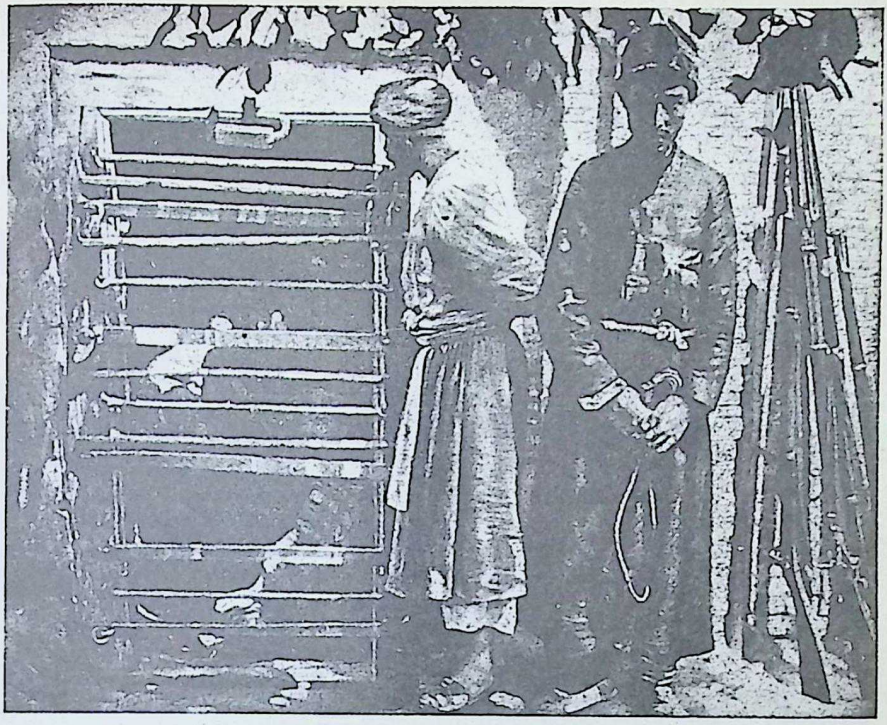

THE TERRIBLE PRISON IN THE AMEER'S LOVELY PALACE GROUNDS

Outside are two of the executioners, with armed warders just out of sight. Within, a hapless mob of captives, in hot, stifling, fetid gloom, has crowded forward for a breath of fresh air, but now withdraws, most of the men fearing they may be called out to die. In former days some Britons sadly learnt the Black Hole horrors of this Bokhara prison

and the wild donkey are found, while the tiger, bear, wolf, eagle, and vulture are common in the more remote localities.

Agriculture in the Ameerate is only possible in those regions where irrigation may be effected through artificial means, consequently the people of Bokhara are experts in planning canals and waterways. This feat is commendable for the reason that no elaborate methods, such as are employed in European countries, are available. In the mountainous parts, where the loess stratum thinly covers the stony soil, the crops are most miserable; but in the plains, where the yellowish-grey loess is free from stones, the production is at its best.

The unsettled state of the country in the past is responsible for much neglect on the part of the farmers, for most of them take a very inadequate care of the land. Only those who have the means for employing labour and are sufficiently strong to hold their own against official encroachment succeed in this direction. Influential landowners used to secure special favour from the Ameer or his Begs to receive a fixed amount of water, and allowed none of it, even when they had ample to spare, to any lesser farmers.

The actual system of cultivation is interesting in so far as the various species of grain are not sown in any regular order; much depends upon the whim of the farmer, and still more upon the demands of the market. Like other Eastern countries, the necessities of life are few in Bokhara, and in this respect a farmer can support his family by cultivating as small a piece of land as half an acre. Among the most valued grains are wheat and rice, but barley is equally important to the livestock keepers, who use it for the horses, and as it requires very little water, almost every horse-breeder keeps a large barley farm. Nothing, however, can take the place of millet, whose flour provides



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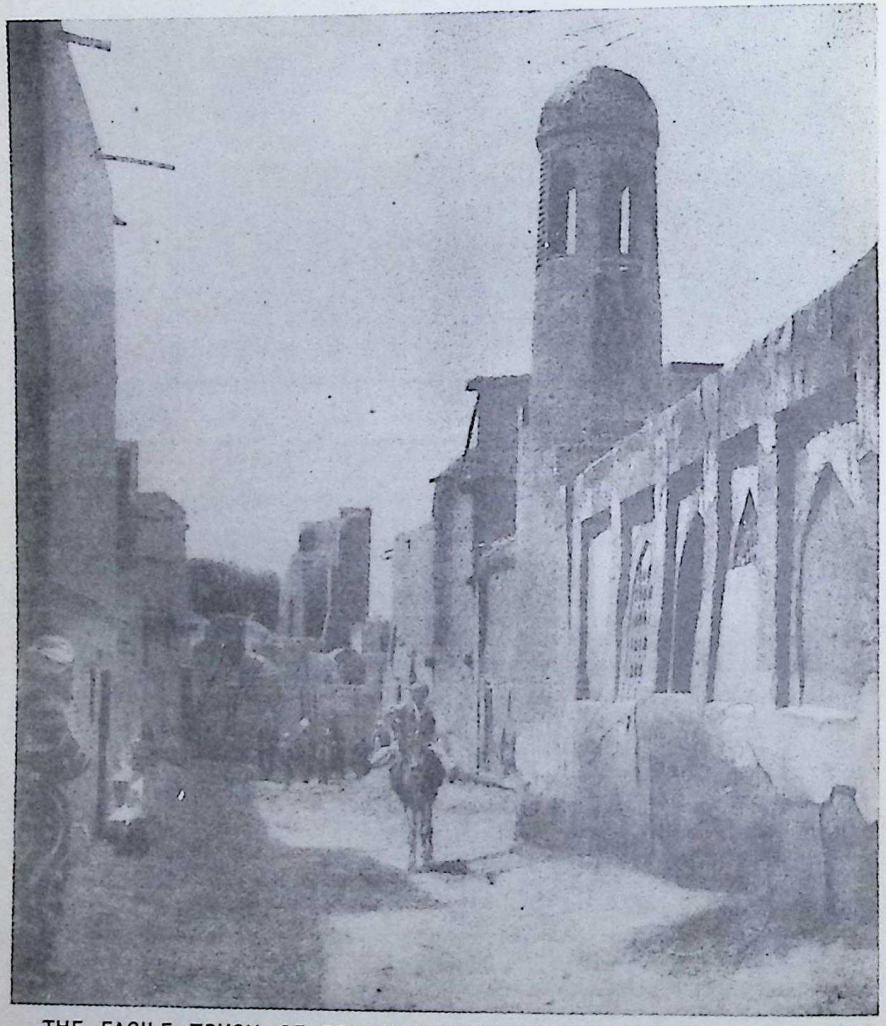
bread for the poor and the nomadic population of the country. In some cases they roast this grain, reduce it to a powder, carrying it in a small bag on their horses; then during night halts in a long steppe journey a small quantity of water is added to a portion of the powder and their dinner is ready.

Bokhara is famous for its melons, of which many qualities exist. When mixed with cooked rice they form a very desirable dish. Water melons of rare sweetness are often carried as a supply of water. In the gardens of well-to-do Bokharians one may notice fruit-trees of various kinds. Chief among them are apples, peaches, apricots, and others, while figs grow almost wild. The mulberry is also typical of Bokhara. It not only affords shade and food, but the silk industry depends almost wholly upon its cultivation.



THE FACILE TOUCH OF ROMANCE IN MODERN CRUMBLING BOKHARA 448

This blind alley of Sart donkeymen, with ruined tower and sagging wall, looks a fine bit of street scenery. The antique effect, however, is mainly achieved by recent climatic agencies on jerry-built structures of mud brick. A prolonged tempest of rain would damage a large part of the city more than a raid by ravaging nomads

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# Bolivia

## I. Spanish-Indian Life on the Andine Plateau

By J. A. Hammerton

Author of "The Argentine Through English Eyes"

THE immense progress, industrial and social, which South America has made during the last three decades, has not greatly affected the Andine Republic of Bolivia, for even to-day this large country, with its small population of some two and a half millions, remains one of the backward states of the continent. When I sat through a debate in the Chamber of Deputies one day in 1913 most of the speakers spoke in sorrow of nuestro pobre país (our poor country). Yet its potential riches are great. Its mineral wealth has been little developed. Its rubber possibilities have only been glanced at. So there are eyes on Bolivia now. What it may become must be taken into account, as well as what it has been, and what it is at present. If in our time Peruvian industry and commerce expand according to expectation, Bolivia will share in the results of that expansion. Its mines will be worked along with those of its neighbour; its rubber forests will be tapped, and plantations will be grown. Its communications will be improved, and it will take its place gradually among the nations of the civilized world.

If one were to say among Bolivians in their picturesque and delightful capital city of La Paz that they were not yet a civilized nation, they would be offended and angry. No people, however, can lay claim to civilization on the merits of a few educated men and women. The test is, how far have the manners and the minds of the mass of the population been softened and cultivated? Judged by that test, Bolivia must be considered one of the most unfortunate results of the corrupt and cruel Empire of Spain.

The native Indians here, instead of being so much reduced in numbers as to make them a negligible element of the population (as in the Argentine), instead of being blended into a new racial type (as in Chile and Brazil), have remained in the degraded condition to which the Spanish conquest reduced them; they form still a solid block outnumbering the Bolivians of Spanish descent and the mixed half-breeds of Spanish and Indian blood (known as Cholos). There are two distinct races of Indians, the Aymarás and the Quichuas. The former are fierce, unruly, and, when they get the chance, atrociously cruel. They had an ordered village life and a considerable civilization long before the Incas reared their strange system and absorbed them into it. To-day the Aymarás retain hardly a trace of their ancient culture, and are content to live in squalor.

The Quichuas are a docile folk, easily governed, and friendly to white people, save when their passions are stirred up by evil tongues. Like the Aymarás, they live on the altiplanicie, or high tableland, where most of the population exists. In the hot and swampy regions towards the Brazilian frontier, where there is an utter change of life from that which characterises the wind-swept Andine plateaus, there are various little-known tribes of Indians, such as the Mojos, the Chiquitos, and the Chiriguanos, notoriously savage originally.

Both of Aymarás and Quichuas it may be said that education and sympathetic government might have turned them into useful, self-respecting citizens. No effort has ever been made either to draw out their better instincts and capabilities or to give them an honest system of authority. They are by no means disinclined to be taught. Indeed, they welcome the opening of schools among them. But the instruction given is of the poorest. Schoolmasters are too often appointed



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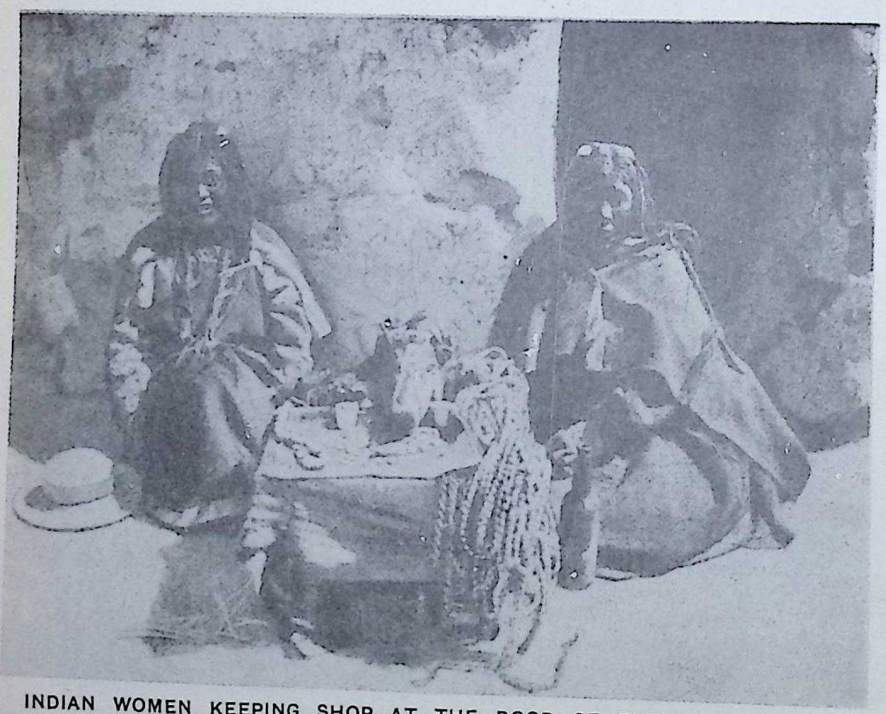
by favouritism ; in such case, they are usually quite unfit for their work. All schoolmasters are meanly and irregularly paid. The result is that few of the Indians receive anything worth calling education, that they are drunken and dirty in their habits, that they are fleeced by the local officials and the priests, and that, while they are hard workers, frugal livers, men of their word, so far as labour contracts are concerned, they remain in a condition under the Republic which is very little better than was their condition when the country was still ruled by Spain.

Many of them are pleasant-looking and not without intelligence, though the common habit of keeping the mouth open owing to the difficulty of breathing sufficient of the rarefied air of the country —much of which stands from ten to sixteen thousand feet above sea level—often produces a stupid appearance. They are skilful in their native arts and with their ancient hunting weapon, the blow-gun. But they live in a state of filth ; their intelligence is undeveloped. Religion as inculcated by the priests, who, according to a Bolivian writer, Señor Paredes, "are with rare exceptions dissolute, avaricious, indelicate, and incapable of inspiring respect," is, as a rule, no more than a degraded shape of superstition. Another writer, a Frenchman, has said : "To see them at a religious ceremony one would take them for idolaters engaged in the worship of the sun, after the fashion of their ancestors, and then indulging in a Roman saturnalia of wild license. One would never imagine they were Christians celebrating Easter or the Trinity."

The wretched, ragged Indian, degenerate specimen of the once powerful and highly organized Inca race, is not to blame. Stand in any one of the churches with which La Paz is studded, but particularly that of San Francisco, set



INDIAN WOMEN KEEPING SHOP AT THE DOOR OF THEIR ADOBE HUT
As one travels across the high plateau of Bolivia, Indian women will be found near the railway stations with baskets of savoury patties or fruits from the tropical regions, or, as here, offering strange mixtures of eatables and ornamentation. He who purchases from them anything to eat must not venture to peep within the squalid interior of their casuchas if he would keep his appetite



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HOMESPUN AND HOMELINESS ON THE ROOF OF SOUTH AMERICA

A degenerate race who prefer dirt and squalor to such comfort as could be secured by the exercise of a little energy, the Quichuas still retain certain of their ancient crafts, such as the weaving of coarse but warm cloths, made from the fleece of llama or vicuña. This sturdy Indian woman is not ill-equipped for the bitter blasts that blow around her cheerless home

in the heart of the Indian quarter, and watch the dirty, dull-witted priest on duty, waiting for the Indians to buy absolution or a blessing; note the cowed look of the tattered wretches who come in, bow before the priest who stands above them on a little wooden platform, mutters some unintelligible words, makes a gesture of blessing, and holds out his hand for the contribution of the faithful. The suppliant has his coin ready, and in a bewildered fashion slinks out, feeling, no doubt, strange emotions at work as his sins are being unloaded. This is not Roman Catholicism, but mere paganism masquerading as Christianity, and it is not surprising that the Bolivian Government, nominally



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MOTHERS' MEETING IN AN INDIAN VILLAGE AMONG THE BLEAK AND BARREN MOUNTAINS NEAR ORURO

For purely photographic purposes the mothers of the village have been brought together, some with their babies carried at their back, others accompanied by their growing daughters, miniature copies of their mothers in plainness of feature and dress, the style of which has known but little change for hundreds of years. The elaborate plaiting of the hair adds little that is decorative to their unattractive faces, but it has a sanitary value. Nominally Roman Catholic, some wear rosaries



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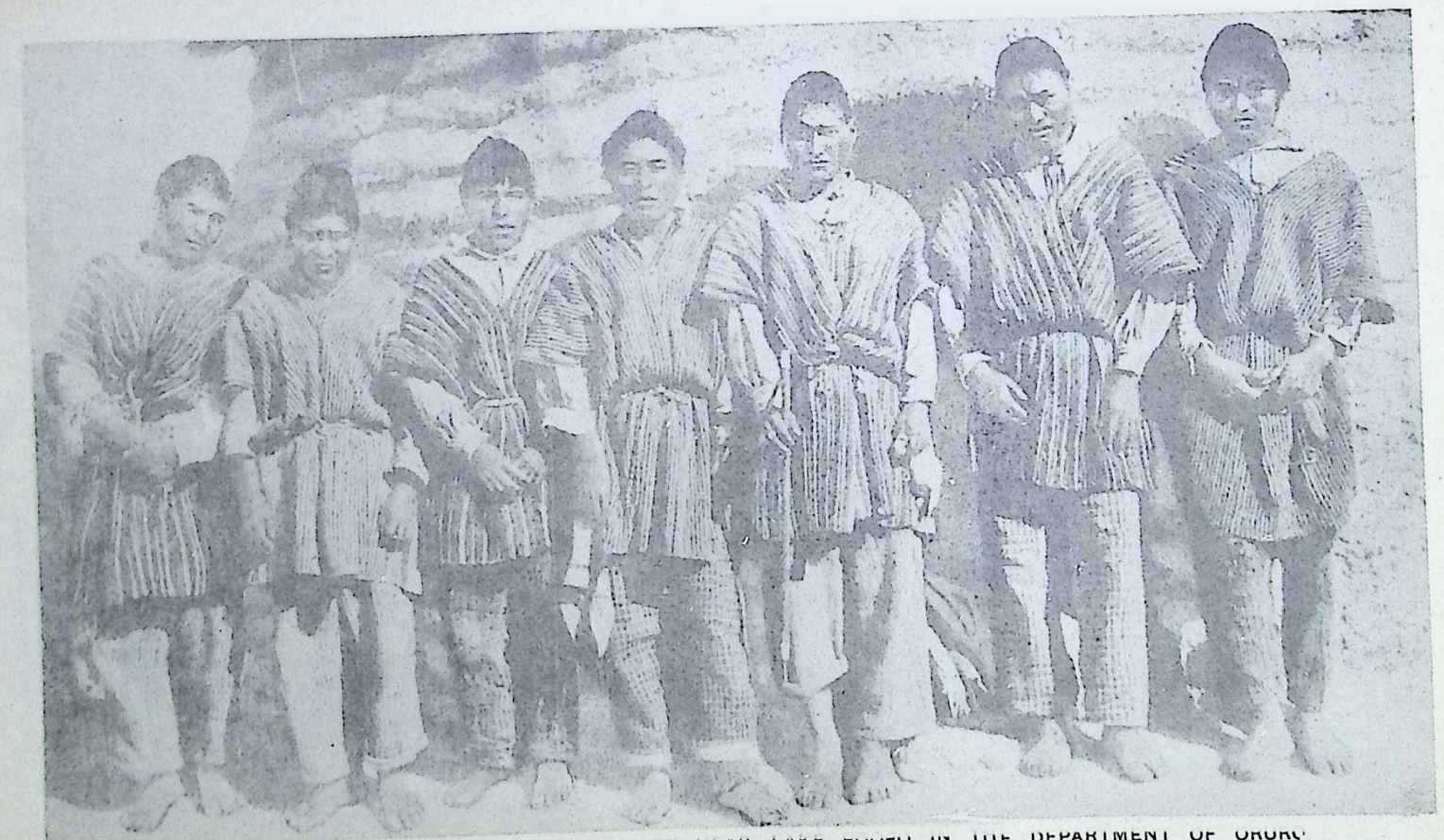

QUICHUA "MEN'S WEAR" AS DISPLAYED IN A HAMLET NEAR LAKE POOPO IN THE DEPARTMENT OF ORURO

the strange paternal rule of the Incas the inhabitants of Bolivia and Peru had their clothing, as well as their wives, supplied to them by the State, nation was reduced to an extraordinary uniformity of habit and custom. Something of this still clings to these Quichuas, degenerate descendant strongest race in the days of the Inca, for the simple poncho of vividly-striped wools continues a most ancient feature of men's dress

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Roman Catholic, encourage liberality in matters of dogma and cordially co-operate with such bodies as the American Methodist Episcopal Church, who are carrying on admirable educational work among the poorer classes by maintaining fine mission schools.

Forced labour is common. The local officials set the Indians to do any work that has to be done, either in the public or in private interest. When the Indians cultivate land of their own, they use a wooden plough of antique form; they never manure their fields, not even with the droppings of the sheep which they own sometimes in large flocks. They make their huts of mud, employing wood only to support the thatched roof and the low entrance hole, which they must stoop to pass through.

Thus at least half the Bolivian population is in a state not greatly removed from savagery. Fortunately it does not often get the opportunity to break out into violence. The freedom of Bolivia from revolutions is attributed to the fear of the whites and half-whites, who have always felt that unless they stood together the Indians might seize the opportunity to rise and massacre them all. What the Indians are when they do rise may be judged from the fact that a European mine manager, during one such period of warfare, shot his wife and daughter to prevent them from falling into their hands, and then blew out his own brains.

A BELLE OF THE QUICHUA TRIBE

So ill-favoured are these Indian women that this one might well pass for a beauty of her race. The silver spoons stuck through her hair are favourite ornaments, and also occasionally serve the proper purpose of a spoon

Another safeguard against Indian risings lies probably in the native habit of constantly chewing the leaves of the coca plant. It is from this plant that the drug cocaine is prepared, used largely by dentists as a local anaesthetic. The Indians find that coca increases their powers of work by keeping off fatigue. They use it so much as a matter of course that they always receive a handful of leaves from their employers along with their wages. Great lusty fellows can tramp over mountain passes for several days alongside their pack animals with little to sustain them but coca leaves, which they carry in a small leather bag



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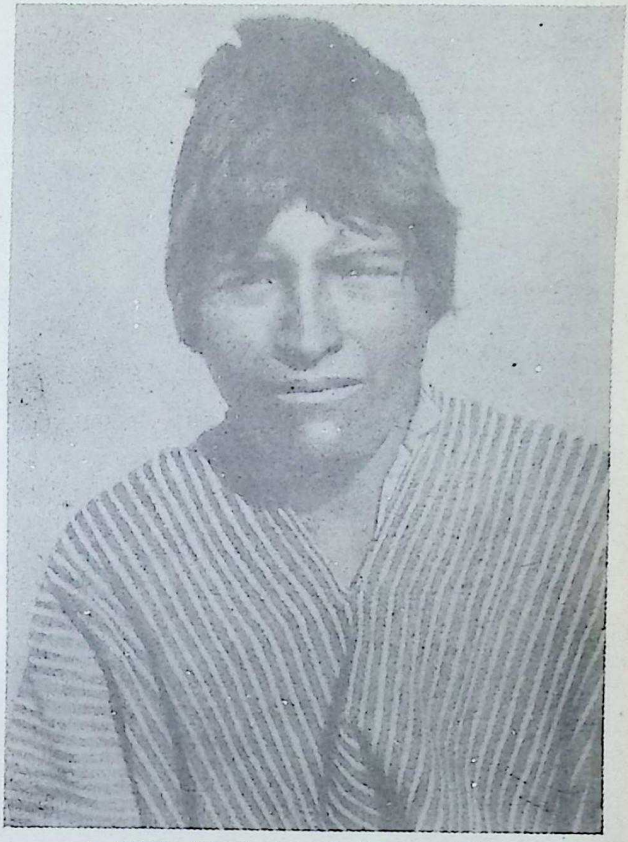
hung from the shoulder. The effect of such regular chewing of the leaves is a dulling of the mind and the nervous energy. They work longer than they could without the coca, but they lose their intelligence, they become machines.

The Spanish-Bolivians are the ruling class of the country. Many of them are educated, well-informed; in general, their manners are agreeable. As children they seem to be eager to learn, quick to pick up knowledge; but this soon passes off. Partly because parents usually spoil their children, making them capricious and self-indulgent, partly because large numbers of the young men, as in other Latin-American countries, exhaust their manhood at an early age, idleness and lassitude, lack of enterprise and the desire for a safe, that is, a Government, job, become the characteristics most prevalent in the Bolivian ruling class.



A GOOD TYPE OF BOLIVIAN INDIAN

The Indians of the high plateau, unlike those of the tropical and swampy parts along the Brazilian border, are strong and, under pressure, capable of considerable labour, but the habit of chewing the leaves of the coca plant dulls their mental faculties

The disastrous Latin inclination to look to the Government for everything is marked among all ranks of the population. Politicians win the support of voters by promising all sorts of easements and privileges which they have no intention of even trying to procure. They flatter the vanity of their constituents and fill their ears with windy rhetoric. So unreal are the political issues put before the people that, in spite of the feverish interest in elections and in political personalities, the actual business of governing is disgracefully neglected.

In spite of all disadvantages, however, it may be said that Bolivia is a better country for the mass of people than some which claim to have reached a far higher degree of progress. There are few very rich families; there are none miserably poor. Most of the Indians live in a state of squalor; that is because they prefer it. If they were not so degraded in mind, they could take advantage of the potential riches to be found in Bolivia on every side. These riches are likely, unless there are great changes soon, to be exploited by foreigners.

Help will, no doubt, be given by the Cholos, the mixed race, who are intelligent as well as courteous, quick-witted in addition to being robust in constitution, and proud of their Spanish ancestry. They are ready to go into business which the pure Spaniard will seldom even consider. They are probably the stem from which will spring the future Bolivian race. There is no barrier,



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THE CAMEL OF THE ANDES: LLAMAS IN THE STREETS OF LA PAZ
Everywhere these most ancient of America's burden-bearers are to be seen, and in La Paz it is not uncommon to witness the modern electric tramways "held up" by a herd of leisurely llamas

AYMARÁ FAGGOT-GATHERERS RETURNING WITH THEIR BURDENS TO TOWN
Soft felt hats are the common wear of the lowest class of Aymará women in the towns, such as those here photographed. In the higher altitudes of Bolivia a little bit of woodland is a great rarity, and the commonest fuel used by the Indians is dried llama dung



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CHIEF OF A QUICHUA TRIBE IN THE SWAMPY REGION OF CHIPAYA

There is a noticeable touch of style about him in comparison with his tribesmen photographed on page 453, and his silver-headed cane is a possession of which he is proud. He is of the race th predominated in the extraordinary empire of the Incas, and perfected in these barren and inhosp mountain lands one of the most complex civilizations the world has ever seen



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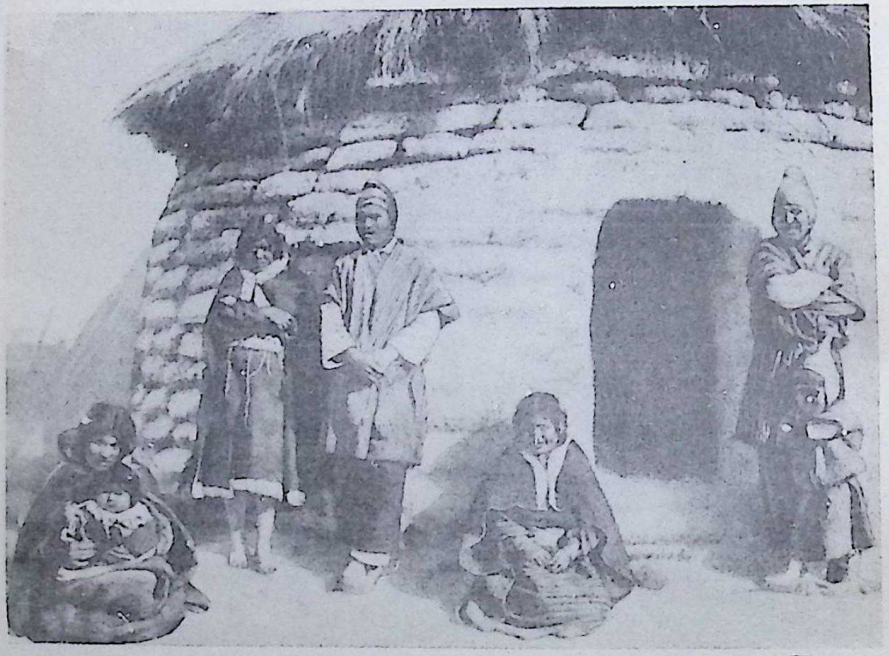
beyond the social barrier, dividing them from the whites. They can follow any trade, any profession. They are not debarred from reaching the highest offices. Many of them are extremely difficult to distinguish from pure Indians, except in the matter of dress. And these are always the readiest to use the word Indio as a term of contempt, synonymous with estupido (stupid), the greatest insult you can pay anyone of Spanish blood! They enter the Church freely, and often find preferment.

The character of some of the priests may be illustrated by an incident that occurred some twenty years ago in a village through which troops were passing. The village priest was robbed by some of the soldiers, and an officer gave his countenance to the robbery, even, perhaps, shared the spoil. The priest, having in vain protested, resolved upon a plan of revenge. He invited the detachment to hear Mass. When they were all in the church he locked the doors, went out, and harangued a body of Indians whom he had summoned, then let them in and urged them not to leave a single soldier alive. The whole detachment, with its officer, was massacred. In 1904 a traveller visiting the capital went through the prison and noticed there a priest reading a book in a pleasant little piece of garden. This was the man who had taken so fierce a revenge. He was under sentence of imprisonment for life.

The prison was described by this traveller as being clean and even "comfortable." The food was ample and good. There were workshops in which the prisoners were able to earn money. The only blot on the apparently humane system were the punishment cells, which were both disgusting and appallingly cruel. Such contrasts abound in Bolivia, and it is only of late that the Bolivians have begun to notice them.

This prison was in La Paz, which I have called the capital, although Sucré, the original capital, still ranks with La Paz; but as it can only be reached by



THE CHEERLESS HOMESTEAD OF THE ANDINE INDIAN

Witnessing in Bolivia to-day the miserable domestic conditions of the Indians, one of whose best houses of hardened mud and straw is here illustrated, one may be permitted to question whether the Inca civilization, which must have offered immensely better conditions of life than these Indians enjoy to-day, was not of greater value to the world than that which has replaced it



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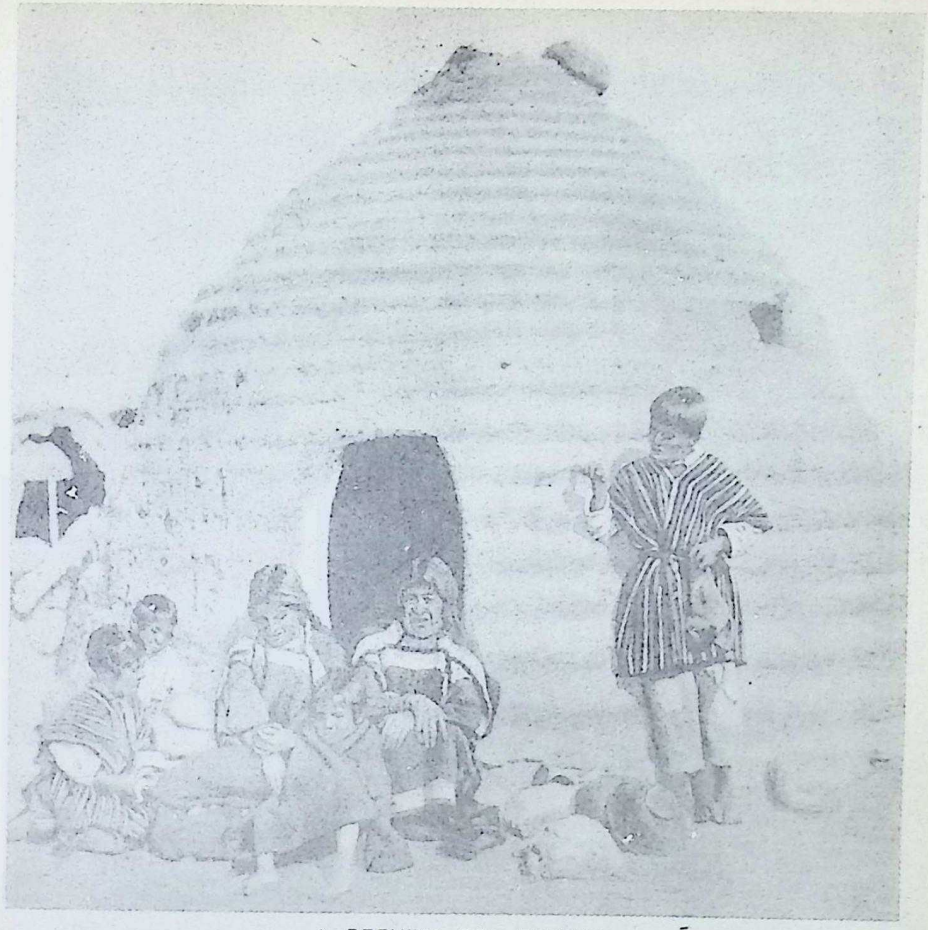

A BEEHIVE FOR DRONES

The most notable characteristic of the Indian races of Bolivia is an overwhelming desire to avoid work of all kinds, and the beehive style of hut which is affected by some of the Indian tribes is peculiarly inappropriate to the lazy creatures who inhabit it, and are all too content with their miserable, squalid conditions of life

arduous travel on mule-back, and is so remote from the railway that links up Antofagasta with the Bolivian towns of Uyuni, Oruro, and La Paz, both the legislative and administrative affairs of the Republic have long been centred in La Paz, though Sucré remains the seat of the supreme court and the archbishopric. At first the President and ministers used to spend half of the twelve months at La Paz, but this arrangement was attended with many drawbacks, and La Paz is now their residence all the year round.

Sucré is in the same region as Potosí, the highest town in the whole of South America (13,600 feet). Here are silver mines which were worked by the Incas when Bolivia was under their rule, together with Peru, and then by the Spaniards, who took £500,000,000 of precious metal out of them from first to last, and which are now yielding considerable quantities of tin. Once Potosí had a population of 160,000; this dwindled away with the centuries. Formerly a city of splendid and imposing buildings, it now presents a ruinous appearance, and the population, shrunk to some 30,000, knows nothing of house shortage, churches and mansions offering an immensity of empty space.

Sucré was founded by inhabitants of Potosí, who found life there unendurable. It was bitterly cold, swept by piercing winds; so they built Sucré in a sheltered, pleasant spot, and it became



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FAMILY GROUP FROM POTOSÍ, THE ONCE FAMOUS SILVER CITY OF THE SPANISH CROWN

The glory of Potosí has long since departed, but out of the hill on which it stands the Spaniards are credited with having taken no less than £500,000,000 of silver. In the cruel days of Spanish tyranny the Potosí Indians were used as slaves and beasts of burden. There is a noticeable attempt at decorative effect in the headgear of the girls and the youth of this Potosí Indian family, and the familiar silver spoon ornaments are prominently displayed by the younger females



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BEGINNING OF AN INDIAN FEAST DAY THAT WILL END IN A GENERAL SATURNALIA

The two chief races of Indians, Quichuas and Aymarás, who have been brought within the pale of the Roman Catholic Church, remain grossly superstitious and largely pagan in their religious observances. A feast day begins with picturesque processions, in which the players of the pan-pipes hold honoured place, but it invariably ends in scenes of riot. The scene is taken outside the old Spanish church of Copocabana, once an Inca centre on the southern shore of Lake Titicaca



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EXTRAORDINARY FEATHERED HEADGEAR WORN BY THE INDIANS OF LAKE TITICACA ON THEIR RELIGIOUS FEAST DAYS

There may well be some ancient tradition as warranty for the grotesque attire of these Indians on the occasion of their semi-religious holiday-making. Such picturesque ceremonies are common to the towns on the southern shore of Lake Titicaca, at one time a metropolis of Inca life. Before the days of the Incas it was the scene of four remoter and longer lasting civilizations, of which only the merest vestiges can now be found



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GAUDILY DRESSED MUSICIANS READY FOR THE FEAST DAY PROCESSIONS

Note particularly the curious custom of slitting the trousers so that the under-drawers of white are shown in what the barbaric taste considers an effectiv The weird circular headgear of two of the musicians is suggestive of drums that have suffered from too vigorous a beating. Though crudely pictur processions, assisted by copious draughts of "chicha," a potent spirit of the grape, degenerate before the day is over into scenes of wild debauc



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CHOLA OF LA PAZ IN HER SUNDAY BEST
The Cholos of Bolivia are the half-breeds of the Spanish-Indian peoples, and are among the most competent members of the community. The women's style of dress is very distinct from those of pure Spanish blood, and she who has posed for this photograph is typical of her class

the seat of Government. Now it, too, seems doomed to dwindle away. Its low houses, its market-places and ancient customs, its families which can show clear lines of descent from the Spanish nobility, give it a charm of picturesque antiquity. But that will not suffice to keep it alive, though life is very pleasant there, and there is a keen interest in literature, which also characterises Cochabamba, where literary societies abound.

La Paz was called originally Nuestra Señora de La Paz (Our Lady of Peace); then, at a period when the piety of the Bolivian male had diminished (female piety is not less strong now than ever it was), it was renamed La Paz de Ayacucho after a treaty which brought the war with Peru to an end. It is built in a hollow like a fabulously large volcanic crater, with peaks all round, and one snow-capped giant of the Andes, Mount Illimani, a majestic volcano, looks full down upon it. From the lip of the crater the town looks as if it were on flat ground, but the streets are, in truth, so steep and, at times of rain and mud, so slippery, that it is hard to keep one's feet in them.

Travellers reaching La Paz from Chile cross a depressing desert region upon their entry into Bolivian territory. There is not a green thing growing on this dreary, monotonous steppe. Away to the east and west are mountains and volcanoes, seen with strange distinctness in the dry, clear atmosphere of the winter months, though in the later part of summer they are shrouded in rain-clouds. When at last signs of cultivation appear, they suggest dense ignorance and lack of enterprise. Amid the poor crops are seen a few mean Indian houses. The first impressions of the country are chilling and unedifying.

Up to 1905 the descent into the deep valley which contains the chief city was made by coach. The horses, lashed



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by their drivers, used to tear down the road at a speed and with a rocking of the vehicle which terrified possessors of ordinary nerve. Now an electric locomotive is attached to the train, and backs down the steep line in less alarming fashion. The drop from the top to the town is one of 1,400 feet, and the town itself stands at an altitude of 12,000 feet.

Through the town rushes a river. This, added to the brightness of the white-walled, red-tiled houses, and the quaint dresses of the Indian women and the Cholas, the baskets piled with many kinds of fruit in the market-places, and the strings of mules, donkeys, and llamas carrying all sorts of packs, make La Paz an entertaining place. The present writer can certainly think of no stranger sight than that which he witnessed frequently in the Plaza del 16 Julio—the electric trams held up by a herd of llamas, the immemorial burden-bearers of South America! The women of mixed races, the Cholas, look as if they had stepped out of the chorus of a revue. Their costume is composed of a short skirt with several petticoats under it, which make it stick out like the skirt of a ballet-dancer; pink or blue openwork stockings; a shawl worn jauntily on the shoulders; and a flat-brimmed felt hat. They smoke cigarettes, and in warm weather fan themselves with graceful energy. They are modest, in spite of their strange seeming, and are, most of them, pleasant, well-mannered girls.

INDIAN MOTHER AND HER YOUNG HOPEFUL

Like most native races the Indians of Bolivia carry their babies on their back. In the cities the Indian women and Cholas keep shop, and even indoors you may be served by one of the former with her baby strung to her back as in this photograph

In the markets, among the heaps of grain and vegetables which are set out on the stalls, may be seen the frozen potatoes which are so much eaten in Bolivia. They have their skins rubbed off before they are frozen, and they can be kept for years. They are used in stews chiefly, and are found to have retained some of their flavour. Quinine, for medicine, was once supplied to



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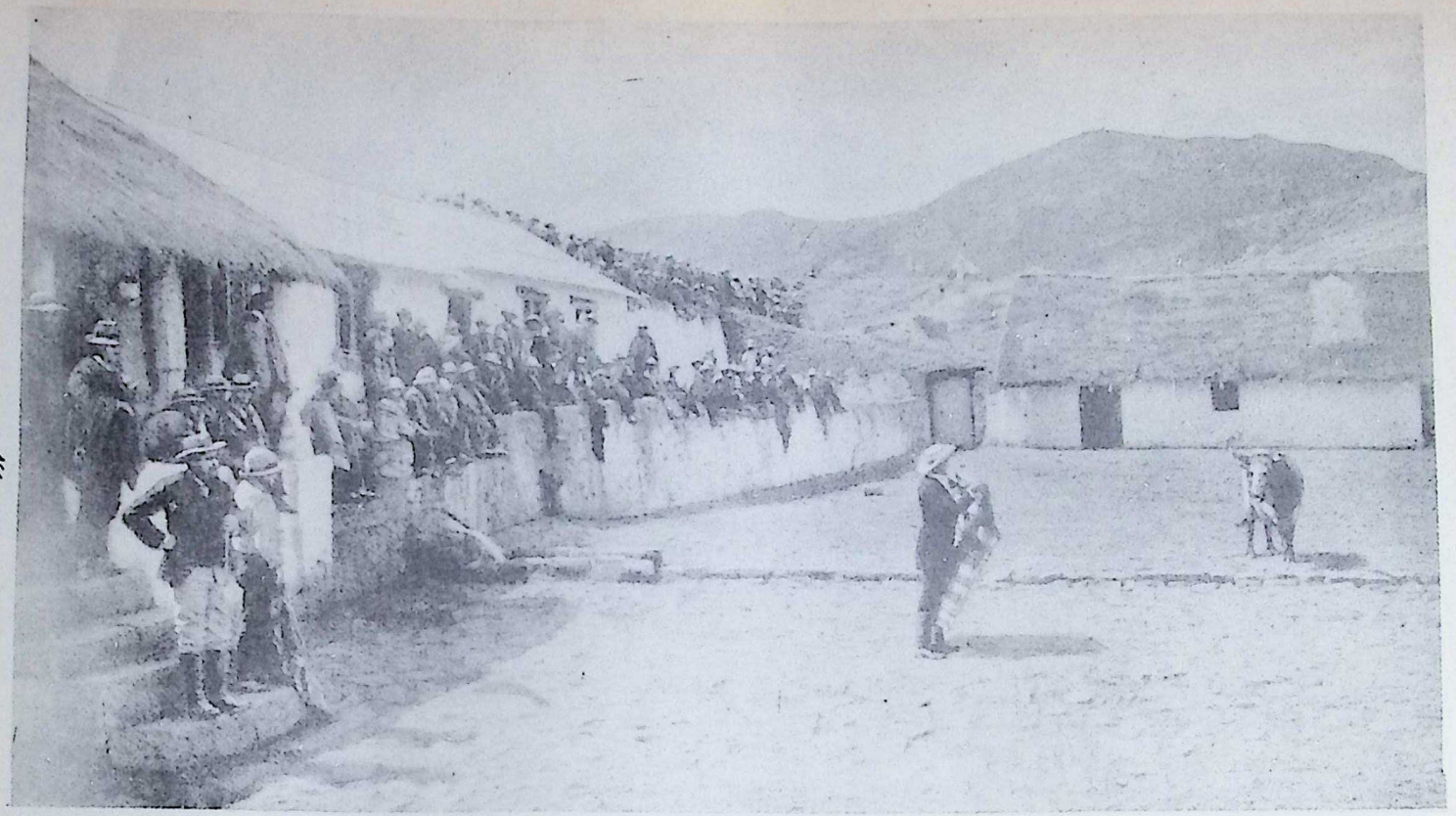

IMPROMPTU BULL FIGHT AT A POSTING-HOUSE, WITH THE SNOW[illegible]REST OF ILL[illegible]N THE EASTERN DISTANCE

[illegible]h much of cruelty still remains in the Spanish and mixed races of South America, and a percentage has been adc[illegible]ontact with the fiercer Indians of the [illegible]es, the bull fight has not established itself as an institution in Spanish America. In Bolivia, however, as in most [illegible]ish Republics, occasional bull fights [illegible] organized, and an impromptu performance by venturesome amateurs is a frequent diversion in the cheerless r[illegible]life. These are usually bloodless affrays, but excellent tests of agility, though both toro and toreadors are limited by the amount of exercise possible at an altitude of 10,000 or 12,000 feet

*Photo, American Field Museum, Chicago*

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WHERE TRAVELLERS MEET WHO JOURNEY BY THE MOUNTAIN TRAILS ACROSS THE ANDINE HEIGHTS

The scene presented here is the same as that on the opposite page—the muddy courtyard of a Bolivian mountain inn. In wet weather the horses would be over the fetlocks in mud, but here it is a crisp day of spring and the ground is hard. The company at these country inns is inevitably a little mixed, and the comforts are of the most primitive kind, but, despite Bolivia's republican constitution, it will generally be noted that, as in the group above, Spanish blood draws to Spanish blood, and neither Cholo nor Indian is entirely acceptable as a brother

*Photo, American Field Museum, Chicago*

ANIMATED SCENE IN THE MARKET-PLACE ON THE MORNING OF AN AYMARÁ FEAST DAY

The Indians here gathered together in expectant mood for the beginning of one of their numerous feast days, the women folk squatting in the market square, while the men are massed in front of the old Spanish church awaiting the blessing of the priest, are Aymarás, a race known to have had an admirably organized village life long before the Inca system arose and absorbed them, but who never again developed any considerable tribal organization

*Photo, American Field Museum, Chicago*



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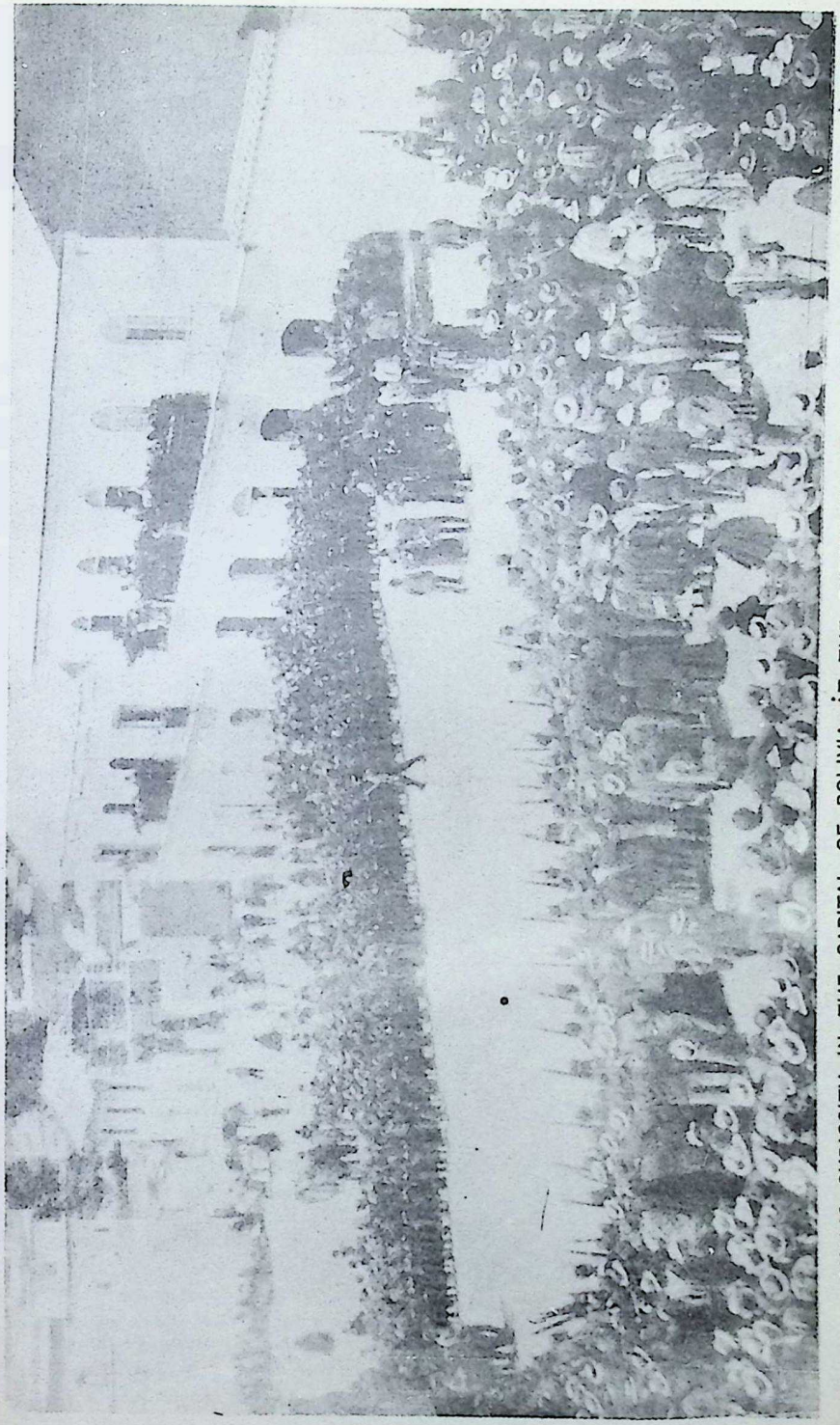

PUBLIC CURIOSITY IN THE CAPITAL OF BOLIVIA AT THE EXECUTION OF A MILITARY OFFENDER

A unique photograph of a typically Bolivian group at La Paz, in which Spaniards, Cholos, and Indians are indiscriminately mixed. A soldier guilty of some capital offence against the laws of the country is being executed by a firing squad in one of the public squares of the town, and, as in earlier and more barbarous days in Europe, the occasion is made a public one, and the people have come out to see the sight



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Europe and the United States and Africa and India from Peru and Bolivia almost exclusively. But, as it came to be used in such large quantities as a means of keeping off fever, the Dutch began to grow it in their East Indies, and it was planted in some British possessions, so the monopoly of South American quinine no longer exists.

GODS THAT HAVE GONE

An Indian servant at La Paz museum holding a crude carving of an Aymará god that fell before the rise of the Incas. There is more than a fancied resemblance between the living Aymará and the face in stone

Most visitors to La Paz suffer from mountain sickness, caused by the rarefied air of high altitudes. The symptoms are fever, sickness, sleeplessness, headache, bleeding at the nose, loss of appetite, but often the brain is very clear and active. It is the lessening of atmospheric pressure which causes this unpleasant complaint. It is impossible to walk far or fast without suffering painful discomfort. Horses are affected in the same way. They cannot race over such long courses as they do at lower heights. One mile is the farthest they can safely be expected to gallop at La Paz, and they have to be acclimatised and trained in the air of the place before they can do as much as that.

That the Indians are capable of exercising responsibility and that they can be made into useful citizens is shown by the police of La Paz, who are Indians, and who appear to keep order quite well. There is little crime of any serious nature, in spite of the revengefulness of the Indian character and the addiction of so many of the natives to drink. A game which is very popular is billiards. The click of the balls can be heard in most parts of the town, and in the billiards-rooms numbers of men are, no doubt, kept out of mischief. The cinema is the favourite resort of the whites ; but the main diversion here, as in all Latin-American cities, is to assemble in the plaza and saunter about while the band plays. This is a daily event in La Paz during the milder seasons of the year, and one of their military bands, chiefly Indian in its composition, went to a contest in the United States and brought home a prize.

Of the foreigners, who do nearly all the business in La Paz, the Germans are the most active, though they have not had the same chances of putting German goods on the market since 1914. The Bolivian Army was trained on the German system, and a number of German officers were engaged to go out and supervise the training. Owing to the activity of Germans in business in Bolivia the brewery industry flourishes, and excellent beer is made ; Hans and Fritz are also to be found in every



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FRAIL · BOATS OF REEDS THAT MAKE PERILOUS JOURNEYS

Balsa is a common Spanish word for raft, but the balsas of Bolivia are quite distinctive. They are of many shapes and sizes, some just tiny canoes, and others thirty to forty feet long, capable of carrying several mules with their drivers and their loads. Their framework consists of tree trunks and branches, light but strong, tightly bound with straw and reeds and lashed together. Even the sails are of reeds loosely woven like matting



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ONE OF THE STRANGE TOWER-LIKE DWELLINGS OF THE ANCIENT INCAS

Dotted here and there on the high plateau of Bolivia are these strange structures, known as chullpas, and by other Indian names. Recently it has been proved that they were both dwelling-places of the living and resting-places of the dead, who were buried below the house in which they had lived. The inside of these towers, which are magnificently constructed of hewn stone perfectly fitting without cement, afforded but little space to those who lived above the dead, nor had they any windows!

Government department. There can be little doubt that Bolivia is on the up-grade of prosperity. With gold, silver, copper, and tin in large quantities waiting to be mined, with rubber forests in the tropical regions of the Republic, and the possibility of cultivating the rubber-tree in favourable conditions, with a plentiful supply of labour which will give no trouble if it is decently treated, the country is only waiting to supply the world with articles that are needed more and more—waiting for enterprise and for capital to push enterprise forward. The day when these will be forthcoming can hardly be far off.



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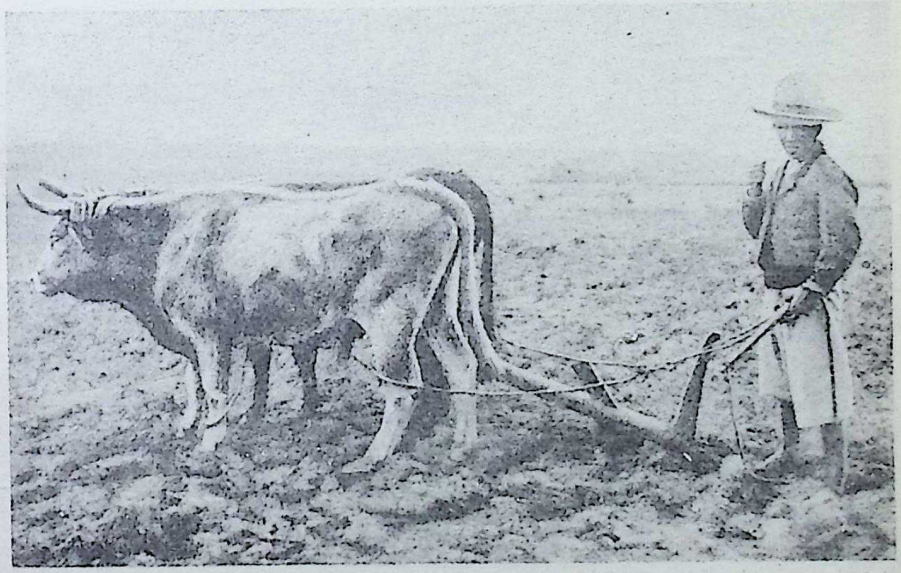
"THE MAN WITH THE HOE"

When we think of the righteous indignation which stirred in Edwin Markham's soul as he contemplated Millet's famous painting of the French peasant with the hoe, and saw in the dejection of that figure ages of misery and repression, this Bolivian counterpart toiling with a still cruder instrument in the sour fields around Potosí draws the imagination down to still profounder depths



AGRICULTURE HAS NOT GREATLY ADVANCED SINCE THE INCA ERA

One can understand the frequent lamentations of Bolivian statesmen over "nuestro pobre país" when observing the primitive futility of the agriculturists. It is certain that the plough here used to break up the soil shows little if any advance upon the agricultural instruments common to the Bolivians when agriculture was an affair of State in the Inca regime, before the coming of Pizarro and his conquistadores, who so speedily destroyed that mild but intelligent native system



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A FEW FISHERMEN OF A DYING RACE IN THEIR BALSAS ON THE DESAGUADERO

The tribal divisions among the Indians of Bolivia are almost as numerous as the clans of the Scottish highlands. Both Aymarás and Quichuas have many subsections, showing local differences of physique and custom. These fishermen in their little reed balsas on the calm waters of the Desaguadero are Urus, of whom there remain to-day a very few. Their boats are similar to that with the sail shown on page 471, and the life of these curious little vessels is limited to a matter of six months, as the reeds of which they are chiefly constructed become sodden and water-logged

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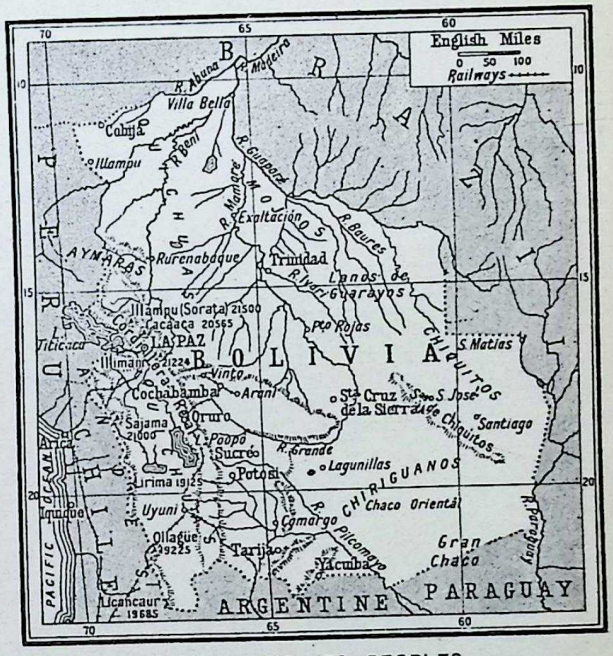
# Bolivia

## II. From Inca Empire to Spanish Republic

By C. R. Enock

Author of "The Andes and The Amazon"

THE Republic of Bolivia is a South American state occupying the most elevated and massive region of the Andes, whose bleak punas or tablelands contain some of the highest inhabited places on the globe. Extending thence into the tropical forests of the Amazon basin and lowlands of the Plate fluvial system in the east, the country presents a wide and diversified range of topography, climate, and natural resources. Contemplating the melancholy, treeless uplands, crowned by the beautiful, snowy Cordillera, culminating in the great peaks of Sorata and Illimani, and others, rising to more than 21,000 feet above sea level, the traveller may well exclaim that he is in the Tibet of America. Bolivia, however, is a land with a more or less progressive Europeanised civilization at its head, and is enormously rich in the minerals of commerce.




BOLIVIA AND ITS PEOPLES

The country, the third largest state in South America, lies wholly within the tropics, although the effects of elevation in part offset those of latitude. On the north and east stretches Brazil; on the south Paraguay and Argentina; on the west Peru and Chile. Of the total area, two-fifths are mountainous; the remainder consists of valley, river, lowland, and forest. The population is sparse, probably not more than 2,500,000, consisting of three classes: whites, generally with some slight admixture of aboriginal blood; mestizos, or folk of mixed white and Indian; and pure Indians, whether of Quichua, Aymará, or other race. There is also a small negro element from slave times. The white folk comprise perhaps ten per cent. of the population, the Indians slightly over half.

Like that of the other Andine Republics, the history of Bolivia falls into three periods. First, that of the empire of the Incas, of which what is now Bolivia was a province, and which flourished from about the middle of the eleventh century A.D. to 1533, when it fell before the Spanish conquest under Pizarro; second, that of the Spanish dominion or colonial period, which came to an end at the Battles of Junin and Ayacucho, in 1824; and finally, that of the present Republic. Before the Inca period, however, there existed in Bolivia a civilization or culture which can only be designated as that of the "Andine People," who have left as their principal monument the remarkable ruins of Tiahuanaco, near the shore of Lake Titicaca, a culture which may have developed contemporaneously with that of Babylon and Egypt.

The origin of the Incas and pre-Incas opens the interesting question of autochthonous versus derived culture. Some students hold that the ancient and often beautiful arts of the Andes and the Pacific slope sprang from the soil, while others point to a possible derivation from, or contact with, the Old World in times exceedingly remote.

The beginning of the history of Bolivia forms one of the darkest pages in the



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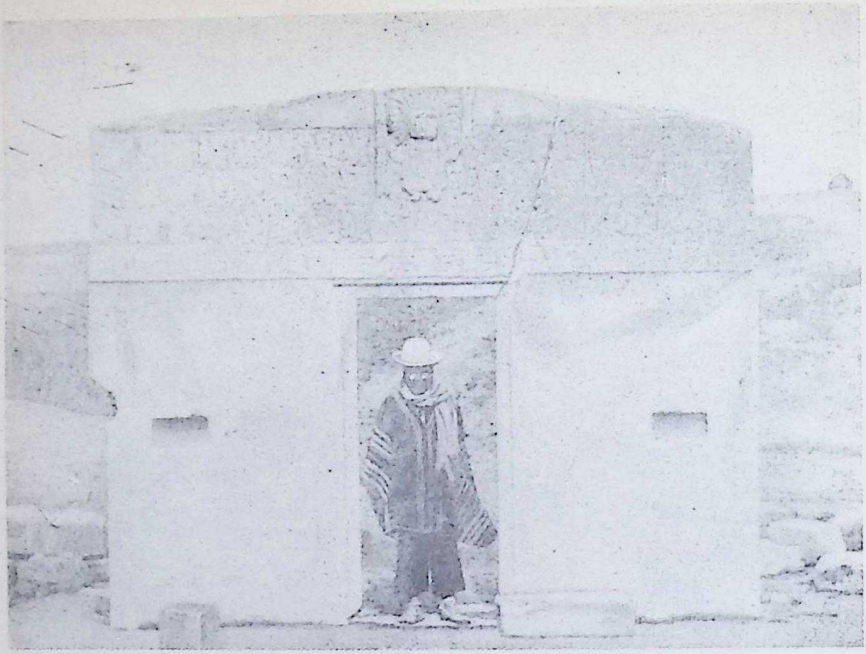

ONE OF THE MOST ANCIENT MONUMENTS IN THE WESTERN HEMISPHERE
It is familiarly known as the Gate of the Sun, and the figure of the god surmounting the doorway is, doubtless, an image of a sun-god. A number of the details of the carving have been left uncompleted, as though the city of Tiahuanaco, where it stands, had been overwhelmed by some catastrophe before the sculptors had finished their work. The monolith was probably broken in an earthquake ages ago, but has been re-erected on the same spot, as shown in our photograph

history of America, in the oppression of the Indians by the Spaniards; the only extenuating circumstance being that it was carried on by the Spanish colonists and not by Spain, whose rulers strove by statute and command to protect the unhappy folk of the Indies and their native princes. But the greed of the colonists for the riches of the mines put these humane enactments at defiance, and the natives suffered terribly under forced labour, disease accruing from their poverty-stricken condition and the misuse of the white man's innovation of alcohol.

When the time came for the Colonials, or Patriots, to enter upon their struggle with the Royalist forces of Spain, the Indians largely stood aloof, having no love for those who desired to institute independence. Before this, the insurrection of the oppressed Indians, in 1780, under Tupac Amarú, one of the last of the Incas, was directed against the local Spanish, not against Spain; but it failed, and the unfortunate prince was barbarously executed.

Bolivia at this time formed part of Upper Peru, and the Patriots of Buenos Aires, after liberating themselves from the Spanish yoke, turned their attention to this region. From 1809 to 1825 the country was involved in an almost continuous and bloody struggle against the Royalists, mainly in the district bordering upon Lake Titicaca. There were alternate victories and failures on both sides, ineptitudes and barbarities. But the forces of Bolívar, the famous Liberator, recruited in Colombia, routed the Spanish army at Junin, after which Sucré, Bolívar's lieutenant, gained a great victory at Ayacucho in Lower Peru. The result was that the towns of Puno, Oruro, and La Paz declared for the Patriots or were taken by them, while many Royalists deserted to their side. Sucré was named Supreme Commander of Upper Peru, and the fifty-four deputies from the various provinces assembled at Chuquisaca, the capital, were called upon to decide whether the country should form part of Argentina or set up a Constitution of its own. The latter course was decided upon, and, taking the name of the great Bolívar, Bolivia became a nation in August, 1825, occupying a territory of vast extent, which reached from the Andes to the Pacific at Atacama, or Antofagasta, on the one hand, and into the unknown South American forests on the other.

But, as in all Spanish American Republics, independence so hardly gained did not ensure peace, and many desperate struggles were to be fought out in the rugged theatre of the Cordillera and the deserts. Sucré had stipulated that his



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Colombian soldiers should remain with him, but in 1827 he was driven from office and the Constitution given by Bolívar was modified. In 1835 a series of conflicts began with the neighbouring Republics of Peru and Chile, alternating with periods of quietude and internal development. But in 1862 there was trouble with Chile concerning the guano question, and twelve years later began the serious dispute over possession of the nitrate fields which extend throughout a large portion of the arid deserts of the Pacific littoral—a dispute destined to develop into a long and bloody struggle involving Bolivia, Peru, and Chile, the effects of which still remain.

As a result of this war, which lasted until 1883, Bolivia and Peru were defeated, invaded by the Chileans, and deprived of valuable areas of territory. As to the rights and wrongs of the conflict, each side accused the other of bad faith. The secret treaty entered into by Bolivia and Peru in 1866 as against Chile was one ostensible casus belli, while the allied countries had viewed with alarm the threatened encroachment by Chile upon their nitrate lands. Under the peace treaty of 1883, Bolivia was obliged to cede to Chile the whole of her coastal territory, and Peru was similarly deprived of Tarapacá, Tacna, and Arica. Later further negotiations took place between Bolivia and Chile, with the object of securing once more the enjoyment of a seaport for Bolivia, but without result. In the last years of the nineteenth century diplomatic relations with Britain, which had been in abeyance for many years, were resumed; commercial treaties were made with the United States and other nations; and the difficulties with Brazil over the Acré territory were settled in 1903. Despite internal and external troubles, Bolivia has progressed, politically and economically. The famous tin mines yield a great part of the world's supply of that metal; silver, copper, gold, and other valuable minerals are mined. The Potosí hill has yielded silver since the times of the Incas, whose guayras, or little furnaces, lighted up its slopes at night, to be followed by the picturesque medieval life of Spanish Colonial times, when nobles, freebooters, and speculators jostled each other in the streets of Potosí.

From the bleak mining regions to the yungas, or hot valleys of the foothills, is but a short distance, and, often in a delightful climate and beautiful surroundings, a wide variety of tropical and semi-tropical food and other products are grown. These more favoured areas in their turn give place to the riotous vegetation of the montaña or upper forested area, beyond which stretch the dense jungle and the sombre woods.

## BOLIVIA: FACTS AND FIGURES

### The Country

South American country (República Boliviana) lying between Brazil on north and east, Paraguay and Argentine on south, and Chile and Peru on west. Consists of eight departments, three territories, and 72 provinces. Area estimated about 550,000 square miles; estimated population about 2,890,000. White population about 13 per cent., mixed about 27 per cent., Indian about 51 per cent.; remainder being negro and unknown.

### Government and Constitution

Republic, with directly elected President serving for four years. Congress, Senate, and Chamber of Deputies directly elected by suffrage of all who can read and write, there being 16 senators (elected for six years) and 68 deputies (four years). Members of Congress are paid. Two Vice-Presidents and a ministry of six.

### Defence

A militia recruited by compulsory service. Total service being 32 years; 26 of which are in reserve. Permanent army totals 4,187 men.

### Commerce and Industries

Main wealth is minerals and rubber. Bolivian tin represents one-fourth of world's supply and follows Malay Peninsula in quantities exported. Other important minerals exported in order of values are silver, copper, bismuth, tungsten, gold, zinc, and lead. Also large salt deposits and undeveloped petroleum fields.

Forest products are of great value. Rubber production—second to that of Brazil—about 9,830,000 lb. annually—although best areas have been lost to Brazil. Cedar, mahogany, and other cabinet woods and dye woods also valuable, though unexploited. Chincona bark (quinine) is of fine quality, though forest area is reduced by destructive collection.

Three-fifths of country consists of low plains, swamps, and forest regions where are rich grazing and agricultural lands. Coca, coffee, and grain and root crops are grown, but agriculture as a whole is undeveloped.

Exports average about £12,350,000 annually; imports about £3,500,000. Principal trade being with Great Britain and United States.

### Communications

No sea coast. Ports on Lake Titicaca and on Madeira, Paraguay, and Acré rivers. Principal trade routes through Chile, Peru, Brazil, and Argentina. Despite navigable waterways and about 1,400 miles of railways, communications are defective, but improving as trade develops. Connexion with Amazon by water and rail has been established. Roads are rough.

### Chief Towns

La Paz, seat of Government (108,000); Cochabamba (31,000); Potosí (30,000); Sucré, nominal capital (30,000); Oruro (30,000).

### Money

Basis of currency is gold standard, but no gold coins in circulation. Boliviano (silver) worth 1s. 7½d.; 12½ = £1; also 50 and 20 centavos (silver) and 10 and 5 centavos (nickel). Paper notes in all values up to 100 bolivianos.



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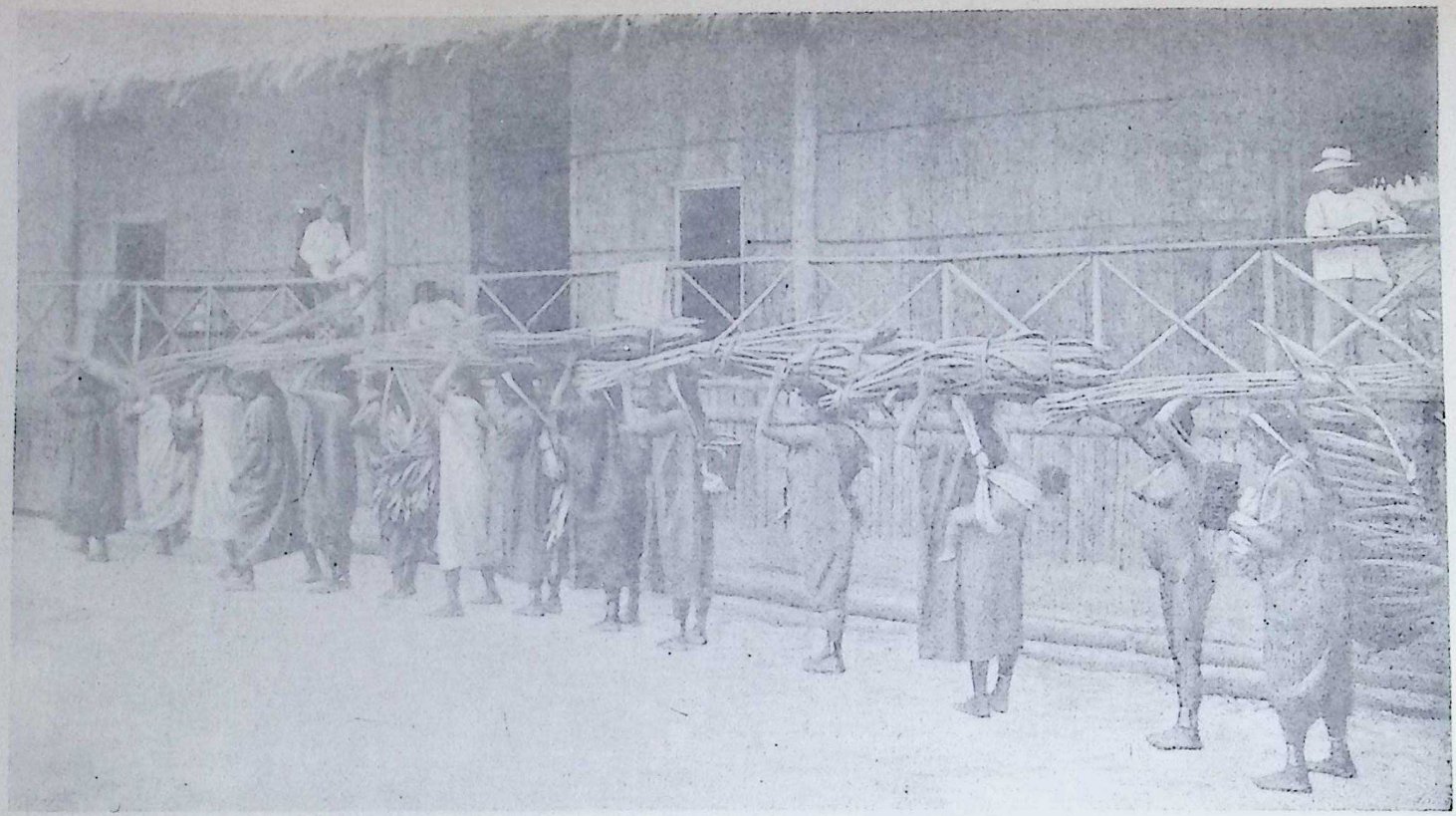

HIRED WOMEN LABOURERS RETURNING FROM THE TOBACCO PLANTATIONS IN BRAZIL

This procession of women-workers is reminiscent of bygone days when helpless slaves were driven to and from the fields by the whips of pitiless taskmasters. "Other days, other ways," and the native workers of the twentieth century eagerly proffer their services in return for the tempting wages paid by the planters. During the harvesting the need of hands is severely felt, and native workers are gathered in from all sides. The women are generally foremost in the field

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# Brazil

## I. Life in Tropical America's Great Republic

By Hamilton Fyfe

Author of "The Real Mexico"

THE nations of South America are, like the North Americans, still in the growing stage. The diverse elements in their composition have not yet fused into a national character. This gives the study of them a special interest. They have the defects of youth, but they have also its advantages. The advantages of youth are energy, curiosity, eagerness to find out new paths, refusal to be bound by tradition. In the South Americans these were overlaid for a long time by the preponderance of Spanish stock.

This may seem not to apply to Brazil, for Brazil was taken possession of by the Portuguese. The language of the country has always been Portuguese instead of Spanish, which is spoken in Argentina, Chile, and Peru. But although the Portuguese have been always a more energetic race than the Spaniards, their energy has never risen to a high pitch. They lack the sustained vigour which alone can be counted upon to make advance steady and sure. Brazil, therefore, remained scarcely less backward and undeveloped than did the Spanish possessions.

### The Awakening of a Nation

It is only within living memory that the people have begun to show signs of awakening from their lethargy. They have set up a system of education which aims at removing the reproach of illiteracy from even the most remote parts of their huge country. The younger men offer proof of the change that has come over the spirit of the nation. They are encouraged to play games, and a higher ideal of manhood is held up to them.

It is not to be expected that people inhabiting a land with a semi-tropical climate, where the temperature varies little throughout the year, where the heat is for the most part damp and enervating, should ever become rivals in vigour and enterprise with the northern races. Yet there are examples of such races overcoming to a certain degree the disabilities due to their surroundings. The Brazilians seem to be going to afford another such example. If they continue as they have begun, they will hold in South America a position in advance of the other Republics, not excepting Argentina. Business men, who have lately visited these two states, have found that the prospects for the future are better in Brazil, especially for British manufactured goods.

### Vast Fields for Commerce

During the Great War the Brazilians were heartily on the side of the Allies. The Germans carried on a persistent and painstaking propaganda, but their efforts made little impression. For a time the Brazilians were depressed; it seemed that they had backed the losing side. But the tide turned at last, and the Brazilians saw that their first judgement had been right.

The field for British commerce, therefore, lay open. Already a field worth cultivating, it promises in the future to absorb vast quantities of British exports. The chief products of the Brazilian soil have become necessaries of life to enormous numbers of people. Sugar, coffee, and rubber are grown and exported in ever-increasing quantities. These crops alone would make the prosperity of the country, given certain stable government. In addition, the cattle industry on the prairies of the province of Rio Grande do Sul holds out the best hopes of increasing Brazil's wealth. Factories for the canning of beef are beginning work on a very large scale. The class of cattle raised is excellent. As a source of the food of



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Europe, the Brazilian prairies will, by all appearances, become more productive each year.

This cattle industry is being developed for the most part by Americans. The Brazilians themselves have not yet taken prominent parts in commercial or industrial life. The greater number of the men who do business in Rio de Janeiro and even in São Paulo are foreigners, though the latter centre owes a great deal of its activity to the descendants of a group of energetic explorers of the seventeenth and eighteenth centuries. These descendants, still known as Paulistas, made their city and its port, Santos, powerful elements in the growth of Brazilian trade. They are still distinguished above the rest of their countrymen by their independent and progressive character.

### Fusing a New Racial Type

The first stage in the history of the country, which showed the Portuguese struggling to subdue the Indians, while the blacks worked and looked on at the struggle without taking sides, soon gave way to the second stage, in which Indians and negroes, as early as the seventeenth century, were found willingly fighting side by side with the Portuguese. In due course fusion into a new racial type began. From the European element this type derived a character inclined to progress, curious, and quick to learn. The Indians contributed a tendency to passionate and quickly-roused emotion. The negro strain intensified the indolence already existing in the Portuguese, and gave the new nation warmth of heart and family affection.

### Brazilian Types, Civilized and Wild

The type was still to undergo modification, however. During the nineteenth and the early years of the twentieth century large numbers of Germans, Italians, and Poles emigrated to Brazil. The Germans have so far confined themselves mostly to their own settlements, where they keep up German habits and where the German national type prevails. But the climate is bound to influence this in the long run. The Poles also have up to the present formed islands, but they do not resist absorption with the same obstinacy as the Germans. The Italian immigrants into Brazil do not, as a rule, settle in the country. They are not likely, therefore, to contribute anything very noticeable to the Brazilian character.

There has not been an equally steady emergence of this new blend of qualities in all parts of the immense Republic. This could not be expected in a country fifteen times the size of France, and only rivalled in extent by the former Empire of the Russian Tsars. There are vast areas of Brazil which are cut off from the centres of activity by enormous distances not yet diminished by railways, which can hardly be approached by river, and which have scarcely anything worth calling roads. In these regions any population that exists is Indian, speaking only some dialect of their primitive language, living under the simplest conditions. In other districts, less remote, there are to be found settlements of negroes, who add little more than the aboriginal Indians to the progress of civilization.

### Fertile Soil makes Easy Living

The soil of Brazil is so fertile that sufficient to support life can be produced with very little trouble. Bananas are grown easily. They may even be found flourishing sometimes on waste land. Pineapples, too, can be cultivated to great advantage. Maize crops are procurable by just scratching the ground. The native Indians and the negroes are not, therefore, obliged to work hard or continuously, and they take advantage of the needs of the planters by choosing to work only on those plantations where they are well treated and well paid. There is a good deal of competition for their services; tempting offers are held out to make sure of enough labour for the requirements of the planters.

In the days of slavery the wretched slaves were often badly treated. Their food was on some plantations so scanty that they could not work with anything



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ALIEN VENDORS OF ALIEN WARE

These swarthy, muscular porters are of Italian origin, and probably travelled West with the great influx of Italians at the beginning of the twentieth century. The number of colonists and immigrants ing Brazil between 1804 and 1902, inclusive, was 2,208,353. At first the Portuguese outnumbered others, but since the abolition of slavery in 1888 the Italians have passed all competitors

*Photo, Publishers' Photo Service*



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MARINES MARCHING THROUGH THE AVENIDA RIO BRANCO IN RIO DE JANEIRO

This most famous thoroughfare of Rio de Janeiro, flanked on either side by fine buildings, is more than a mile in length and consists of two distinct boulevards. The avenue was begun in 1904 and completed in six months. The marines are marching through the city, with perfectly drilled step, fully conscious of the admiration and enthusiasm which the sight of the men of his miniature navy awakens in the heart of the Brazilian. The principal naval arsenal of Brazil, with a shipbuilding yard of some importance, is located at Rio de Janeiro, and a famous naval school is situated on Enxadas Island in the bay

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like men's energy. The slaves were also subject to cruelty from many masters. When one died from that cause and a visitor to the country asked whether this frequently happened, he was told not to distress himself: "Not more than one in ten was killed by cruelty."

Large parts of Brazil are covered by forest, into which human beings have never penetrated. Even in those forests which are nearer to the habitations of men the vegetation fights its way to the light with the fierceness of wild animals. Every plant grows with a wild profusion. Thick creepers loop the tall trees together and make with the tree-tops a perpetual dusk. Birds of brilliant plumage and butterflies of vivid colour flit and flutter near the soil. Monkeys chatter higher up. Snakes and poisonous insects put the wayfarer's life in peril. The atmosphere is heavy and humid, languid scents hang in the air, a sense of fear, or, at any rate, of uneasiness, is hard to overcome.

### Education the Price of a Vote

Healthier by far are the serras (Spanish, sierras), the mountains of rock or granite that make the scenery so varied and beautiful. They also make the work of the railway engineer difficult. He must plan viaducts to carry the trains over gorges, he must tunnel sometimes no matter what the cost may be. Formerly the Government used to assist in the construction of railways by guaranteeing so much subsidy to the companies for every mile of line laid.

That method of encouraging railway building has now been dropped. It had its advantages as well as its drawbacks. The railway was the pioneer of development. But, in time, the need for direct State aid disappeared, for a period at any rate. Railway construction became a profitable investment. Whether it will remain so seems to be doubtful. The demand for higher wages and shorter hours is scarcely more insistent in Great Britain than it is in South America, though Labour there is not organized so formidably.

All Ministries profess themselves anxious to improve the education of the masses, and much has been done in the way of providing schools and securing the attendance of children. A law was passed ordaining that all voters must be able to read and write; those who cannot do so are disfranchised, or are supposed to be. But so far schooling has not had much effect in making the masses think, or in weakening the hold which eloquent and ingenious talk has upon them.

### Intoxication of Speechmaking

Even the educated, whether speakers or listeners, are apt to be intoxicated by speechmaking. They delight in oratory of the rolling, perfervid, flowery description. New ideas have often been welcomed with enthusiasm and plans formed at once for carrying them out. The enthusiasm soon cools, and the idea is allowed to drop.

It is much more the Brazilian love of talking than any spitefulness or badness of heart which accounts for the abundance of scandal that is heard among them. The doings and the characters of neighbours are discussed, not in a censorious, self-righteous vein, but with that spice of sly humour which robs backbiting of nearly all its sting.

The educated Brazilian is, save in moments of intense excitement, an eminently reasonable being. He dislikes violence. He is against privilege which confers special rights upon any individual or any class. He is pained and offended by the existence of the sharp social inequalities which have been produced by a civilization based upon money as the sole criterion of worth.

### Virtues of the Brazilian Character

His manners are courteous, his habits of living simple as a rule, though when the country landowners take their holidays in town they spend their money extravagantly.

There is, along with its courtesy and wide tolerance, a note of slight melancholy in the Brazilian character. Hospitality is a virtue practised by them in a manner nowhere excelled. In the interior of the country this is seen more than in the cities, where opportunities

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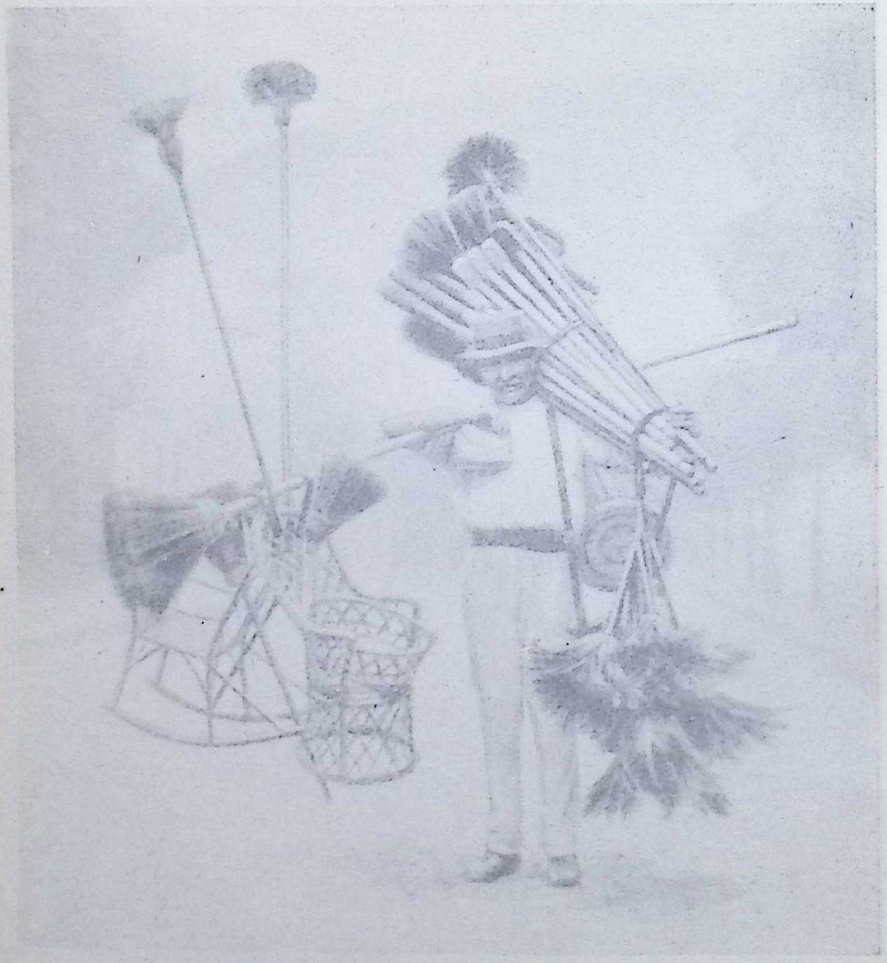
for receiving guests are more limited. The reception offered to a visitor at a country house is both warm-hearted and delightfully discreet. He can come and go as he pleases, occupy himself after his own fashion. Their affectionate nature comes out in their method of greeting one another in the street. If they are friends, not mere acquaintances, they are not content to shake hands. They give each other the accolade. That is to say, each puts his arm over the other's shoulder in a light embrace and, as they exchange greetings, they pat each other on the back to show their pleasure at meeting.

It must be admitted that as a race they are inclined to be lazy. This is not so marked in the younger generation, which has taken up sports and motoring, and cultivates the well-set-up appearance and brisk manner of the young American or Briton. But it is unlikely that in such a climate of moist heat a very active type will ever be produced. Men who have passed through youth



A FAMILIAR FIGURE IN RIO DE JANEIRO

Trust not to appearances! This is no Indian juggler, nor yet a Spanish chimney-sweep, but merely a broom-vendor whose overladen person is often seen in the streets of Rio de Janeiro. The feather dusters have an assured sale; they are made of the inferior feathers of the rhea, or South American ostrich, and are sent across the border from the ostrich farms of Argentina

*Photo, Publishers' Photo Service*



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STURDY OFFSPRING OF MIXED BREED

These street urchins are typical of the mulatto element in Brazil. The early Portuguese settlers had no objection to mixing their blood with that of the negroes imported from Africa to undertake the hard work which the Indians had neither the inclination nor the physique to perform. From the sixteenth to the middle of the nineteenth century negro slaves were imported in very large numbers. At the present day in the central and northern states of Brazil the negroes far outnumber the whites, whereas in the southern states they form but a relatively small portion of the population

*Photo, Publishers' Photo Service*

tend to grow heavy, and in women fatness is considered one of the necessary attributes of a beauty. Women do not walk out as much as in European cities. They spend a great deal of time at their windows, watching the passers-by. Brazilian husbands do not, as a rule, like their wives to leave the house during their absence. The women pass a great deal of their time, therefore, in slippers and loose gowns. When they go out their toilets are elaborate, but in their houses they do not much care how they look. The men used to



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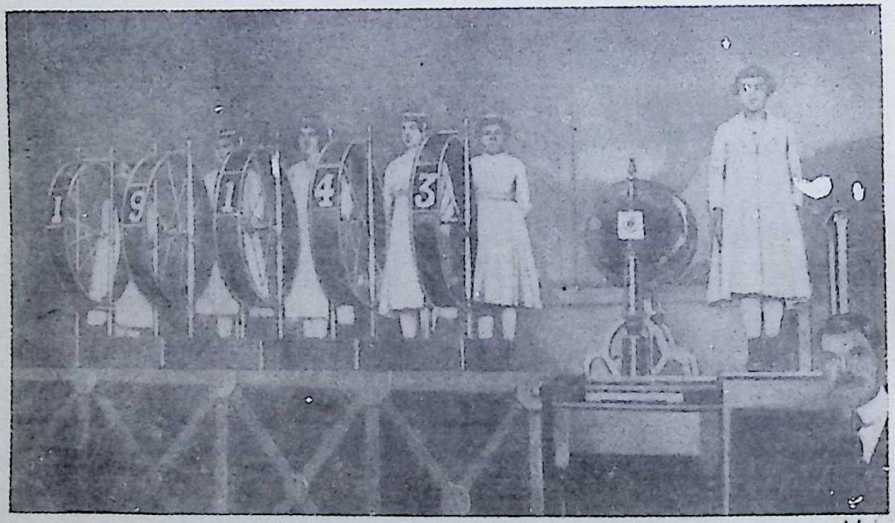
dress over carefully, but now the fashion is for their style to be more like that of men in Europe and the United States. There was a time when they dressed in their best, frock-coats and tall hats, to go on a railway journey. Then they had to carry dust-cloaks with them to put on whenever the line passed through a region of soft soil. The dust-cloak is still needed in certain parts. Though the lines are better metalled now, it is not unusual to see a cloud of fine dust sweeping across the country before a light wind, and after it has gone every one and everything is coated with white.

The cold bath habit, usually a shower, is common among Brazilians of the educated classes. Some have wondered whether this habit has any connexion with the absence of the practice common to most hot countries of taking a siesta in the middle of the day.

Breakfast is not really a meal with them. They take coffee and a roll or a little fruit. In the country, where work begins early, and the master has to be out betimes looking after his labourers, the first meal is taken between nine and ten. Dinner then follows between five and six. In the towns the hours common on the continent of Europe are usually adopted.

Families have been, and still are, large, though there is a tendency noticeable which corresponds with the check on the growth of population in European countries. Family life is still patriarchal in character. When a son marries he brings his wife to the family home. Children are brought up so indulgently that they sometimes make themselves a nuisance. At school, however, discipline has begun to be studied and inculcated with very useful results. The parents of the next generation who have learnt the benefit of discipline themselves will be wiser with their children.

The gambling habit which is firmly established in Brazil makes people inclined to leave things to chance, even the characters of their children. State and municipal lotteries are the means of raising large sums of money that would otherwise have to be found by the taxpayers, and among all classes there are some who make a regular practice of buying tickets. Other forms of gambling are tolerated. Houses and clubs where foolish persons can lose their money are to be found in all towns



THE WHEELS OF CHANCE USED IN A BRAZILIAN PUBLIC LOTTERY

Public and State lotteries are popular in all the countries of Latin America. The favourite method of drawing is that here illustrated. Young girls set the wheels in motion and the total number shown on them when they stop is the lucky number that secures one of the prize tickets drawn simultaneously from the "bombo" or drum seen on the right



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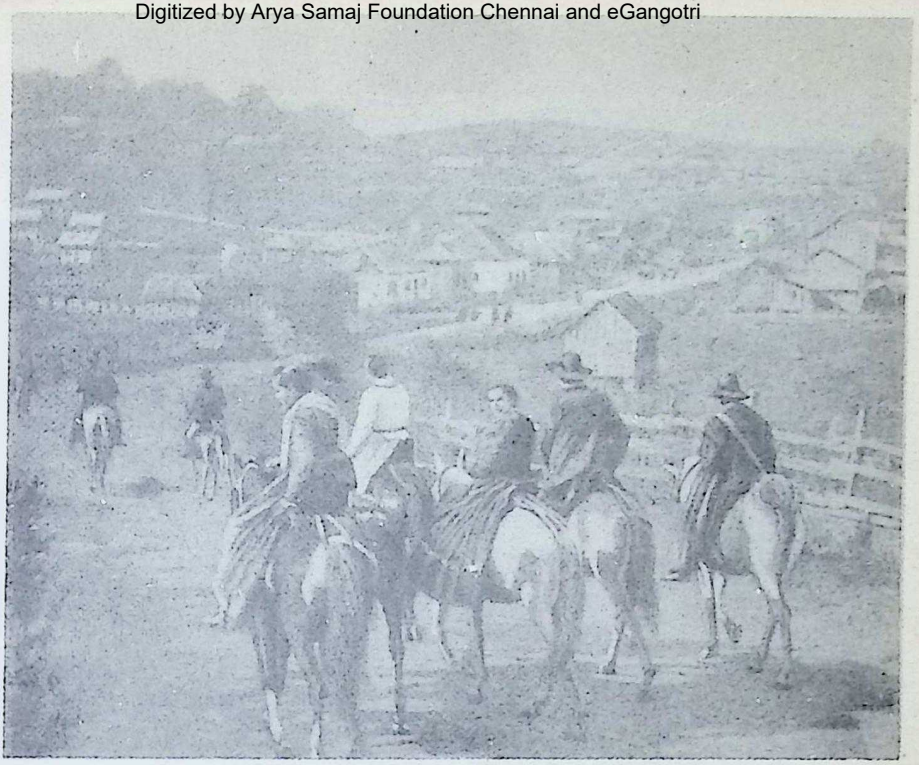

EMIGRANTS ARRIVING BY ROAD AT THEIR NEW HOME

The European element is increasingly to the fore in Brazil, and in the early years of this century great numbers of Germans, Italians, and Poles settled there. With faces set towards the unknown, and hearts full of hope, this vanguard of a party of Portuguese emigrants is approaching a country town of wooden houses where their capacity for hard work will soon bring them "good money"

*Photo, J. H. Morse*

of any size. The priests do little to discourage gambling, and have, in any case, hardly any influence upon the men of the educated class. Women may be found in the churches in large numbers, but few men. The respect paid to religion is kept up by outward observances. The courtesy of the Brazilian inclines him to such acts; his toleration is extended to all religions, and he has a natural tenderness for that one in which he was brought up, even after he has ceased to believe in it.

The mass of the people are believers still, and it is they who take part in the frequent religious processions and public ceremonies. A feature of these is the letting-off of fireworks. This practice has been attributed to the Indian strain in Brazilian character, but it is common to many of the peoples of Europe, especially the Slavs. The traits which are derived more obviously from the Indians are the melancholy and the love of music which is so marked all over Brazil. All towns of any size have their municipal bands. The musical taste displayed is not of a distinguished order. Brassy tunes with a good swing in them are the most liked. But the level of performance is high. The Indians are devoted to the monotonous songs and the sounds, mostly in a minor key, produced by their native pipes. They respond to the beating of the drum which perhaps stirs deep-down memories of the summons to war that excited their ancestors. A brass band fills them with delight.

The Indians vary in their habits. Some are cleanly and skilful with tools. Others live in a state of filth and have advanced little from the condition of the savage, existing on roots and reptiles when no better fare is easy to come by. Probably the aborigines were a finer



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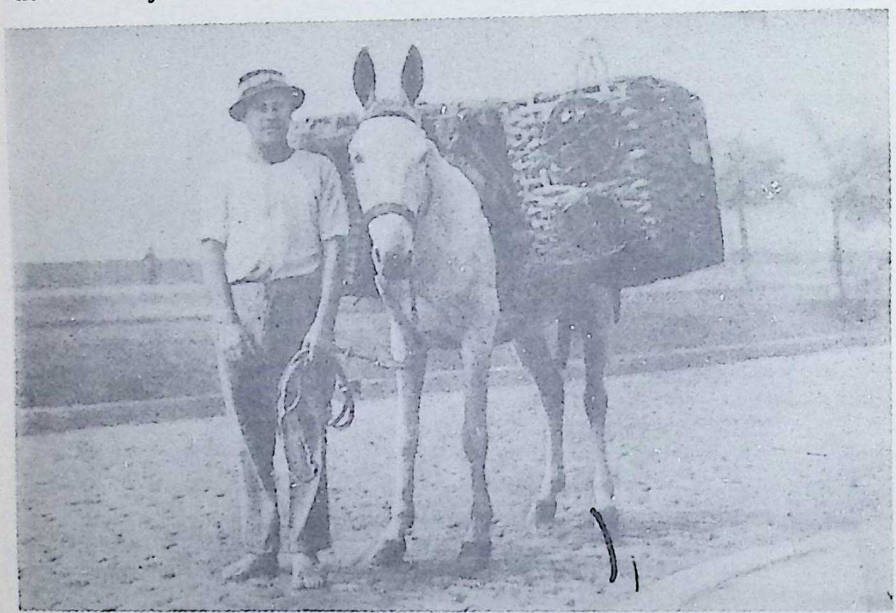
race before the white man went among them. They have as yet learned little from him except the use of fierce and harmful intoxicants, and they have given up many of their customs, lost many of their instincts, forgotten much of the lore of Nature which kept them healthy and contented in their primitive surroundings.

They were once able to heal wounds very quickly, to cure sickness or disease by the use of plants and herbs. They could find their way across country, as dogs do, by their sense of smell, or by the stars. In one tribe a suitor for the hand of a chief's daughter had to prove his fitness by doing service to the father, in the same way as Jacob worked for Laban. Another tribe is known to have used an elaborate system of hot-air baths.

Even now they have made very little advance towards civilization of a different type, and there are still many settlements where the full-blooded Indians live more like animals than men.

All attempts to alter their way of living are futile. A certain number of one particular tribe which still uses stone axes, bows and arrows, and snares for large animals, were subjected to a treatment of washing, clothing, and feeding with wholesome food. They all but one died of it. The men of this tribe cut off their hair in front, and wear feathers on their heads. They pull out their eyebrows and eyelashes and otherwise disfigure themselves. It is quite possible, however, that they might consider silk hats, tooth-brush moustaches, side-whiskers, high-heeled boots, and other of our fashions equally comical and barbarous.



FRESH FEATHERED FOWL FOR SALE

On the sun-kissed cobbles of Rio de Janeiro's fine promenade, the Avenida Beira del Mar, the poultry-vendor and his mule pause in their rounds to oblige the camera-man. There can be no doubt as to the freshness of the fowl, for the baskets contain livestock; the bird is selected by the housewife, and its neck is wrung upon her doorstep!

*Photo, Publishers' Photo Service*

Among the Indians of the Amazon Basin, that immense region (of tropical forest for the most part) which still remains largely unexplored, women bind their legs above and below the calf so as to produce unnatural protuberance, and, if this method fails, they wear a false calf of coloured clay. This is done in certain tribes by men



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SEEKERS OF HIDDEN TREASURE NEAR DIAMANTINA

It was at Diamantina, in Minas Geraes, that diamonds were first discovered in the year 1721, and this field still continues to be one of the most important in Brazil. Diamond-seekers are, for the most part, conscientious workers, and have been known to dive repeatedly—with all the zest of the pearl-seeker—into deep pools of rivers where this most precious of gems is most likely to be found

POPULAR MEANS OF LIVELIHOOD IN THE AMAZON DISTRICT

Deft hands and nimble fingers would scarcely seem fitting words to apply to these strange, wizened creatures of a remote Indian village. Yet their baskets "grow up" with astonishing rapidity, and the thin wands are laced within each other with almost magical cunning

*Photo, Publishers' Photo Service*



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PREPARING THE DAILY BREAD FROM POISONOUS ROOTS

The roots of the manioc or cassava plant are highly poisonous, owing to their containing prussic acid, but in early times some unknown Indian tribe made the important discovery that the manioc is deprived of its evil properties by squeezing the sap out of the root. By the weight of her body on the pole, this young Indian girl is able to stretch and contract the long woven basket containing the manioc pulp and thus press out the poisonous juice

also. Of the customs and beliefs to be found among the Amazon Indians there is much yet to be learned. Traces are found of what appears to have been a fairly high civilization existing before the Spaniards invaded South America. Where the legend of the women warriors known as Amazons came from is not clearly settled; it seems to have been sheer romance. But although women are not known to fight, they are obliged to undergo painful preparation for the trials and responsibilities of life. Both girls and boys must suffer with uncomplaining courage severe whippings and other tribulations of the flesh before they are reckoned fit to take their places among the grown-up



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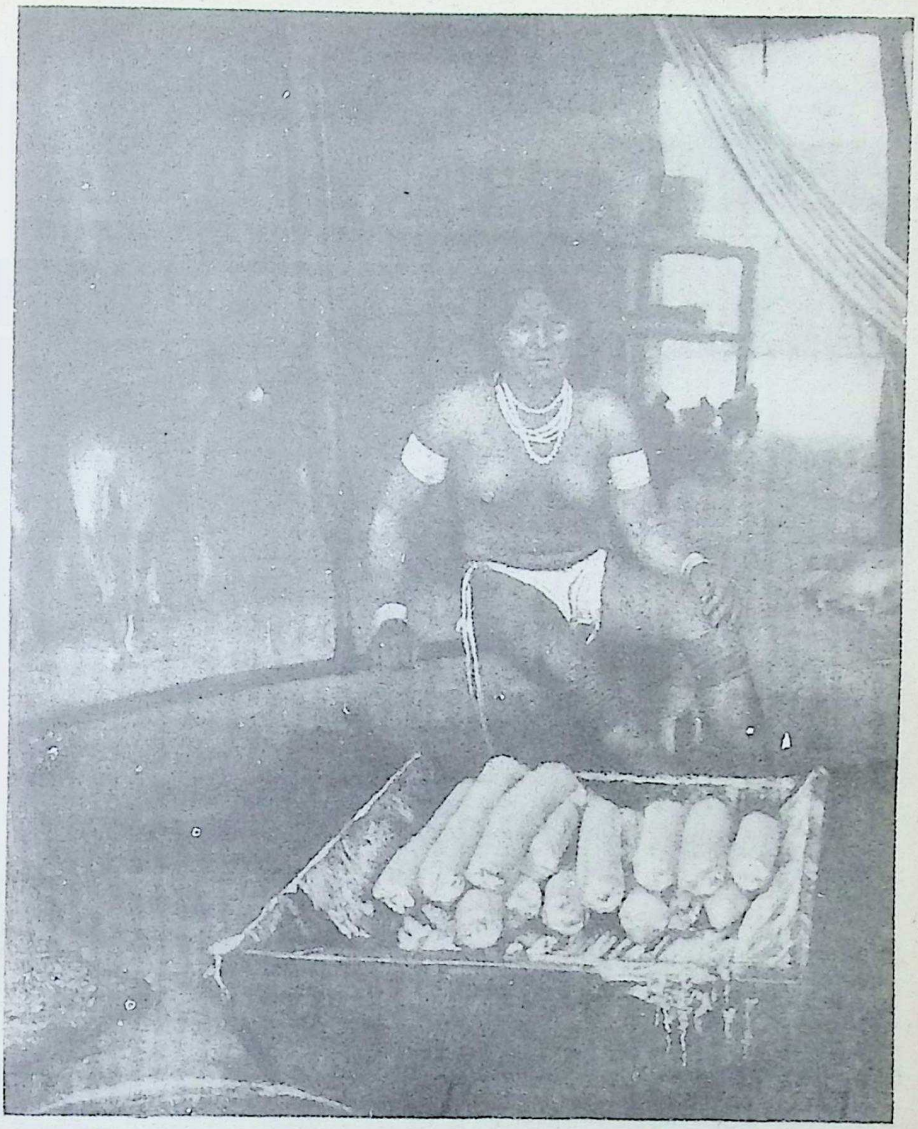

AMAZON INDIAN BAKEHOUSE FOR THE POISON-EXTRACTED CASSAVA
These are not rolls of dough in preparation for the bakehouse, but manioc pulp after the poisonous juice has been expelled, and the Indian woman seated with such careless grace on her impromptu armchair is contemplating her fresh " batch " of manioc pulp formed in rolls by the basket squeezer which is seen at her right hand

members of their tribe. When they have given their proofs they are entitled to take part in the ceremonial dances which are still kept up as the favourite diversion of the Amazon Indians. They are not, however, merely dances for amusement; they have also religious significance. They have to be prepared for by a long course, not of fasting, but of feeding-up; the reason for that is the exhausting character of the performances and the length of time they are continued.

At a wedding the dance will last for four or five days, never stopping day or night, fresh performers being always ready to take the places of those who drop out, unable to shuffle round the mystic circle any longer. On very special occasions dances have been known to



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THE PROCESS OF REDUCING MANIOC PULP TO POWDER

With their strong, shapely arms these Indian women are busily rasping cassava—very much in the same manner that we grate our vegetables. The manioc plant, crushed and well washed, is pressed into a dry, mealy mass and placed on hot plates ready for roasting. The starch is separated and used for food under the name of Brazilian arrowroot, and this, when agglomerated into pellets, forms the well-known tapioca of commerce

last for a couple of weeks. Much has been written to suggest that in the forests of the Amazon there flourish all kinds of primitive and terrifying forms of ritual worship, and there are, no doubt, unpleasant practices indulged in even by some of the natives who live not far from civilization. But the influence of the forest is quite enough to spur the imagination to conjure up horrors of the most lurid character.

The Amazon is the world's greatest river, if it can be called one, rather than a series of rivers. Its valley has been generally regarded by authorities on plant life as the most fertile region in the world. No country, wrote Professor A. R. Wallace, was so capable of yielding



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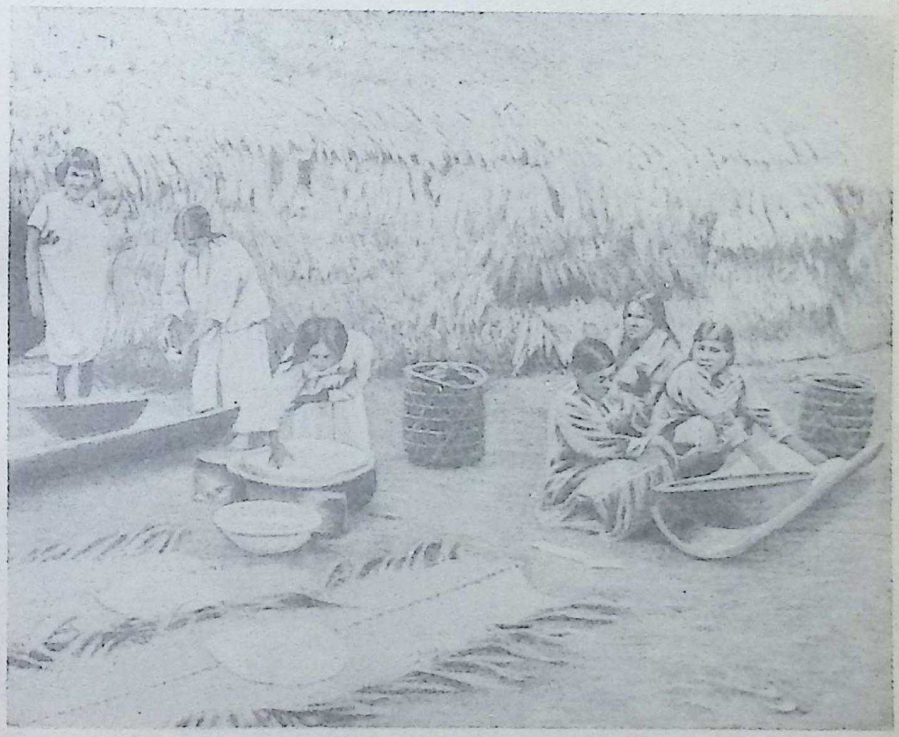
a large return for agricultural labour, none where the earth will produce such a variety of valuable products. Few of these potential products are actually produced, though a good deal has been done, since Wallace lamented the opportunities which were being neglected, to tap the wealth which lay hid there in the rubber-trees.

The Indians cultivate only small patches for their own immediate needs. Their crops are, as a rule, rice and tapioca (yielded by the manioc root which, in part, is poisonous) ; they grow oranges, mangoes, bananas, a rough kind of cotton which they weave into loin cloths and hammocks, and perhaps a few plants that have medicinal properties such as vanilla, sarsaparilla, or the flower which gives the seeds for making guarana. This is a remedy for fever and a generally invigorating, refreshing drink with a lot of caffeine in it which takes the place of the yerba maté drunk in other districts of Brazil.

These and other plants valued for their use as drugs all over the world grow wild in the forests. Their properties were discovered first by the natives, who have learned also to extract food from many unlikely sources. One of the marvels of the Amazon is the milk-tree from which is drawn delicious milk. Here are found the Brazil nuts so well liked in England, which were eaten by the Indians, long before they were ever seen in Europe, for the sake of their nourishing oil. They are given their peculiar shape by the pressure which they undergo, when they are soft, inside the big shell where numbers of them ripen together. They are not gathered, but are allowed to fall in the process of Nature, then the hard containing shell is split open and the nuts taken out. This is done by



AMAZONIAN GIRLS ENGAGED IN THE FINAL PREPARATION OF MANIOC

After roasting the flat cassava cakes are ready for use, exposure to heat having dissipated the last trace of the poisonous principle. A modern " white " picnic party could not present a more pleasing and picturesque effect than this company of young dusky girls, who, in the shadow of their leafy home, are intent on the finishing touches to their manioc meal



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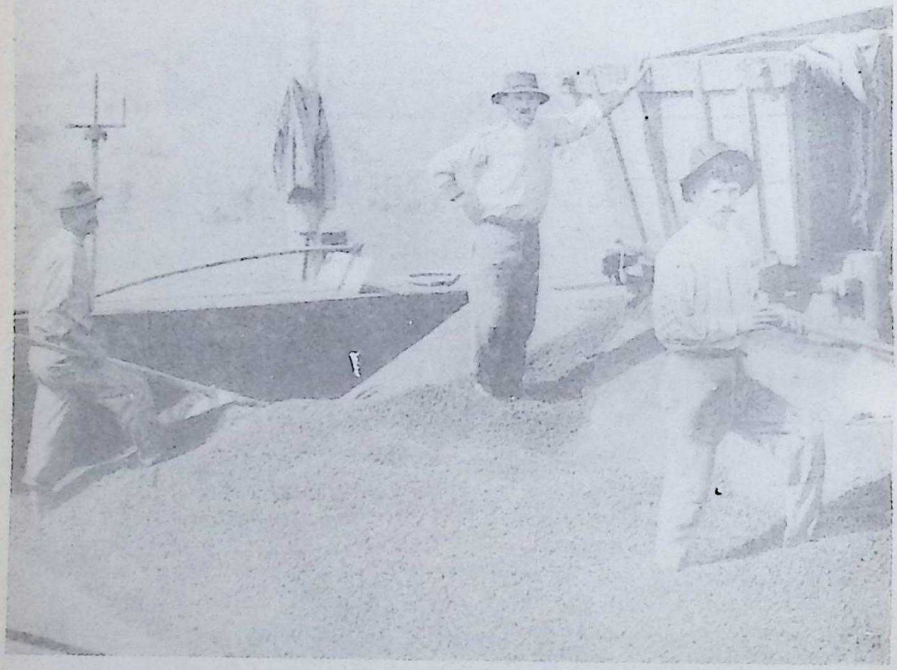
HARVESTING THE BERRY THAT PROVIDES A WORLD BEVERAGE

About three-quarters of the world's supply of coffee is produced in Brazil, where coffee planting is the chief industry and coffee the principal export. The crops are gathered from April to August, or during the dry season, whole families being engaged in the harvesting

*Photo, J. H. Morse*



COFFEE BERRIES STRAIGHT FROM THE FIELD

This accumulation of coffee berries is about to be precipitated into large water tanks especially constructed for the process of washing. Pickers and preparers are able to earn substantial wages

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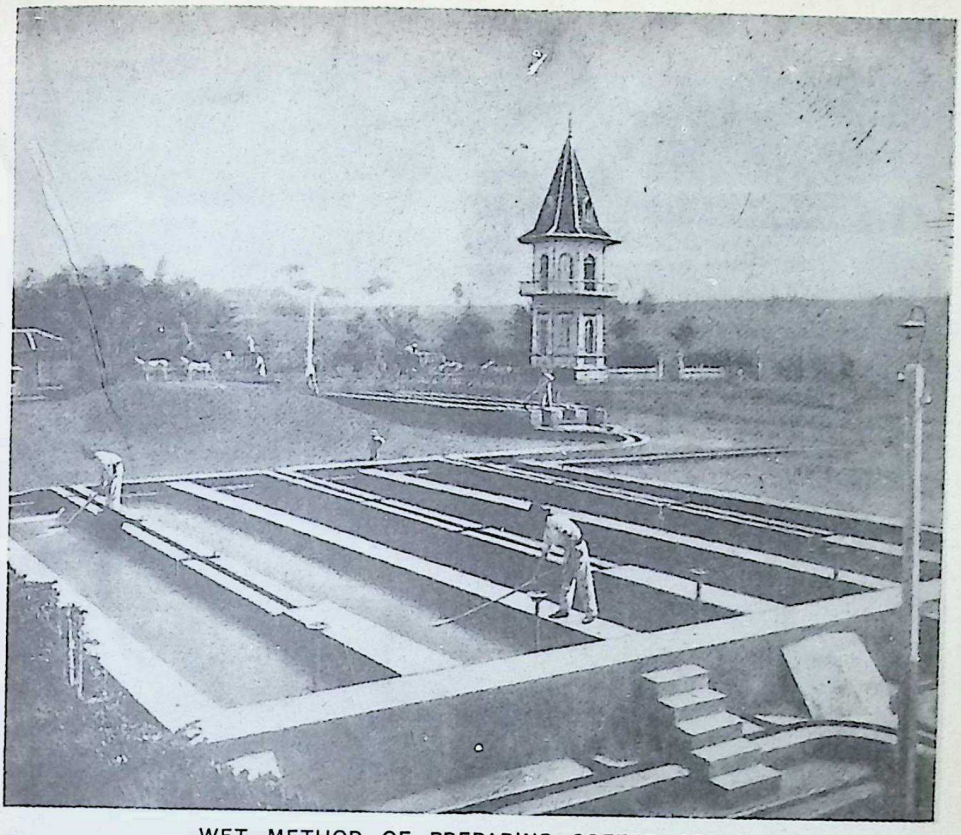

WET METHOD OF PREPARING COFFEE BEANS

The mature berries are drawn off from the tank through pipes to the pulping machines where the outer fleshy portion of the berry is reduced to a pulp, and the mixture of pulp and liberated seeds or beans carried away to a second tank of water and well stirred. The light pulp is removed by a stream of water and the beans are allowed to settle

IN THE DRYING GROUND OF THE COFFEE BEAN

Slight fermentation and subsequent washings, accompanied by trampling with bare feet and stirring of rakes, complete the process of preparation, and the beans are then dried in the sun or by artificial heat

*Photos. J. H. Morse*



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TAPPER OF TREES IN THE FASTNESSES OF A PARÁ RUBBER FOREST

A rubber-collector tapping Pará rubber-trees. Rubber is the congealed juice, or latex, furnished by various trees, shrubs, and vines. The famous Pará rubber is obtained chiefly from the Hevea Brasiliensis, of which there are enormous forests in the Amazon valleys. The latex, or "milk," is drawn from the tree by making incisions in the bark, into which small basins with a tube at one end are inserted

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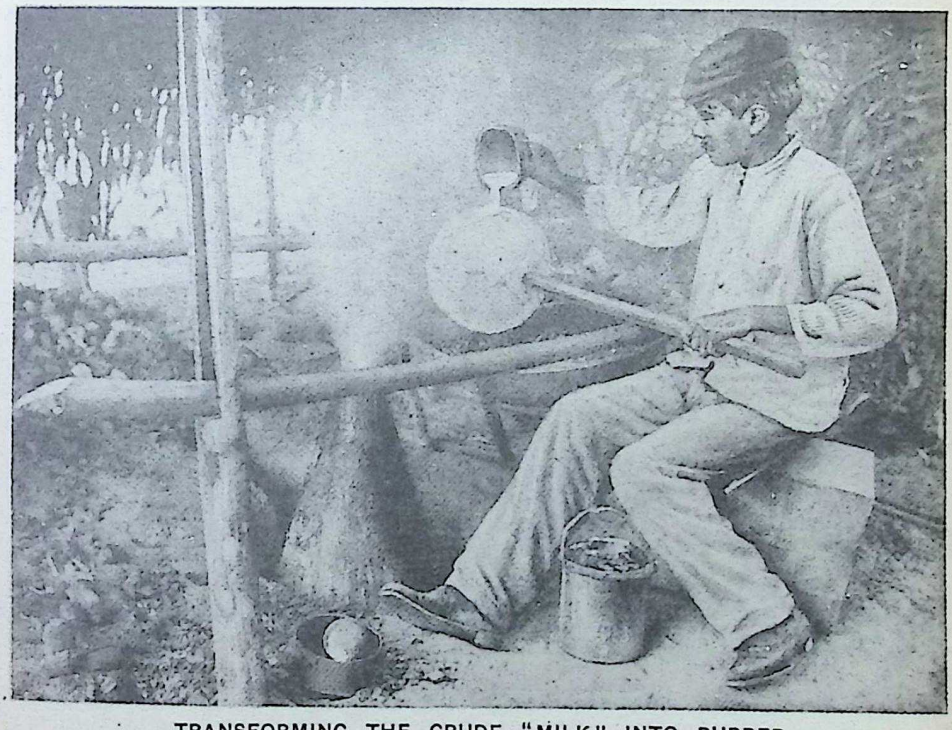
After the latex has drained into the small basins, these are emptied of their milky fluid

The "bolacha" (biscuit) of rubber formed by adding successive coats



**TRANSFORMING THE CRUDE "MILK" INTO RUBBER**

A fire is built and a conical iron chimney placed over it, through the orifice of which the smoke passes to coagulate the liquid latex, which the collector keeps pouring over a mould held in the smoke until the "milk" has thickened into rubber, when it is cut across with a knife and peeled off the mould



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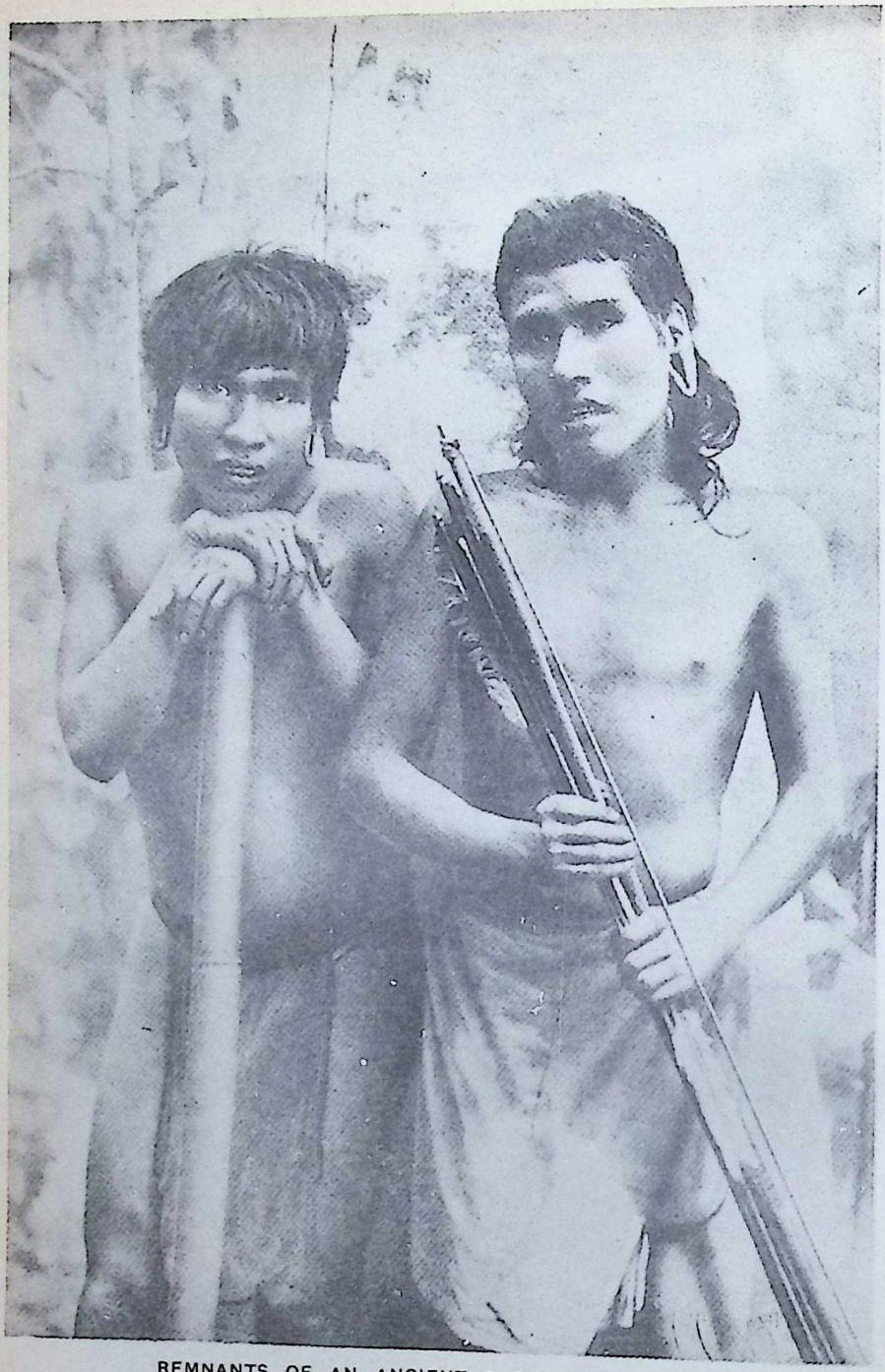

REMNANTS OF AN ANCIENT RACE OF HUNTERS

American Indians whose present-day costumes and customs differ but slightly from those of their forebears, the Aruacs of prehistoric South America. Their ear-lobes are weighted in childhood and become so elongated that in adolescence they often hang down over the shoulder

*Photo, Sir H. H. Johnston*



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PASTORALE OF AN INDIAN ORPHEUS

Feathered and beaded, with his pandean pipes he is giving utterance to the " fantasia " in his musician's soul. On a similar reed instrument his neighbours across the border are wont to play, as we saw in the pictures of Bolivia. Coloured cottons and toucan feathers adorn his black locks

*Photo, Publishers' Photo Service*



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**TROUPE OF PROFESSIONAL WOMEN DANCERS READY TO PERFORM AT THE WEDDING FEAST**

Their bodies entirely covered with paint in curiously decorative designs, these dancers have been hired to celebrate a wedding, the importance of which may be measured by the number of dancers and the length of time that the dances are continued. Fashionable wedding festivities are sometimes kept up for a fortnight, relays of dancers keeping the dancing going continuously. A sign of beauty among these Indian women of the Amazon country is a highly-developed calf, and their legs are purposely compressed by anklets and bandages in order to bring about the desired growth

*Photo, Gaumont Co., Ltd.*



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ROLL-CALL OF PAINT-COVERED HUMAN WHIRLIGIGS FOR AN AMAZONIAN FESTIVAL OF DANCE

The fine feathers of these gaily-painted dancers are conspicuous by their absence, nevertheless, gaudy paint in crude design makes an effective substitute. Certain of the evolutions are by no means classical and would not permit of the filmy skirts of the ballerina, for, as is often the case with these primitive instincts when excitement sways them, the dancer sinks into the acrobat and a mere pantomimic entertainment is the result. It is doubtful whether the strenuous exercise indulged in by these girls and women affords as much amusement to them as to the spectators



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Indians. The tapping of the rubber-trees is a much more unhealthy and dangerous job. The tapper must settle down in the heart of the forest for a long period.

Here he is exposed to the attacks of animals as well as the risk of disease carried by insects or resulting from the damp heat. By day a jaguar may spring upon him, a boa constrictor crush him in its coils, or a huge vulture attack him with fierce beak and powerful wings. By night his blood may be sucked by a hideous and deadly vampire bat, though these repulsive creatures are generally more ready to feast on cattle or horses.

### Perils and Beauties of the Amazon Forest

The insects are a plague which, to the stranger from other climates, is almost unendurable, though the native is not so much troubled by it. There are venomous ants a dozen times the size of ours, there are spiders that sting, and tiny creatures that work their way under the skin, and grasshoppers that make a noise which has been compared to the whistle of a train. For these perils the exquisite shape and colour of orchids, the marvellous markings of the butterflies, the luxuriance and brilliant flowering of the creepers fail to compensate.

In the depths of the forest the natives still use the blow-pipe for killing animals. Through a long tube they discharge an arrow dipped in a sudden and fatal poison, which paralyses the prey. Hunting and fishing, with the small amount of cultivation mentioned earlier, are the chief means of existence for the tribes living at a distance from white settlements. They trouble themselves with scarcely any clothing. Their bodies are tattooed and painted.

### How Brazil Treats the Indian Question

They live all their lives within a radius of a few miles, and die very likely without ever having visited neighbouring Indians only a little way off. So dense is the forest that it is possible to travel through in places only by following the streams; thus it might take several days to journey from one village to another only a few miles away.

The arts and crafts of the Indians which in the past enabled them to make pottery and plaited shields, stone ornaments and utensils, and to cover their ware with pleasing designs, have almost entirely died out. Within recent years, however, the settlement of Indians on protected tracts of country has been going on steadily. In these settlements the Indians will be encouraged to revive their old skill in simple manufacture, and will also be taught to cultivate the land profitably by modern methods. It was found difficult in many districts to persuade the natives to listen to the Government proposals, but much can be done by proving to them that the white man's intentions are fair and kindly. While telegraph posts were being erected in a part of the country inhabited by Indians who were credited with a specially fierce and intractable disposition, these made an attack upon the engineers. Instead of retaliating with severity, the Brazilians sent presents to the tribe and dispatched messages to it declaring that they wished to be friends. The result was that the Indians not only refrained from any further attacks and from damaging the telegraph-poles, but were actually given the task of protecting them.

### What Workers have done for the Republic

This treatment of the Indian question illustrates one side of political life in Brazil. There is a genuine desire to do the best that can be done for the people as a whole, to get the administration on to sound lines. At the same time there is the usual struggle between parties each eager for the advantages of office. The progress that has been made by Brazil since the Revolution, the prosperity which has come to the Republic, are due more to the workers than to the politicians, to those who have developed the resources of the country, to those who have increased its commerce—mostly foreigners—to those who have spread railways and made roads.

What the Revolution did was to wake the Brazilian nation up. It had been consolidated under the Empire, but the Empire had itself gone to sleep. The



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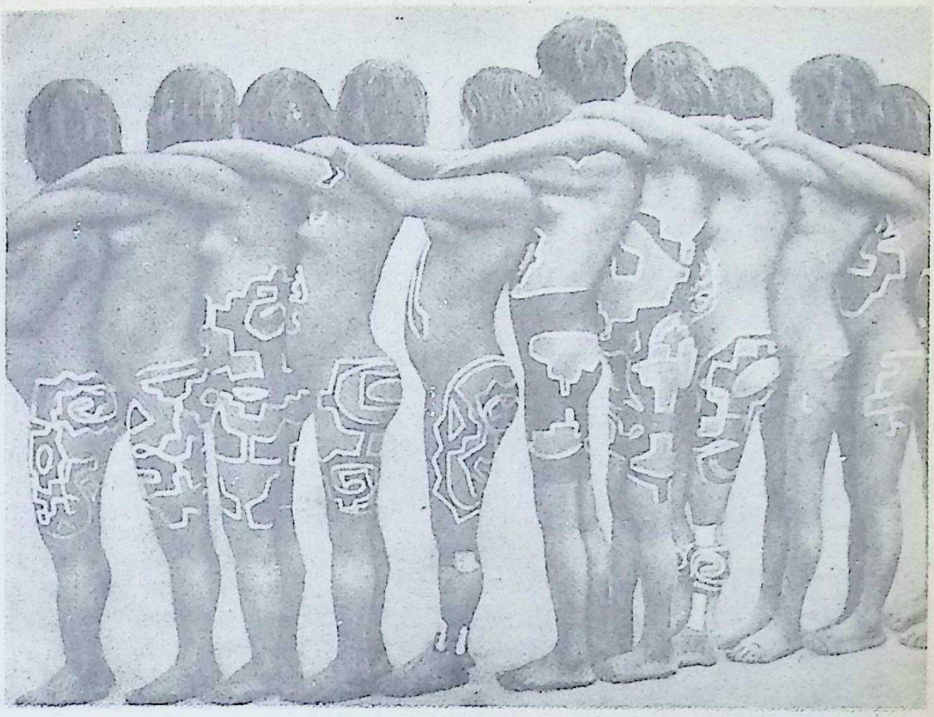

STRANGE, SENSUOUS SNAKE DANCE OF AMAZONIAN GIRLS

Human snakes, with women's limbs and faces, whose flexible and, to all appearance, boneless bodies, daubed with crude colours, bend, contort, writhe, twist, twirl, coil, and wind into every conceivable shape and attitude. The girls are especially trained and specially fed for this strenuous exercise, and their earnings tally with their powers of endurance. The more hideous the contortion, the greater the applause from the spectators

taxes were heavy ; no one felt safe from the greed of the imperial family and the nobles who sheltered under its protection. At one time during the nineteenth century every one was obliged to take off hats when the imperial carriage passed through the streets ; those who did not make obeisance were liable to feel the whips of the escort.

Towards the end the government of the Empire improved. The last sovereign, Dom Pedro, was enlightened and honest. He himself started a subscription for the liberation of slaves, putting his name down as " A Brazilian." Unfortunately for him, it was the freeing of the slaves which caused the state of feeling that abolished the monarchy. Many planters were ruined. The supply of free labour did not make up for the loss of the workers who had been compelled to work as slaves. A humane and necessary act was so performed that it caused a great deal of suffering and widespread discontent. Then the Republicans seized their opportunity and the monarchy fell.

Since then the good qualities of Dom Pedro have been freely admitted, and a statue of him put up to keep them in mind. But it must not be supposed that there is any feeling in Brazil of regret for the monarchy. It is a new Brazil that has grown up under the Republic. The old rule of indifference and neglect, tempered by occasional wise and kindly rulers of Dom Pedro's type, has been replaced by a system, not without defects, but at all events the country aims at running on modern lines.

One of the most progressive departments of State is that which looks after the health of the nation. It was not able to take the necessary measures for the prevention of disease without overcoming the hostility of the ignorant mob. The fight against yellow fever in Rio de Janeiro caused a rising. The scourge was endemic there and the Brazilian sanitary



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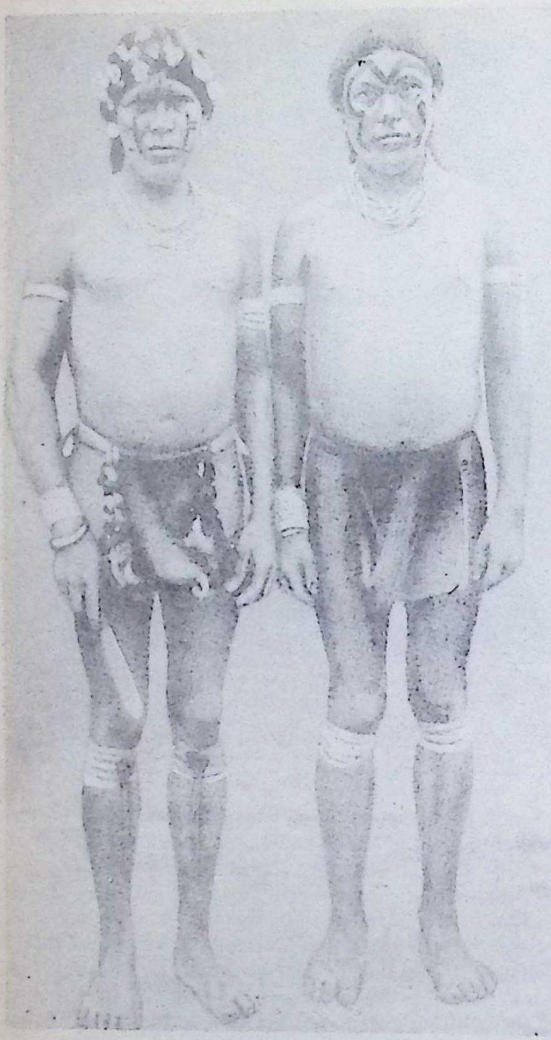

STALWART BROTHERS OF THE WAIWAI TRIBE
Although not so gaudily camouflaged as their dancing sisters, these sturdy specimens from the state of Amazonas are not averse from adorning their bodies with coloured string and bead-necklaces. The headdress, too, would indicate that the male members of the tribe are not without vanity

authorities resolved to do what the North Americans had done, and to stamp it out. They waged war on the mosquito which carried the infection, insisted on cleanliness, punished those who disobeyed the new regulations. The mob at first ridiculed the officials as "Mosquito-killers." They were stirred to anger by agitators and created disturbances. But these came to nothing and yellow fever was banished. Another department which does excellent work is that of Roads. At São Paulo a motor road has been laid, running for fifty miles.

The United States of Brazil have a Constitution based upon that of the United States of North America. Soon after they had come into existence a tendency was noticed towards giving more power to the local authorities and leaving the Federal Government with little to do. Then the central authority asserted itself in framing policies for education and colonisation, applicable to the whole country. The need for labour was pressing and the local authorities could not deal with it on sufficiently broad lines. The state of São Paulo had an excellent scheme for attracting population, but the other states did next to nothing. More than one hundred thousand immigrants a year have been entering Brazil, but there is room and a good living to be made by far more than that.

The whole population of Brazil numbers roughly twenty-five millions. Less than half a million are Indians. The coffee-growing states, São Paulo and Minas, have the largest number of inhabitants, nearly four millions apiece. A flourishing coffee fazenda has an attractive appearance. The house will probably be square and plain, with tiled roof and an air of being built to last rather than to adorn the landscape. But the orange-trees around it and the hillsides at the back covered with the



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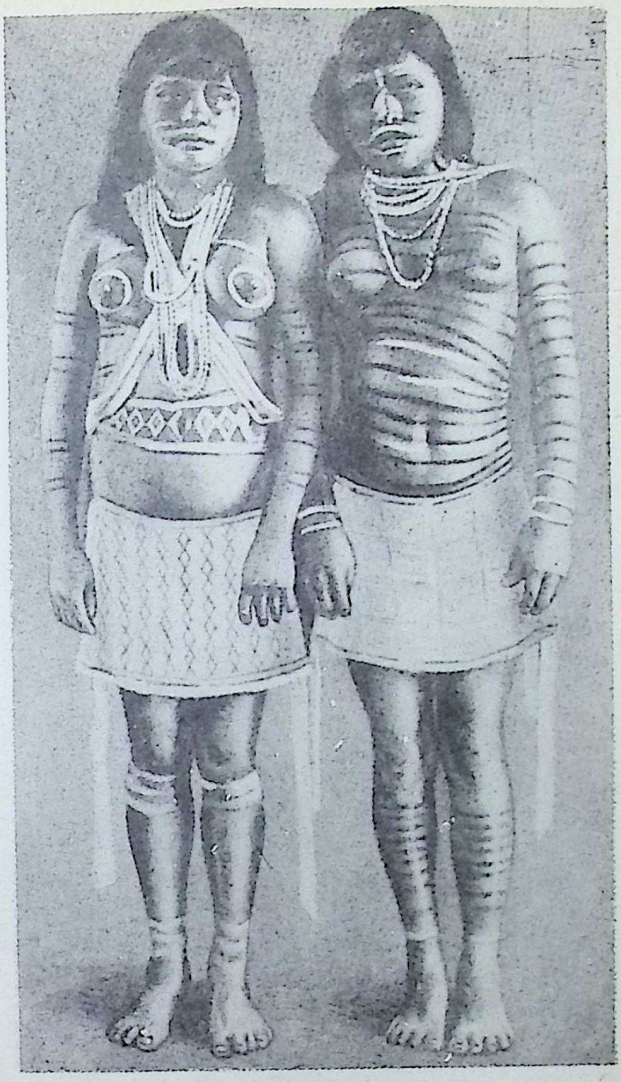
graceful, shining coffee bushes, and the dim mountain peaks in the distance, take the eye from the house itself and delight it with their varied and never-failing charm. The villages are terraced, as a rule, on the lower slopes of the serras. The low houses are distempered white, or pink, or green. The church can always be distinguished by its two towers. Factories are built apart from the village or small town.

The villagers and the labouring class in the towns live largely on black beans. Rice is another staple of their food. Dry salted beef is the only butcher's meat they can regularly afford. Fat pork is often cooked with the beans or rice. Sheep thrive in many parts of Brazil and are being introduced more and more, but their carcasses are mostly exported. As one travels through the country one may chance to meet a drove of cattle on their way from the pastures where they have been bred to the stockyards. There are usually well over a thousand oxen in these droves—wild and easily stampeded by panthers in the forests. Sometimes the journeys to be made are 1,000 miles in length, seldom less than 500 miles. The cattle lose all their fat and good appearance, and have to be got into condition again by resting for the best part of a year at a fattening camp.



WAIWAI GIRLS DECORATED FOR THE DANCE

Painted and beautified, these girls are ready to begin their fantastic dance. In mazy, tortuous sinuations they sway and whirl, arousing storms of applause from the spectators who themselves grow breathless in watching the dancers' swift and untiring movements

Brazil is rich in minerals, but they have been little developed as yet. Gold and diamonds have both been worked there for a great many years, but not upon a very large scale. There is no monopoly, no wealthy and powerful company controlling the industry, as in South Africa. The stones are found in the gravel and the rocks of river beds. Some of the miners wear diving-suits and grope about the bottoms of deep streams. Some content themselves with sifting the dirt from the shallows. Every one who goes to Rio de Janeiro,



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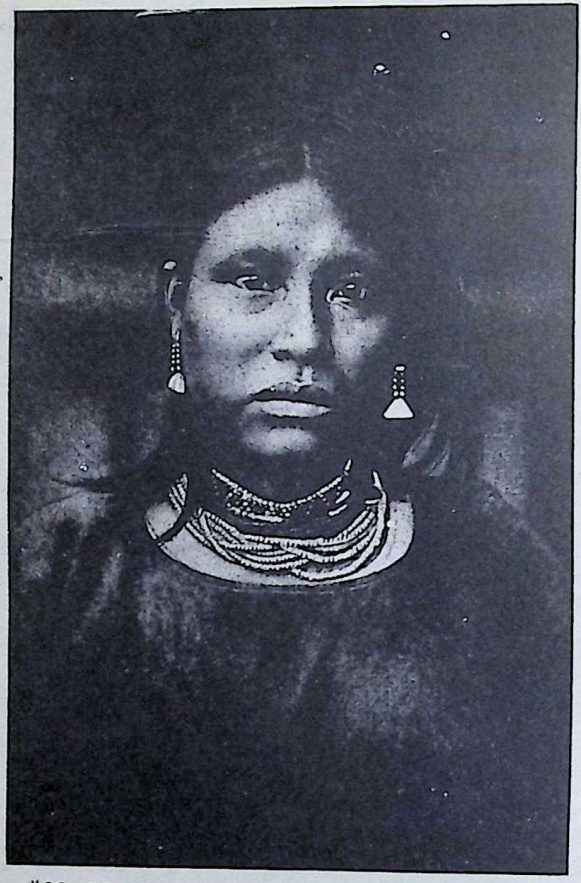

"SCHOOLGIRL" FROM THE AMAZON DISTRICT
This is no painted Indian "belle," but rather a somewhat timid type of "flapper." She has adopted European clothes with town life, but cannot renounce the brightly-coloured beads and quaint ear-charms of her tribe
*Photo, Gaumont Co., Ltd.*

the capital and chief city of Brazil, comes away with very pleasant recollections. The site was well chosen. It is built on the shores of several magnificent bays, and overhung by majestic mountains. One of these is the Sugar-loaf, to the summit of which runs a teleferica, that is, a wire rope on which carriages are slung and pulled up by a powerful motor. Another of Rio's giants is Corcovado; from the top there is a wonderful view of the city lying two thousand feet below. In the distance are the Organ Mountains, with peaks still higher, one of which in particular stands out very plainly, a slim column of rock known as the Finger of God.

The houses are mostly built in between the hills, and in terraces on those which rise from the bays. They are dotted here and there amid masses of greenery, trees, and tropical bushes. Nor is it merely the appearance of Rio from the sea which delights the traveller. It is not only one of the most beautiful, but at the same time it is one of the cleanest cities in the world. Its main thoroughfare, the Avenida Rio Branco, is as handsome and imposing as any to be found in Europe. The Bond Street of Rio, Rua do Ouvidor, is narrow, and only made to be traversed on foot; the shops could hardly be surpassed in London, Paris, or New York. The high level of civilization aimed at, and in many directions reached, by the Brazilians can be seen by paying a visit to the National Library. Everything is done for the convenience of readers, and for their comfort as well. There are clocks in every room, synchronised by electric process, and thirty telephone lines are at the disposal of readers. When Brazilians visit the British Museum Reading-room in London, they are surprised by its stuffiness and generally antiquated character.

Prominent among the office blocks of Rio are those of the newspapers; some of these are still in the Rua do Ouvidor, which was at one time renamed the Rua Moreira Cezar. The habit of renaming streets and squares is common among all the Latin-American peoples, and causes a good deal of confusion. In those states which were troubled by



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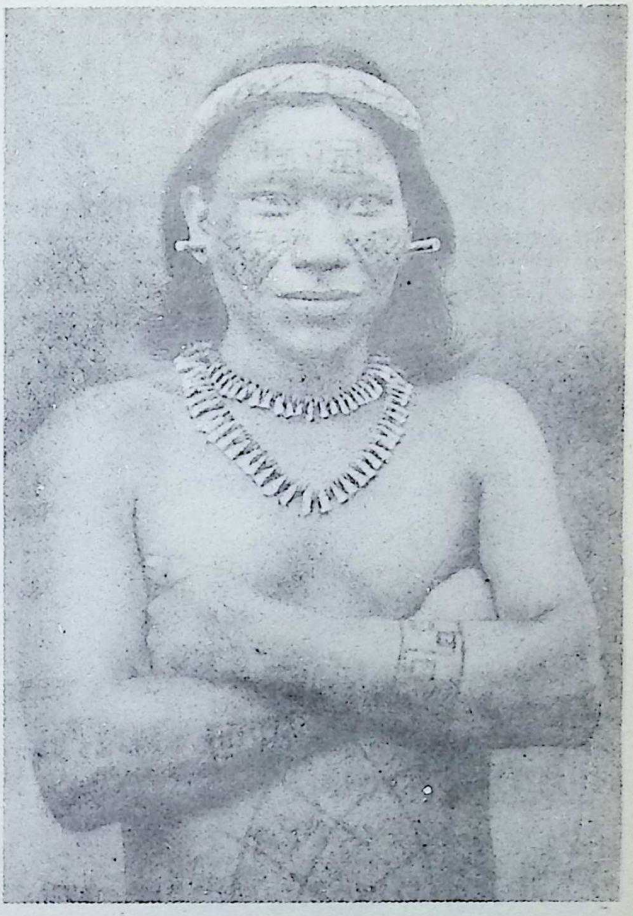
frequent revolutions it was usual for the victorious party to wipe out all traces of the vanquished party, and to call the streets after its own leaders.

In all Brazilian towns newspapers flourish. They are read by every one who can read, and they are on the whole agents of civilization. If they discuss home politics rather fiercely and as if the triumph of this or that politician were of real importance, they are only violating the sense of proportion, like political writers everywhere else. They treat of foreign affairs with commendable knowledge, and the criticism of music, drama, painting is on a higher level than that of any but the best British and American journals. There are fine municipal theatres in Rio, São Paulo, and some of the other towns..

Not quite two hours' journey from Rio is the mountain resort of Petropolis, where a number of those who have business in the capital live, or at any rate spend the summer months. Here a town has grown up with a population of between 30,000 and 40,000, and a number of factories, mostly cotton, woollen, or silk mills. From November to March, the South American summer, a great deal of rain falls, but the heat is bearable, and the profusion of flowers, creepers, and blossoming shrubs is a perpetual joy. Oranges and lemons, limes, and bananas grow in every garden. From the serra on which Petropolis stands there are glorious views.

The first remark that the visitor to São Paulo makes is usually about the railway. It is owned by an English company, which is not allowed to pay more than a certain dividend to its shareholders. Its profits are largely spent, therefore, on putting up fine stations, keeping the trains and the line in good condition. São Paulo is the capital of the state of that name, and the second city in the Republic. Among its half million inhabitants are a very large number of Italians. The population is extremely mixed, as can be judged from the existence of two French, a German, a Spanish, and a Syrian newspaper, in addition to those published in Portuguese and Italian.



AN AMAZONIAN BRAVE IN GALA ATTIRE

The easy pose of this Indian is due to the long necklace of peccari (pig) tusks, which bears witness to his skill as a hunter. His womenfolk are seldom given to wearing such dentiform charms, but load themselves with ropes of seeds and beads. The delicate designs tattooed on face and arms are tribal marks and denote his rank

*Photo, Gaumont Co., Ltd.*



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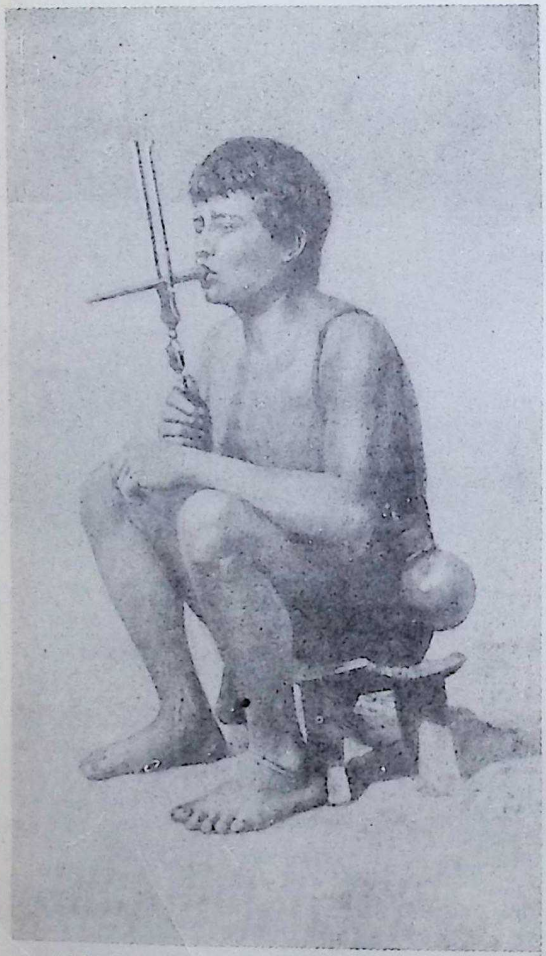
The public buildings are not less handsome than those of the capital. Among the schools are an Anglo-Brazilian college and an American institution.

The elementary schools alone are more than one hundred in number, and they are distinguished by the care that is taken in them of the health of the children. Four doctors have whole-time jobs examining them and taking care that everything possible is done to ensure that they shall grow up strong and with all their faculties alert. The doctors decide how the schoolrooms shall be lighted, what is the best size and position for the desks, how the playgrounds shall be laid out, and even such small details as the distance between the lines of print in the school books used. They weigh and measure the children at regular intervals and decide how much physical exercise each can safely take. In particular, the children's teeth are most carefully looked after, without charge, whether they are attending school or not.

More business probably is done in this city than in Rio. Although it is inland, it has a first-class port not far distant. This is the port of Santos, whence there are very heavy shipments of coffee to Europe. A large part of the revenues of the different states in Brazil is drawn from duties imposed, not only on goods entering the country, but on the produce exported. Santos, apart from its shipping and quays, is not a place of great interest, but it is cleaner and more orderly than most ports.



LENGTHY CIGAR OF A TUKANO INDIAN

Fastidious in his tastes, if not in his costume, this young boy is utilising a novel cigar-holder—rivalling in design and finish many civilized inventions. These tribal cigars are also used by witch doctors in their healing of the sick

Another port with a large volume of commerce is Bahía. Here the wharves may be seen piled with tobacco, sugar, and cocoa. Here, too, are shipped the famous seedless navel oranges. Bahía shows what can be done by energy and enterprise with an ancient place that had fallen into a wretched condition. Bahía, founded 1510, was the capital of Brazil until 1763. Then it fell on days of neglect. Its narrow, squalid streets bred all kinds of infection. The new spirit of progress in Brazil was offended by the squalor and decay of the famous old city. Plans were made both for the enlargement of the port and for the reconstruction of the town. Old quarters were pulled down, wide thoroughfares laid out, and lifts installed to connect the upper with the



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lower parts of the place. Already the imagination of the town-planners has transformed Bahía, has given it pleasant open spaces, handsome buildings. The new quays and warehouses have increased the trade of the port, and its prospects have been made still more rosy by the improvement of its railway connexions.

At Pernambuco there have been like changes. A long breakwater has been built to protect the harbour, wharves have been made, railways laid to carry off the cargoes landed, and powerful electric cranes constructed. The town, too, has been taken in hand, many unhealthy and ancient streets pulled down and new quarters built. Sugar and cotton are the chief crops in this region, and very fine pine-apples are grown here.

One of the exports from Brazil which might be vastly increased is the leaf called maté, which is drunk in South America as the British drink tea. The plant belongs to the holly species, but the leaves are not prickly. It grows in tall bushes, from twelve to twenty-five feet high. Very little cultivation is needed. The leaves are dried and either sold as they are picked, or ground up to a powder. The powder is put into a gourd and boiling water is poured on to it, then it is sucked through a pipe or straw. The leaves are infused like tea leaves, and can be used twice.

**ALL IN A DAY'S WORK**

Bowed with the weight of her precious burden this young Indian mother is starting off to work in the fields. Work spells wages, wages—food, and it is quite obvious that her baby son has not yet lacked for "daily bread"

*Photo, Gaumont Co., Ltd.*

Maté is not only refreshing, it has sustaining qualities as well. It has a blood-purifying effect and helped to counteract the large amounts of meat that used to be consumed in South America, especially in the cattle districts. It would often be necessary to live almost entirely on beef for weeks at a time—the maté which washed it down prevented this from affecting the health. The French Société d'Hygiène has recommended it strongly, particularly for tropical climates. Spanish troops have been supplied with it in Morocco, and have learned its benefits. It could be sold in Europe for a little over a shilling a pound, and a pound is supposed to furnish a hundred brews.



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# Brazil

## II. From Portuguese Empire to Federal Republic

By Rev. George Edmundson, D.Litt.

Authority on South American History

ON Good Friday, April 24th, 1500, a Portuguese squadron, under Pedro Alvarez Cabral, destined for the East Indies, was driven so far out of its course that it crossed the Atlantic and took refuge in a harbour on the Brazilian shore, to which the name of Porto Seguro was given. Cabral took possession of the land in the name of the King of Portugal, and gave it the name of Vera Cruz, shortly afterwards changed to Santa Cruz, and finally to Brazil, from the native dye wood, or Brazil wood.

It was not till thirty years after Cabral's landing that John III. organized a system of government for the country by dividing it into "capitanías," captaincies or fiefs. Each captaincy had fifty leagues of coast-line with an intermediate inland boundary, and they were granted as hereditary possessions to those ready to undertake their settlement and government. Before long, the whole country stretching from the Amazon to the La Plata was divided into a number of semi-independent territories, ruled by adventurers, who had at first a terrible struggle to maintain themselves against the barbarous tribes of the interior.

In 1549 it was decided to centralize the administration in the hands of a Governor-General. In that year Thomé de Souza was sent out armed with full powers, civil and military. He conducted a large expedition to the splendid land-locked bay, Bahía de Todos Santos, where he founded a city as his residence and the capital of Brazil, which he named São Salvador, now Bahía. About this time a Jesuit mission made the first successful efforts to convert the natives to Christianity and to teach them the elements of civilization.

### Vicissitudes of Early Years in Brazil

The foundation of São Paulo was due to the Jesuits, who established a college there. In 1553 Nicolas Durand de Villegagnon, a French navigator, established a settlement of Huguenot refugees in the bay of Rio de Janeiro. The Portuguese Governor-General, Mem de Sa, attacked and dispersed the French colonists, and in 1567 the foundation was laid of the town of Rio de Janeiro.

With the conquest of Portugal in 1578 by Philip II., Brazil passed under Spanish rule, and from that date until 1640 it suffered much, partly from the neglect of the home Government, partly from the invasions of the Dutch, and the raids of other enemies of Spain.

The Dutch West India Company, which received its charter on the renewal of the war with Spain in 1621, sent out a large expedition to Brazil, which captured Bahía, but in the following year the Spaniards recaptured the town. In 1630, however, another expedition from Holland seized Olinda, the capital of Pernambuco, together with its port, Recife. Count Maurice of Nassau, Governor in 1636, gradually extended the Dutch conquests north and south along the whole coast from the Rio São Francisco to the Maranhão. Before he resigned his office in 1644, the successful revolt of Portugal in 1640 against Spanish rule had effected a complete change in the situation. Her Brazilian colonists rose in insurrection under Vieyra and Vidal, and gained several victories over the Dutch forces, whose last stronghold, Recife, surrendered to Vieyra in 1654.

### Gold and Diamonds Bring Immigrants

In 1662 a treaty was signed between the United Provinces of the Netherlands and Portugal, by which the former abandoned all territorial claims in Brazil in consideration of a cash indemnity.

In the south and centre of the country the Paulistas—people of São Paulo—were pushing forward into the interior in search of precious metals and, in the direction of the Uruguay and Paraguay, driving back the Spanish Jesuits from their flourishing missions. Bands of Paulistas were the pioneers to whom the provinces of Minas Geraes, Goyaz, Matto Grosso, Santa Catharina, and Rio Grande do Sul owed their first settlements; and the goldmines which they discovered attracted many adventurers to Minas Geraes and the auriferous districts, brought capital into the country, and furnished a large revenue to the Crown. The further discovery, about 1720, of diamonds in the north of Minas Geraes was an additional incentive to immigration.

During the great ministry of Pombal (1699-1782) many reforms were introduced. The remains of the feudal privileges connected with the captaincies were finally abolished and all races were declared equal in the eyes of the law. But Pombal's beneficial reforms and his efforts on behalf



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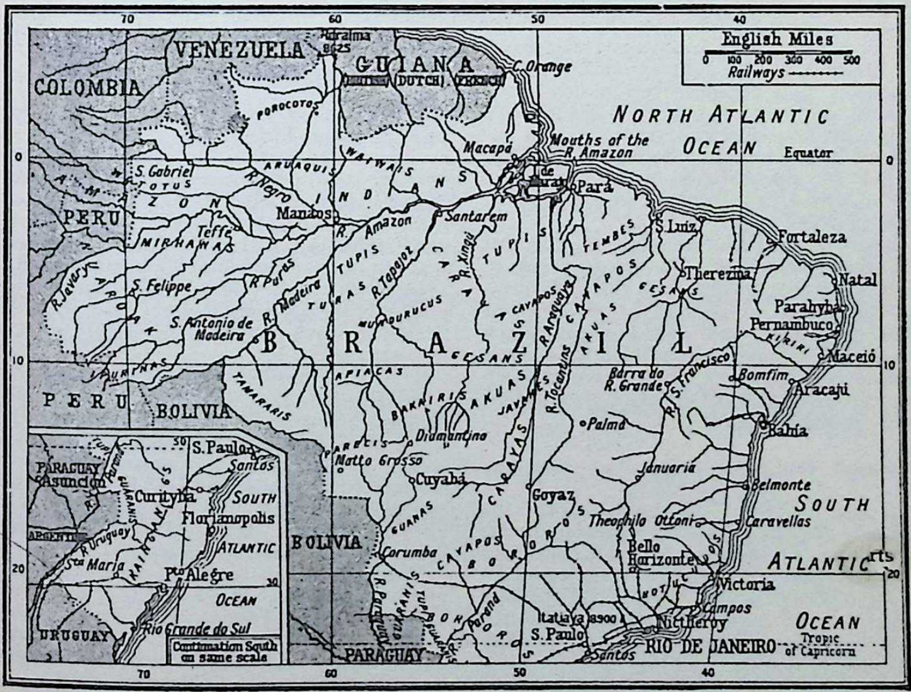
of greater freedom for trade and industry were all swept away with his disgrace in 1777, and a return was made to the old policy which regarded colonies as existing only for the profit of the Mother Country.

The conquest of Portugal by the French in 1807 brought about a great change in the situation. The Prince Regent, Dom John, sought refuge in Brazil. Landing at Bahía, he was received with demonstrations of loyal enthusiasm, and at once established at Rio a new form of government. Ministers of finance, war, marine, and home affairs were created. Supreme courts of justice and appeal, a national bank, a royal mint and printing press were erected, and a royal decree—January, 1808—removed all restrictions upon trade and industry. The chief difficulty was financial. The expenses of the Court were lavish; all these new institutions cost money, and taxation had to be heavily increased.

With the return of peace it was expected in Portugal that the royal family would return to Lisbon. But the Regent, who, on the death of his mother—March 20th, 1816—had become King John VI., showed no disposition to leave Rio. Brazil had already been declared a kingdom and he assumed the title of King of Portugal, Brazil, and Alvarez. Revolutionary risings in Portugal led, in 1820, to the drawing up of a new Constitution on popular lines. The Brazilians were not slow in demanding similar concessions from the King, and they had the sympathy of his eldest son, Dom Pedro. John, weak and undecided, was compelled—February, 1821—to promise reforms similar to those in Portugal. But before these were carried out he found himself obliged to return to Lisbon. He sailed from Rio—April, 1821—leaving Dom Pedro Regent.

Dom Pedro had soon to choose between loyalty to the homeland or to his adopted country. The Lisbon Cortes—September, 1821—issued a decree abolishing the tribunals and institutions established in Brazil, with the clear intention of reducing the country once more to a mere colonial dependency. Such action naturally aroused violent discontent, and all parties in Brazil, under the leadership of José Bonifacio d'Andrada, were united in their determination to assert their independence. Pedro, summoned by the Cortes to return to Portugal, elected to stay in Brazil and to place himself at the head of the separatist movement. Andrada was entrusted with the principal post in the administration, and on May 13th, 1822, Dom Pedro accepted the title of Perpetual Protector and Defender of Brazil, and a Legislative Assembly was summoned.

A declaration of independence was made, Dom Pedro was proclaimed Emperor, and the independence of Brazil became an




THE UNITED STATES OF BRAZIL AND THEIR PEOPLES



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accomplished fact. But the Emperor, though professedly liberal, was in temper autocratic. The Andrada Ministry was replaced by one of royalist tendencies, and the Legislative Assembly forcibly dissolved. A council of ten was entrusted with the task of drawing up a Constitution (November, 1823). Their proposals, submitted to the municipalities, were declared to be approved by the majority, and, March 24th, 1824, the Emperor took the oath to the new Constitution.

### Brazil Free Under its Emperors

This Constitution, nevertheless, though imposed by the Sovereign's authority, was thoroughly liberal in character. The two Chambers of Deputies and the Senate were elected by universal suffrage. The equality of all citizens before the law, freedom of religion, speech, and the Press were granted, and the judiciary was independent. The executive power was placed in the hands of the Emperor, but his powers were exercised under the advice of the responsible ministers.

Dom Pedro's unstable and arbitrary character, his extravagance and dissolute life, and, still more, the disastrous war with the Argentine Republic, which entailed the loss of the Banda Oriental, brought upon him a storm of unpopularity and obloquy. Such was its violence that Dom Pedro abdicated (April 7th, 1831), and his son, aged six, was proclaimed Emperor, as Pedro II., under the guardianship of Andrada, now recalled from exile. Such a position was, however, fraught with difficulty, and in 1833 Andrada was replaced by a Council of Regency. In 1840 Pedro II. was declared to have attained his majority, and took over the reins of government.

Pedro II., affable, humane, liberal, and unostentatious, was for many years to maintain the principle of Constitutional monarchy as the system of government best suited to Brazil. His devotion to the cause of education and learning, and unselfish patriotism, enabled him to keep Brazil on the path of steady consolidation and material prosperity.

### Bloodless Disappearance of the Monarchy

A serious war was forced upon the country in 1864 by the invasion of the Brazilian provinces of Matto Grosso and Rio Grande, and the Argentine province of Corrientes, by Francisco Lopez, the despotic ruler of Paraguay. A triple alliance between Brazil, Argentina, and Uruguay was formed, but Lopez possessed a large, well-trained army, and the position of Paraguay made attack difficult. A terrible struggle ensued, and it was not until the death of the Paraguayan dictator in the Battle of Aquidaban, March 1st, 1870, that the war ended.

The year 1871 saw the passing of a law declaring that every child born of slave parents should be free. For many years an agitation had been on foot for the abolition of slavery, but the economic difficulty for carrying it out was great.

In 1887 Dom Pedro, for the third time, set out upon a journey to Europe, leaving his married daughter, Isabel, with the powers of regent. The slavery question had reached a critical stage. The Emperor favoured, for financial reasons, a system of gradual abolition, and in 1885 all slaves above sixty had been declared free. Some trouble in São Paulo caused the Regent, despite the advice of her ministers, to insist on the passing of a measure (May, 1888) for the emancipation of all slaves in the Empire without any compensation to the owners. This step aroused violent discontent, and helped to increase largely the strength of the republican movement.

In August, 1888, Dom Pedro returned and was received with all outward signs of loyal affection. Nevertheless, a conspiracy was then on foot for the overthrow of the monarchy. On November 15th, 1889, a military coup d'état was carried out. The Emperor and his family were made prisoners, and sent away to Portugal. Thus, without bloodshed, the imperial government disappeared, and no attempt was made to restore it.

### Brazil's United States Under Despots

For the next twelve months the mild rule of Dom Pedro was replaced by a military despotism. By a succession of decrees the provinces of Brazil were created autonomous states; Church and State were separated, and stringent Press restrictions imposed. A National Congress was summoned and met November 15th, 1890, and a new Constitution, drawn up generally on the lines of that of the United States of North America, was promulgated in February, 1891.

The first President and Vice-President were General Deodoro da Fonseca and General Floriano Peixoto. Fonseca's attempt to continue his system of dictatorial government, in spite of the new Constitution, finally led to his being driven to resign his office. He was succeeded by Peixoto, whose administration proved quite as militarist and despotic.

When Peixoto's term of office came to an end Dr. Prudente de Moraes Barros, a lawyer from São Paulo, and a man of very different type, took his place, November 15th, 1894. An era of firm but quiet government marked his term of office.

In 1898 Dr. Campos Salles, the former Governor of São Paulo, succeeded to the presidency. He undertook a mission to



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London to effect some arrangement with the national creditors, and succeeded in obtaining a suspension of interest payments for three years. He thus entered upon his office as President with considerable prestige and under favourable conditions. His administration was marked by statesmanlike endeavours to restore financial stability, and by the satisfactory settlement of a number of boundary disputes.

In 1906 Dr. Alfonso Penna was elected President. His predecessors had all been Paulistas, and a combination of the other states, jealous of São Paulo, resulted in a majority for Dr. Penna, Governor of the state of Minas Geraes, and a former minister of Pedro II. He followed in the wise footsteps of his predecessor in striving for the improvement of the financial position on sound economical principles.

The quadrennial election in 1910 led to Marshal Hermes da Fonseca obtaining an overwhelming majority. On his accession to office he initiated severe economies in public expenditure and made, while President, the restoration of financial stability his chief object.

The Vice-President, Dr. Wenceslao Braz, became President in 1914. His period of office was a difficult one, covering the four years of the Great War. He endeavoured to maintain a strict neutrality, and with this object took the initiative in strengthening what is known as the ABC Entente—Argentina, Brazil, and Chile agreeing to work together and, in case of differences arising, that they should be submitted to the arbitration of an international committee. Brazil at this time was faced with a commercial crisis owing to the fall in the price of rubber and coffee. A rebellion in the state of Ceara caused further trouble at the very time when the sinking of Brazilian ships by German submarines compelled, after several fruitless protests, a declaration of war against Germany, April 29th, 1917.

In 1918 Dr. Rodrigues Alves, who had already been President, 1902-6, was re-elected without opposition. His entry upon his duties coincided with the cessation of hostilities in Europe, and a delegation from Brazil was sent to Paris to take part in the Peace Conference.

Dr. Alves died January, 1919, and was succeeded by Dr. Epitacio da Silva Pessoa.

## BRAZIL: FACTS AND FIGURES

### The Country

Brazil (Estados Unidos do Brazil) occupies more than half of South American continent and lies between Colombia, Venezuela, and Guiana on the north; Atlantic Ocean on east; Uruguay, Argentina, Paraguay, Bolivia, Peru, and Ecuador on west. Consists of twenty states, the Federal District and Acre Territory. Total area about 3,300,000 square miles. Largest states are Amazonas, Matto Grosso, and Pará, which make up more than half of the country. Population estimated at 30,000,000, of which considerable proportion are Indians of various tribes, mainly in Amazonas and Matto Grosso states. Whites predominate in south, and mixed breeds in north and centre.

Rivers of Brazil are unequalled in number and length, Amazon (about 4,000 miles long) being largest river in the world with eight large tributaries.

### Government and Constitution

Federal Republic of states, each with almost complete local government, except national defence, public order, and posts which are controlled by Federal Executive. President and Vice-President elected for four years on direct popular vote of all adult males who can read and write. National Congress consists of Chamber of Deputies (212 members elected for three years), and Senate (63 senators, three for each state and three for Federal District, elected for nine years). All members of Congress are paid.

Local government of states is under their own Constitutions and laws provided they are republican and conform to federal principles.

### Defence

Military service is compulsory between ages of 21 and 44, one or two years in first line army and remainder in reserves, with annual training. Effective peace strength about 30,000. Navy includes two Dreadnoughts, two battleships (obsolete), five cruisers, and a number of destroyers, submarines, and coast defence ships.

### Commerce and Industries

Principal products are rubber and coffee, latter being four-fifths of world's supply before the Great War, average annual crop about 708,000 tons, chiefly from São Paulo. Rubber, grown in Ceara, Manáos, and Pará, averages about 120,000 tons annually. Rubber and coffee together represent about three-fourths of total exports. Tobacco and cocoa are grown largely in Bahia and other states. Cotton and sugar-cane, latter centring round Pernambuco, are increasingly important. Cattle reared in large numbers on pastoral portions of the great plateau, particularly in south on upper waters of the Paraná, total number estimated at 31,000,000 head. Frozen meat exports greatly increased since Great War. Other important products are leather, maize, and yerba maté. Mineral wealth is great, including soft coal, gold, diamonds (Diamantina, Minas Geraes, and elsewhere), topazes and other precious stones, manganese and smaller quantities of mica, copper and platinum.

Cotton weaving is chief manufacture, meeting practically all home requirements. Silk manufacture is under Government support.

Total exports in 1920 were about £107,500,000, of which vegetable products (rubber, coffee, etc.), amounted to about £90,000,000; imports being £124,500,000. Principal trade is with United States, France, United Kingdom, Argentina, and Italy.

### Chief Towns

Rio de Janeiro, present Federal capital (about 1,300,000); São Paulo (about 450,000); Bahia (348,000); Pernambuco (about 200,000); Pará, or Belem do Pará (250,000); Manáos (80,000); Nictheroy (80,000). A new Federal capital is to be placed in projected Federal District in Goyaz state.



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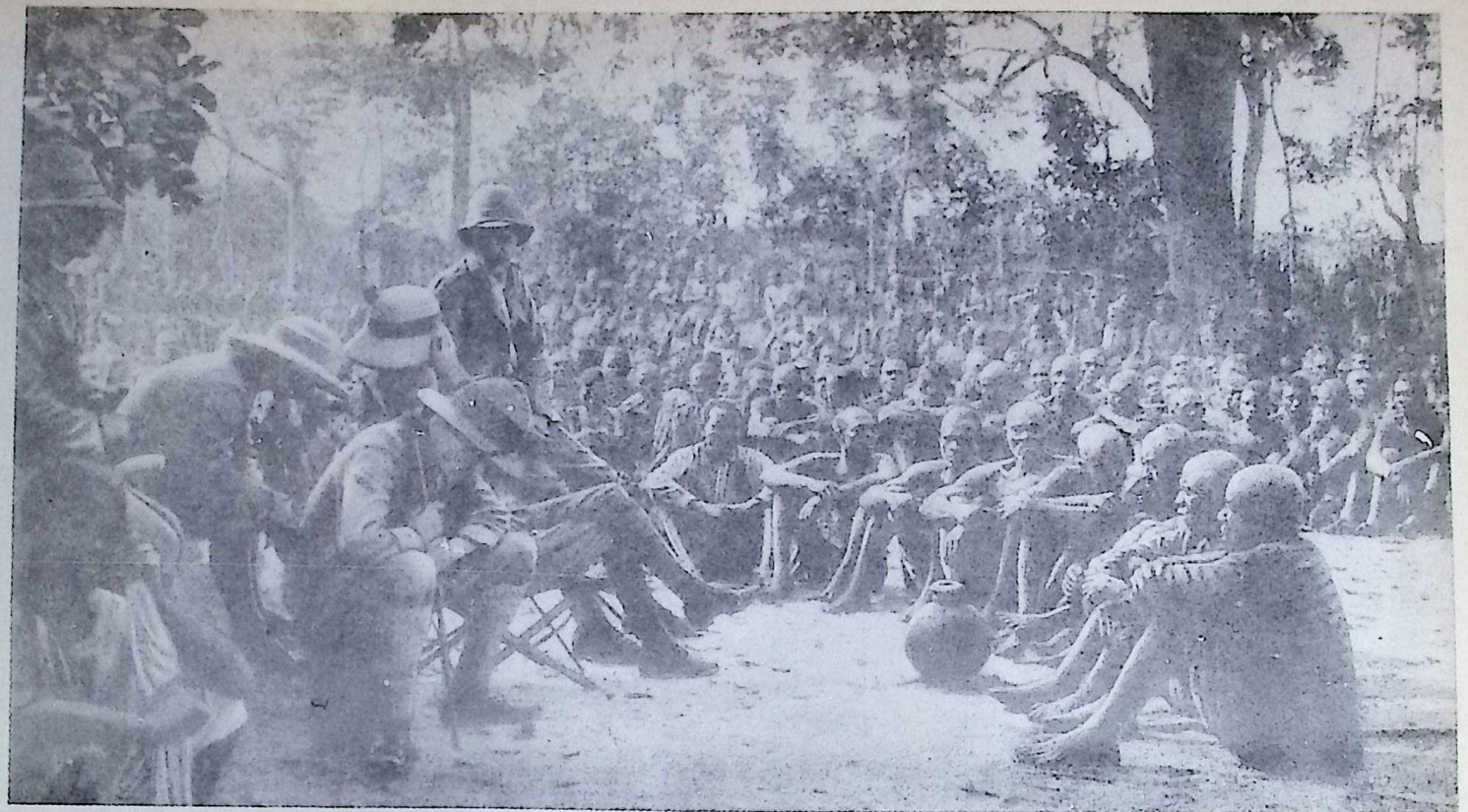

**ADMINISTRATORS OF EMPIRE AT THEIR WORK OF SPREADING PEACE, LAW, AND ORDER IN REMOTEST AFRICA**

Villagers of Akano listening to the High Commissioner's proclamation. It is a cardinal principle of British government in Africa to support native authority and to rule through native rulers in accordance with their own ideas and customs. Under the Pax Britannica respect for authority is inculcated, the villagers are contented with their lot in settled and secure conditions, and the townsmen are becoming public-spirited citizens of the British Empire

*Photo, Major Claud V. N. Percival*

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# Spirit of the British Empire

## A Study Introductory to the Description and History of the Territories and Subject Peoples of the Empire

By Sir Sidney Low

Lecturer on Imperial History, King's College, London University

IN an oft-quoted passage of his "Expansion of England," Sir John Seeley said that the English people created a world-empire in a fit of absence of mind. It would, I think, be nearer the truth to suggest that they did the great work in a temper of persistent reluctance. We never set out consciously to found an empire; we were always rather alive to its burdens than its glories; we were much more anxious to diminish than to enlarge our territorial responsibilities. The history of British expansion is rife with paradoxes. The strangest paradox of all is that a dominion of unparalleled extent should have fallen to a people who did not want it.

The mood of mind which is called "Imperialism" is not deeply rooted in the English character. Of all the great Western peoples, the British are the most imperial and the least imperialist. The idea of conquest, of ruling subjugated races and nationalities, has never appealed to the nation as a whole, though it may sometimes have fascinated classes and individuals, and for brief periods has swept the country with a wave of emotion.

When the modern race for empire started with the opening of the Western world by the explorers, and the closing of the Eastern world by the Turkish conquests, the English were the last to join. The Spaniards, the Portuguese, the French, the Dutch, saw and grasped the possibilities of territorial acquisition and national aggrandisement much earlier. The British were hardy mariners and energetic sea-traders, and after the great ocean roads had been indicated by Prince Henry the Navigator, Vasco da Gama, and Christopher Columbus, they took their share, and more than their share, in the grand adventure of world discovery. No Portuguese, Genoese, or Hollander accomplished enterprises so important as Drake's circumnavigation of the globe, or so arduous as Frobisher's voyages in the North Atlantic. But the English went out to seek trade-routes, and to find new or better openings for commerce; they did not set forth to conquer or to fight, though they fought hard enough when a legitimate occasion came their way.

In the last twenty-five years of Queen Elizabeth's reign the flame of a romantic and passionate nationalism burnt fiercely in many British hearts, and there were Englishmen, like Walter Raleigh and Drake himself, who had a vision of a mighty empire for England beyond the seas.

That brilliant dream faded with the waning of the brief and glorious era of its birth; and not to many Englishmen was it vouchsafed, least of all to those who were the governors and rulers of Britain. To Spain, and a little later to France, it seemed that the lands inhabited by heathens, ignorant, barbarous, and weak, were naturally destined to add to the power and the wealth of the Christian monarchies.

England had its piratical land-grabbers and gold-stealers and its zealous missionaries; but it is not to the English of the sixteenth and seventeenth centuries that one must turn for the fruits of Imperialism, at their worst, or at their best. The Englishman, when he met the American Indian, had no special desire either to make him a slave or to make him a Christian. He would have preferred to trade with him, if trade had been possible.

In the English mind the sentiment of empire found itself in conflict with other feelings and ideas. The development of parliamentary institutions and



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the system of local self-government, which had been growing steadily from the Anglo-Saxon times, had given Englishmen certain simple and definite convictions upon the relations of states and individuals. They held that government should be carried on, so far as possible, with the consent, and in the interests, of the governed; and that free men in a free community ought to have a voice in the management of their common affairs.

### Fundamental English Principles

They believed in the supremacy of the law, which meant that authority should be exercised according to fixed rules, based on morality and the general will, and that every citizen should be able to find in the Courts of Justice protection against arbitrary power, whether it was that of a monarch, a privileged class, or a private combination. And they also felt very strongly that every man was entitled to the secure enjoyment of his lawfully acquired property, and should be allowed to reap the fruits of his own efforts and activities, so far as these were consistent with the public interests.

Freedom, self-determination, the rule of law, and individualism were what the Englishman valued and wanted. Being much more intent upon practical results than philosophical symmetry he was, and is, ready to subordinate theories to facts, and to accept frequent and illogical compromises.

### Private Enterprise Made the British Empire

Imperialism, the conception of empire, does not fit easily into this programme. The idea of domination, of conquest, of the subjection of one nation or people to another, is alien from it. The English have gloried in their warlike exploits, particularly in those performed at sea; but they do not extol militarism. They have always had a feeling—often conveniently, and sometimes cynically, ignored in practice—that martial adventure needs to be justified on higher grounds than those of expediency or cupidity. To foreigners this contradiction between theory and practice has seemed hypocritical. But the moral sentiment was genuine, if its practical expression was often confused and inconsistent.

The British Empire grew out of private enterprise and effort, and was the outcome mainly of the British love of liberty and the British zest for trade. While the Spanish, French, Portuguese, and to a less extent the Dutch, Governments systematically encouraged the annexation and exploitation of oversea territories, British Governments regarded the process with indifference, even with aversion. Englishmen and Scotsmen might, if they chose, found "plantations" in America, or set up trading stations in the East Indies. But they did so at their own cost and their own risks; they must not look to the King's ships to defend them, or the King's ministers to push their interests. Except during the brief Elizabethan and Cromwellian interludes, the State preferred to stand aloof.

### Early Colonists were Unassisted

Raleigh and Sir Humphrey Gilbert received a strictly limited amount of Royal support in their attempts to establish settlements in Virginia and Newfoundland. Nothing came of these abortive essays; the real colonisation of the North American Continent was begun and carried to success with little more than a kind of contemptuous tolerance from the central authority.

The Pilgrim Fathers sailed for Massachusetts, not because the English Government wanted them to go there, but because the English Government of the period had made it impossible for them to stay at home. They were seekers after that religious liberty which was denied them in Britain. The Government of King James I. did not object; if a few Puritans and Calvinists chose to set up their conventicles across the Atlantic they might do so. But it was their own affair; they must fight out their battles with the natives, contrive to pay their way without drawing upon the Royal exchequer, break up the wilderness, and make it habitable, by their own exertions. There was,



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however, another side to the picture. If the central government did little to help the colonies it did not oppress them. It did not, like Spain in South America, keep them under the despotic rule of satraps engaged in amassing bullion and forwarding it to the home treasury; it did not, as France did, endeavour to reproduce a European and ecclesiastical system beyond the Atlantic. New England, unlike new France, was not held in leading-strings. The British conception of liberty implied that a community should manage its affairs and control its local legislation. Even the reactionary Stuart regime, under Charles I., and again after the Restoration, acquiesced in this theory, partly from mere indifference and preoccupation with more interesting matters, but also because of the ingrained habit of subordinate and local self-government.

### Self-Government with the Pilgrim Fathers

Thus it seemed natural that any body of settlers which could establish itself on the soil of America should develop its own system of self-government. After the first pioneering struggles were past the colonists set to work with the English Constitution and the English urban corporations as their model. They formed their assemblies or elective councils, which were little parliaments intended to make laws for the settlement and supervise its administration.

The Pilgrim Fathers had this project clearly in their minds even before they landed at Plymouth Rock. On board the Mayflower each member of the party signed a joint agreement "to combine themselves into a civic body politic," and to frame "such just and equal laws . . . as shall be thought most meet and convenient for the general good of the colony unto which we promise all due submission and obedience."

The Massachusetts Bay colonists, a few years later, established what was in fact a miniature House of Commons, elected by all the freemen of the townships, to which the Governor and his "assistants," who formed the executive, were responsible.

Authority in England looked rather grudgingly at the constitutional autonomy of these new little free states beyond the Atlantic, but on the whole accepted it. Maryland, Carolina, and the West Indian islands laid claim to their legislatures, and were allowed to have them. Barbados, a Royalist colony, after a conflict with the Cromwellian Government, was guaranteed against interference from the home Parliament, on the ground that the settlers were not represented in it.

### Dominion Home Rule from the Beginning

In principle it may be said that "Dominion Home Rule" was asserted by the English oversea colonists from the outset, and not really challenged by the Mother Country, though often hampered by arbitrary Governors, and the Privy Council, the Crown, and the Cabinet.

It was, however, the commercial aspects of Imperial expansion which interested Englishmen more than the political. The colonists, though they had a sturdy sense of their own rights, cared little for constitutional theories so long as they were free to get on with their business of making themselves comfortable in the new countries and trading profitably with the old. The Government and the people at home took much the same view. They looked on the settlements in America, the stations in Africa and Asia, chiefly as agencies for promoting British commerce.

### Colonies as Commercial Agents

The commercial motive inspired the Navigation Acts of 1657 and 1660 which confined the importation of goods from Asia, Africa, and America to British-owned and British-manned vessels, and prescribed that all commodities imported into a colony should be shipped from England. Further, certain valuable colonial products—such as sugar, tobacco, and dye-stuffs—could only be exported from a British colony to Great Britain or another colony. The Acts have been condemned as narrow and monopolistic, and in the later eighteenth



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century they provoked much resentment in the colonies. But they were in accordance with the economical doctrines of the time. Nor were they wholly to the disadvantage of the colonists, who were assured of a secure market for their raw materials and agricultural products, were very favourably placed to resist the competition of their French and Dutch and other colonial rivals, and were contributing, on comparatively easy terms, to the English maritime supremacy on which they relied for protection against the aggressive ambition of foreign nations.

### The Three Roots of Empire

Sea-trade, sea-power, and oversea settlements—these three things were intimately associated from the days of Cromwell, perhaps the greatest of our Imperial statesmen. "I want ships, colonies, and commerce," said Napoleon, casting envious eyes upon Britain, which had all three. Our wars of the seventeenth and eighteenth centuries were largely wars of trade, wars to prevent the military monarchies of Continental Europe from depriving us of the advantages we had gained, or hoped to gain, by the energy and enterprise of individual Englishmen.

In the course of the long struggle we seized island after island, and turned the French out of Canada and India, and the Dutch out of South Africa, and we staked off for our own the last of the New Worlds, the immense and magnificent world of Australia.

### Empire Builders Despite Themselves

Our contention was that all these proceedings were purely defensive, designed to protect us in our peaceful labours, including therein the work of Bristol middlemen and London financiers as well as that of Jamaica sugar-planters, Virginia tobacco-growers, and New England farmers.

Our maritime instinct fastened upon good naval stations and strategic bases; but generally the idea of ruling over subject races did not captivate us.

This is seen in the transactions which eventually brought all India under the Imperial Crown. The East India Company, originally "The Governor and Company of the Merchants of London Trading to the East Indies," was intended to be a commercial association, and never wanted to be anything else. It was forced, much against the will of its shareholders and directors, to fight the Portuguese, the Dutch, and the French. Eventually it found itself compelled to take a leading part in Indian politics, to raise large armies, to assume control of native states, and to absorb great kingdoms and populous provinces. But if the factors and shipping clerks turned themselves into generals and statesmen, won battles, set up and pulled down dynasties, they did so in order to defend their warehouses and stations.

It was the French under Dupleix who consciously embarked on the path of Asiatic empire. The English had no such ambition, though individual Englishmen like Clive might have cherished it; but they did not mean to be deprived of a profitable business.

### The British Sense of Liberty

They met the French with their own weapons, and beat them. The directors regarded the enterprise of their agents with misgiving, and were always more eager to hold them back than to urge them on. Their doubts were shared by the nation. Many Englishmen were ashamed rather than proud of the military and diplomatic successes which, as they thought, enabled a few adventurers and speculators to fill their pockets with the wealth drawn from decadent Oriental dynasties and their enfeebled subjects. The greatest of the pro-consuls, Clive and Warren Hastings, were angrily assailed and shamefully persecuted. The British sense of liberty and justice revolted against the idea of preying upon a subjugated people.

Parliament and the Cabinet were forced to take over the control of the Asiatic territories and insist that they should be governed in the interests of their inhabitants rather than in those of the East India Company. On the whole it can be said that after



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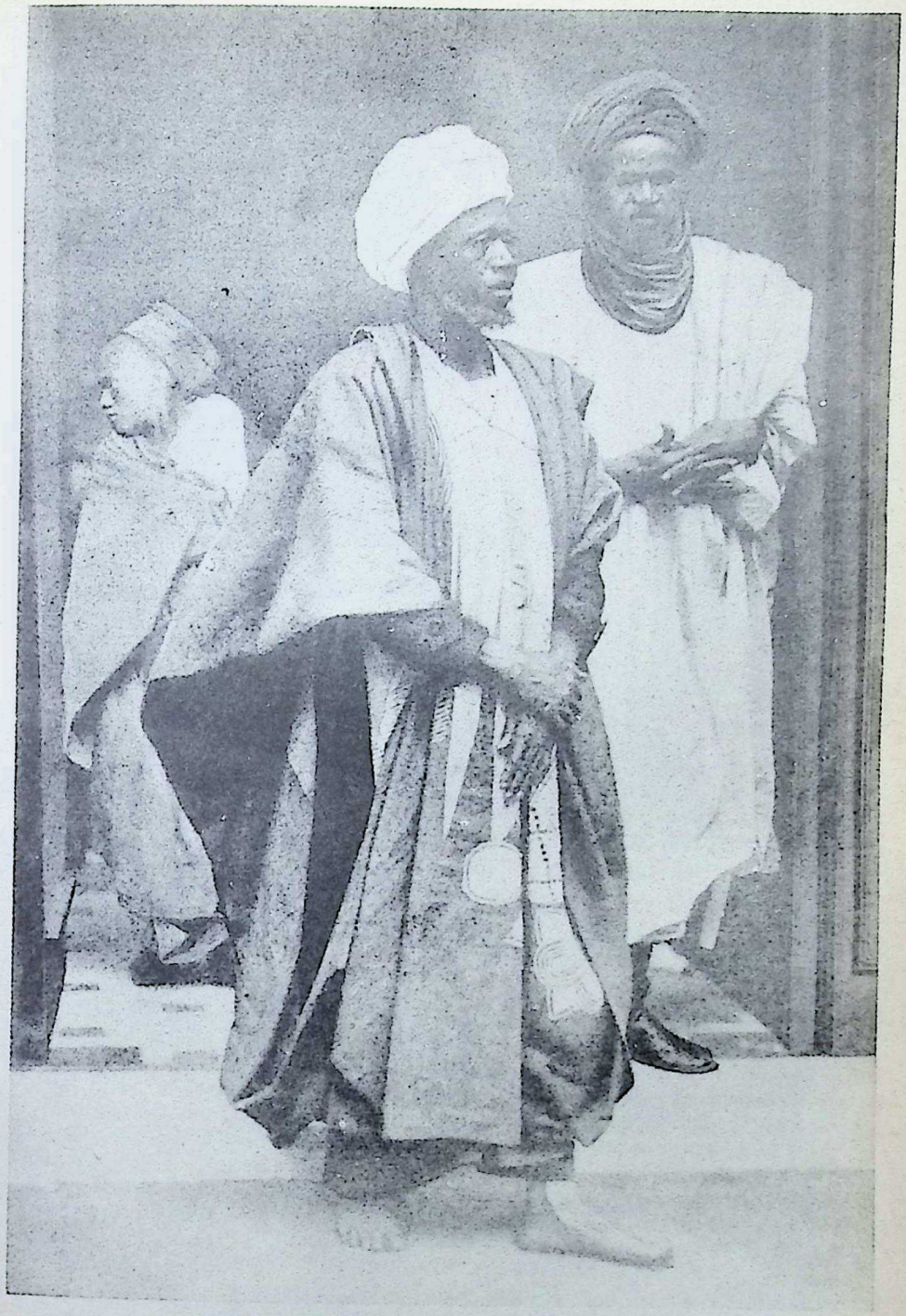

**WEST AFRICA PAYS A VISIT TO ENGLAND**

The Emir of Katsena, one of the most enlightened Mahomedan rulers of Northern Nigeria, paid a visit to England when on his way to Mecca for the Annual Pilgrimage, and was received by the King on July 11th, 1921. Here he is seen standing, barefooted, outside an hotel in Liverpool, with his brother and son. He has done much to further the prosperity and well-being of his country, and good roads and motor-cars now form part of the new civilization introduced by this enterprising ruler



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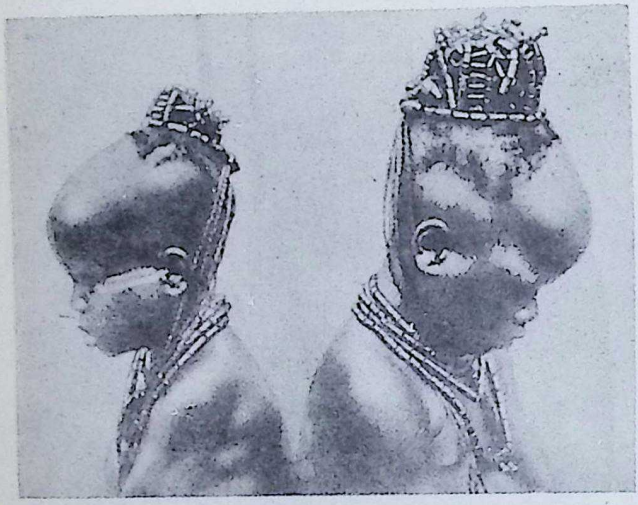
the first brief period of unchecked mercantile exploitation, we have administered British India in this spirit. We instituted a paternal government under a bureaucracy, which had many bureaucratic defects, but was at any rate incorruptible and industrious, and was genuinely anxious that the tribes and races of India should be treated with justice and humanity.

The ideal of eventual self-government was never lost sight of at home. It was embodied in Queen Victoria's Proclamation of 1858, after the Mutiny and the



YOUTHFUL DEVOTEES OF FASHION

Side view of the engaging children seen in the colour plate opposite. The coronet is secured to a stiff tuft of curly hair left on the top of the otherwise shaven head. Artificial modification of the skull is still practised among certain tribes, but these cranial disfigurements do not affect mental vigour

*Photo, Northcote Thomas*

final transfer of the Company's political powers to the Crown, when it was declared that neither creed nor colour would impose any legal disability upon the Queen's Indian subjects, nor debar them from opportunities of employment in the public service. There was a still more emphatic assertion of the same principle in Lord Morley's India Councils Act of 1909, and in the great constitutional reforms which are associated with the names of Mr. Montagu and Lord Chelmsford. Whether the "dyarchy" system was well devised, or whether electoral and legislative privileges were prematurely granted, are questions open to discussion. But the Montagu-Chelmsford scheme was a striking expression of the British Spirit of Empire, and its fundamental conception that men—white, brown, or black—have an inherent right to all the political liberty which they are capable of exercising.

Hostile critics abroad, and sometimes at home, have spoken of the "Robber Empire." It robbed on the whole with singular moderation. It might have made itself much larger if it had been animated by a consistent zeal for territorial acquisition; and it could have expanded more rapidly. Well before the middle of the seventeenth century Britain could have made an end of the French power in North America. Quebec was captured in 1628, and all New France was temporarily lost to the French Crown. By the Peace of St. Germains, in 1632, it was all given back, and Quebec had to be taken again, and Canada reconquered, a century and a quarter later.

In 1746 the Massachusetts militia captured Louisburg, the French naval base and fortress which was the key to the St. Lawrence; but the home Government restored it to France at the peace, in spite of the protests of the colonists. It is true it fell to us later, just as German New Guinea came to the Empire after the World War of 1914-18. If the representations of the Queensland Government had been listened to in 1888 the Germans would never have been permitted to plant themselves in the great island.

At the close of the Napoleonic wars in 1815 we had the extra-European



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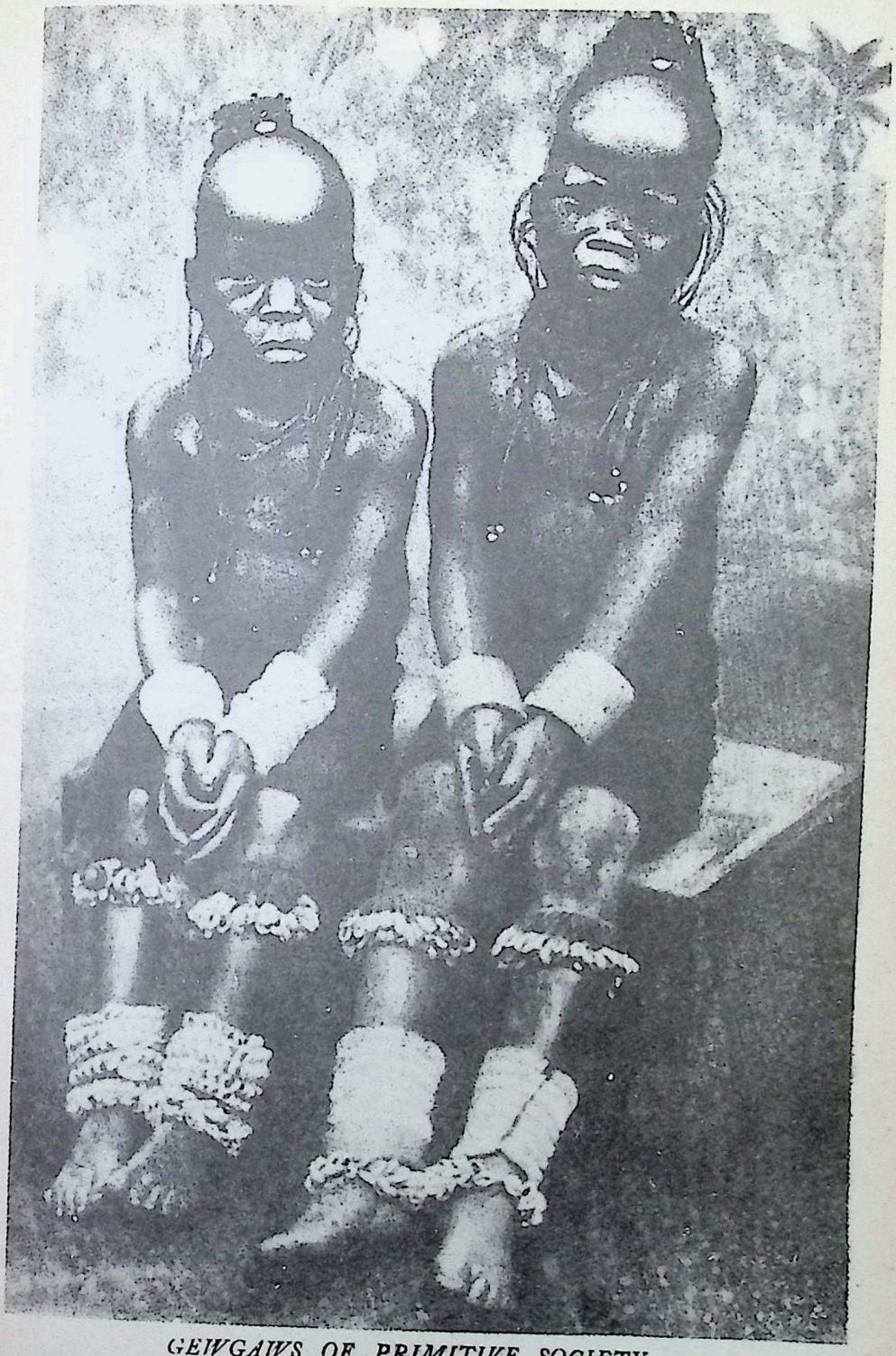

*GEWGAWS OF PRIMITIVE SOCIETY*

Nigerian maids waiting the signal to perform certain rites in a tribal ceremony. Their bracelets are of hippo ivory, anklets and garters of cowries, and necklaces and "coronets" of long red beads

To face page 520

*Photo by Northcote Thomas*

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world at our feet, and might have taken almost what we pleased. But the "Robber Empire" left its defeated rivals in possession of much that it could have had from them if it had not been more anxious to limit than to extend its area of subject and alien territory. Even in India it stayed its hand. We were compelled to annex the state of Mysore because of the misrule of the Maharaja. After we had held it for fifty years and got it into admirable order, we restored it to its former status under the representative of the dethroned dynasty. It is seldom that any other Imperial Power, ancient or modern, has resigned territory except under compulsion. Great Britain has done it voluntarily on several occasions.

Its own true colonies, the settlements planted by Englishmen in waste or savage lands, it has held lightly, and always, as it would seem, with an innate consciousness that they must in the end receive independence. The feeling goes far to explain the complacency with which the Mother Country acquiesced in the loss of the American colonies.

### Magna Carta of the Empire

There was no popular enthusiasm behind the attempt of King George and his Ministers to subdue a body of Englishmen who were, or conceived themselves to be, in revolt against arbitrary rule and taxation.

After the separation of the United States the principle of colonial autonomy could not be seriously questioned. In Britain there was little disposition to question it. When Lord Durham proposed to allay the Canadian discontent by the grant of responsible government, there was no opposition worth considering. One colony after another obtained its autonomous Constitution as a matter of course; the privilege was only withheld where the majority of the inhabitants were of non-European descent, and not always then. The Union of South Africa has the fullest dominion status, though its white citizens are far outnumbered by the subject coloured population. Even in the Crown Colonies the Governor is usually assisted by a representative or partly elected council, and the revenues must be allocated to local purposes. By the Colonial Laws Validity Act, which has been called the Magna Carta of the British Empire, all moneys raised from the inhabitants of any British state, colony, protectorate, or other "possession" must be expended for its use and benefit alone and in accordance with its laws or ordinances. In the self-governing states the legislative assembly may furnish ships or money for the navy; in a Crown Colony the Governor and Council may equip a military contingent for Imperial service.

### Great Britain Cannot Levy Tribute

But in either case the contribution is supposed to be made voluntarily by the community. Great Britain cannot levy tribute from her Dominions and Dependencies, nor draw upon their resources, even for the joint purposes of the whole realm, except with their consent.

When the Mother Country set up the daughter-states with establishments of their own, it followed the American precedent and endowed them with amazing liberality. It hastened to pass on its territorial liabilities to the new nations, and handed over to small colonial communities enormous tracts of land on which no colonist had set foot. The sparse population of settlers and townsmen scattered round the sea-board rim of Australia became the proprietors of an island-continent nearly as large as Europe.

### Munificent Endowments of the Colonies

There were some political thinkers and statesmen in England (Disraeli was one of them) who objected to these munificent endowments, and thought that the immense "undeveloped estates" of the Empire, as Joseph Chamberlain afterwards called them, should be reserved for the common benefit of all the Imperial peoples, including the swarming populations of the overcrowded European islands. But we wanted to be generous; the nation



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at large did not know the value of what it was giving away; and the political and official classes were quite willing to be relieved of the cost and trouble of looking after a few million square miles of desert and scrub at the other end of the world.

### Dominions Secure Rights of Nationhood

The people of the United States had to fight hard and long for their independence. The people of the British Dominions secured the rights of nationhood without such sacrifices. Their limited internal autonomy was smoothly enlarged until it covered almost every form of public activity. The theoretical control of the Imperial Parliament became as obsolete in practice as the Royal veto on legislation. By the end of the nineteenth century the Dominion of Canada, the Commonwealth of Australia, the Union of South Africa, and the Colonies of New Zealand and Newfoundland, controlled their own destinies, except in respect to foreign policy. In international affairs the Empire was still a unit, directed from the British Foreign Office in Downing Street. It was, however, felt that the Dominions should have a share in shaping the policy, and that they should also contribute towards the cost of the Imperial Navy.

### A Council of the Whole Empire

In the later years of Queen Victoria's reign there was a vigorous movement in England in favour of Imperial Federation, with a single elective Parliament or Congress for the whole Empire. The project came to nothing, since the Dominions showed no disposition to join a Parliament in which their representatives could always be outvoted by the preponderating British majority. It was thought better to discuss joint concerns in periodical conferences, attended by the Premiers and other Ministers of the several states, as well as by representatives of India and the Crown Colonies.

Many hoped that this characteristically British assembly would in time develop into a real Empire Council or an Empire Cabinet. This consummation was actually reached during the Great War, when the representatives of the oversea states were made members of the War Cabinet, and thus became jointly responsible with the British Ministers for the conduct of the campaign. It was anticipated that the system would be continued, and that a real Empire executive, composed of Ministers and Privy Councillors from all parts of the King's Dominions, would come into existence.

But the War Cabinet expired with the peace, and the projected conference or convention to discuss a new Imperial Constitution was abandoned by the desire of the Dominion Cabinets. They were not anxious for any formal scheme of closer union which might derogate from their own freedom of action. That freedom was much enlarged during the peace negotiations at Paris.

### Dominions as Independent Nations

In the Covenant of the League of Nations it was provided that the British Dominions should be severally represented by their own delegations in the Assembly of the League, which delegations might or might not cast their votes on the same side as the English members.

The initiative for this highly important change came from the British Government, not from the Dominions themselves. They, however, accepted it readily as the formal acknowledgment of the status they had been demanding. It gave them complete political equality within the Britannic realm; and it did more than that, for it was virtually an acknowledgment that they were independent nations.

The Empire, through all its internal mutations, had remained a single "person" in international law; in the family of states it spoke with one voice, which was assumed to be the voice of all its members. After the quiet revolution of Paris the situation was different. Each Dominion could negotiate with foreign governments, and take part in international conferences. Its position, in fact, would be very much



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that of Belgium, or Argentina, or any other of the minor independent Powers. It is to be expected that similar rights will be exercised by the Irish Free State, and be allowed India, which already has been officially certified to have gained (for external purposes) the status of a Dominion.

"The British Empire," said General Smuts, after the Versailles Treaty had been signed, "has ceased to exist." He meant that it was no longer an empire in the old sense, which implied some kind of *imperium*, a domination over subordinate and subject peoples. That relation it still, for the present, retains in the African dependencies inhabited by primitive or semi-civilized tribes. Elsewhere the conception is that of a number of independent states, varying in size and population, but dealing with one another on a footing of complete political equality, and acting together in furtherance of certain common objects. The association is voluntary and conditional; it is within the power of any member to refuse to cooperate in measures adopted by the others.

### The New Commonwealth of Nations

The altered relationship is leading to a change of nomenclature. "Imperial" is out of favour; the word "Empire," with all its splendid and historic associations, is dropping out, and even in official documents is employed with a kind of hesitation. In the Irish "Peace Treaty" of 1921, the Agreement between Mr. Lloyd George's Cabinet and the Sinn Fein leaders, there is an apologetic reference to "the community of nations known as the British Empire"; the members of the Irish Legislature are to promise "fidelity" to the King as head of "the British Commonwealth of Nations." This latter phrase may be generally adopted, in spite of its want of precision; for the transformed Empire is not exactly a Commonwealth. In reality it is an Alliance between a number of states and peoples, linked together by a common sentiment and mutual interests, and intended to be permanent, so far as permanence can be predicated of any such arrangement.

The formal tie is that of allegiance to the Sovereign. Every inhabitant of all the states and dependencies is a subject of the reigning King of England. Allegiance, however, when it is convertible into a mere declaration of "fidelity," does not seem to imply very definite legal obligations.

### A Unique Political Experiment

It does involve a species of common citizenship, and forbids the people of one of the associated countries to treat those of the others as aliens. Technically, secession from the group by any state or province would be treason against the Crown; in practice it is admitted that the penalties would not, or could not, be enforced in the case, at least, of the more powerful Dominions. Still, the King's subjects in all the Britannic lands feel that they have common attachments, sympathies, and traditions, which they do not share with the world outside.

Will these two bonds—the bond of sentiment and the bond of interest—suffice to keep the Alliance in being? Will so loose a union stand the strain of internal friction and international rivalry, or will it be found necessary to resort to some more highly organized constitutional integration? These are questions which only the future can answer. The British peoples are committed to another of their unique political experiments. Whether it succeed or fail, it is made in the spirit which has animated their development and expansion in the past.

### The Imperial Crown Laid Aside

Voluntarily, and of deliberate purpose, with no irresistible pressure from without or within, the Empire has laid aside the Imperial Crown and put off the purple robe. It survives, not as the embodiment of power, but as the free expression of the will of the free nations, held together by their own assent and their own unfettered choice. And thus transformed and remoulded it may escape the fate of the great empires of the past, and live "through summers that we shall not see in dim centuries to come."



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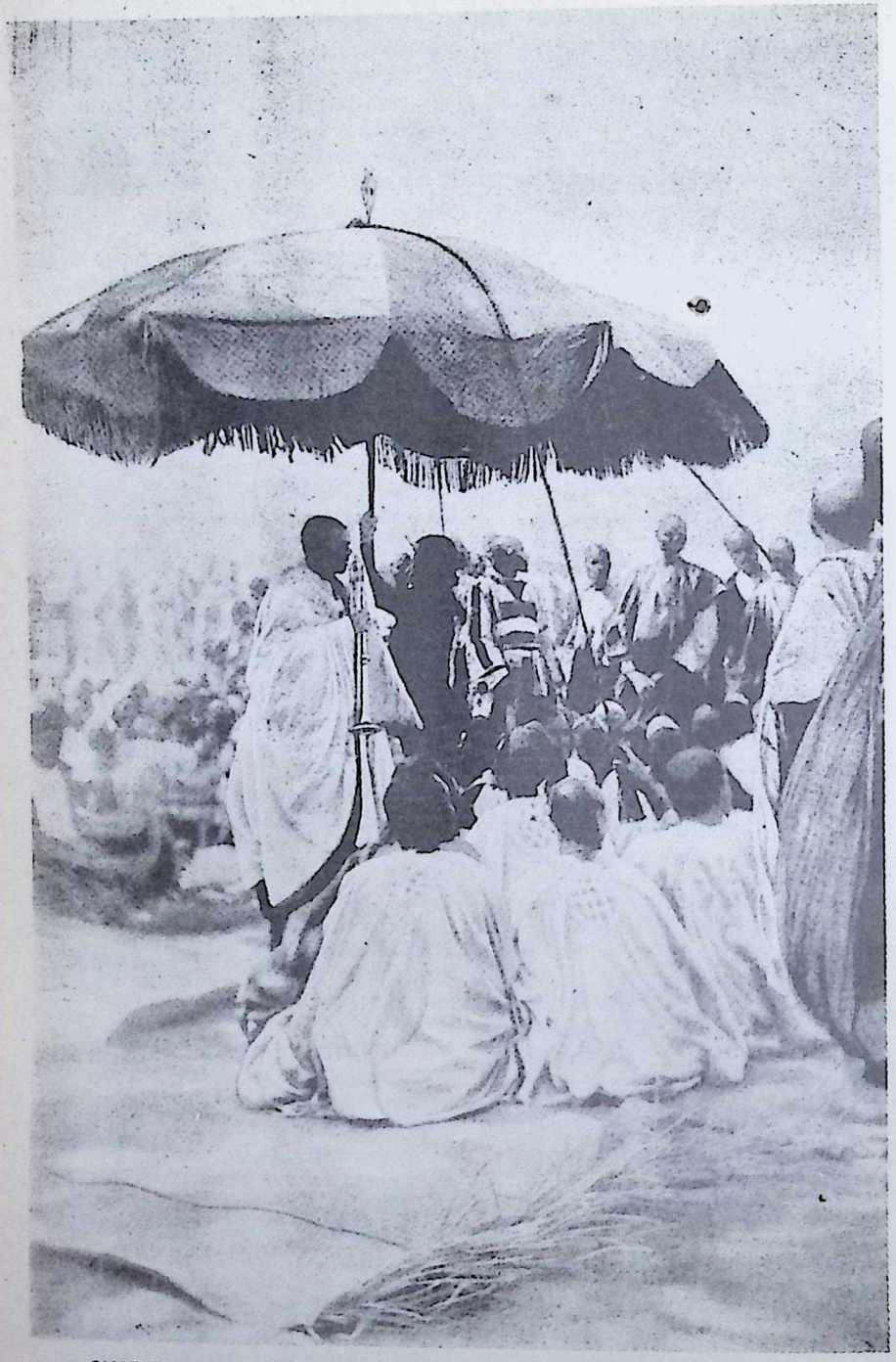

**SHADED POMP AND CIRCUMSTANCE FOR THE SHEHU OF BORNU**

In Africa, as in Asia, umbrellas are part of the insignia of majesty. Most splendid of African potentates were formerly the Shehus of Bornu, the ancient kingdom on the shores of Lake Chad, whose grandeur was such, old chroniclers say, that even the dogs' collars were of gold. Under British administration Bornu is recovering something of its old prosperity



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# British Empire in Africa

## I. A Study of the African & His Country

By the Rt. Hon. Sir Frederick Lugard, G.C.M.G.

Author of "Our East African Empire"

*Four chapters are devoted to this immense territory. The eminent African explorer and administrator here presents a general view of British Africa based on personal experience; Mr. Hamilton Fyfe a more comprehensive survey of the lands and peoples; while Mr. Northcote Thomas writes especially of native manners and customs, and Sir H. H. Johnston concludes with an historical outline. For Egypt, Rhodesia, and the Union of South Africa there are separate chapters*

TIME was when Africa was a great unexplored continent, and the atlases of the 'sixties depicted it as bristling with names along its coast, but with the vaguest possible indications of lakes, mountains, and tribal divisions in its vast interior. British explorers, Livingstone, Stanley, Cameron, Speke, Grant, Burton, Thomson, and others, have almost within living memory laid bare its secrets which had remained impenetrable to the older civilizations. Only in 1922 did the last of the great explorers—Sir John Kirk, the companion of Livingstone—pass from among us.

Fifty years ago the writer of an article descriptive of the natives of Africa would probably have had to draw largely on his imagination, or at least on the conjectures of travellers. To-day so large a mass of information has been accumulated regarding the ethical affinities, the language, manners and customs, laws and usages, and religions of innumerable African tribes that it would fill an encyclopedia. To present a vivid picture, for a popular work, of the salient facts of African life in a brief article, and necessarily devoid of scientific detail, is no easy task.

In our childhood, those of us who have reached middle age believed vaguely that the peoples of Africa were all negroes, and that those who were not engaged in singing hymns as Christian converts were either bloodthirsty cannibals or miserable slaves, chained together for export to Arabia or Turkey in Arab dhows. The country itself we imagined to consist of dense, impenetrable, and pathless forests peopled by elephants, pythons, and lions. I will do my best to present to the readers of this work in this brief introductory article a picture, with outlines less vague, of the country and its people.

First let us premise that in the whole of Northern Africa there are no tribes which can properly be called negroes. This portion of the continent is peopled by races variously called Arabs, Berbers, or Hamites, some of which have penetrated far into Central and West Africa. The northern part of the Anglo-Egyptian Sudan is the only portion of Northern Africa under British control. Egypt is fully dealt with elsewhere.

The Arab portion of the Sudan is thinly populated and includes large tracts of desert. Its inhabitants are Mahomedans, and appear to be peculiarly subject to waves of religious excitement and fanaticism. They were easily carried away by the preaching of the Mahdi, and of their reckless bravery I was myself a witness at "McNeill's Zariba" on March 22, 1895. The rule of the Mahdi and his successor, the Khalifa, reduced the population from about eight and a half millions to less than two millions in a few years. The Khalifa was overthrown at Omdurman in 1898, but so easily gullible are these desert tribes that in spite of all the misery they had suffered under the rule of the Mahdi, and the proof of the deception he had practised, no fewer than thirteen Mahdis were able to get some following between the years 1901 and 1916.

The camel was the only means of transport over the waterless, sandy tracts of the Western Sudan. The



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A HEAVY RESPONSIBILITY IN AFRICA

In some parts of Africa twins are regarded as the greatest good luck; in Nigeria and other districts as of such ill omen that they are destroyed and their mother is outcast. Fortunately, native women rarely give birth to twins

*Photo, A.O. Main Read*

riding camel will cover great distances at a wonderful pace, and over a long course, as I have seen at Suakin, he will beat a galloping horse. The nomad tribes live under conditions which would seem to us terrible discomfort. Their hovels cannot be dignified with the name of huts. The scorching desert wind, laden with dust, is so distressing to the eyes and throat that they cover their faces with the "veil" of the desert. They have often to subsist on the minimum of food and water, and rarely wash. Their sole occupation is to tend their flocks and herds. To the south of these Arab and kindred races of Asiatic origin, we find in the east, in the southern part of the Sudan, and in Kenya, a number of negroid tribes, hybrids between the Asiatic and the negro stocks, but retaining most of the characteristics of their Eastern ancestors. They are generally known as Hamites, and include such large and powerful tribes as the Somalis, the Gallas, the Masai, and the Wahima. Some of these have penetrated to the Equator. They, too, are for the most part pastoral nomads, and since the cattle-owning tribes must be prepared at any moment to fight for their herds, they are generally the dominant tribe. In some cases, however, they have been conquered by the settled negro tribes, but they have, nevertheless, retained their habits, whether they graze their own herds by sufferance, like the Fulani in West Africa, or act as herdsmen of the ruling negro race, like the Wahima in Uganda.

The distinguishing traits of these nomad pastorals are not difficult to summarise. They have one only thought—their cattle—with which they live in the closest companionship. They value nothing else in the world, and are ready to fight and lose their lives in their defence, or in raids to capture more stock. Land has no value for them except as grazing-grounds. Their diet consists chiefly of meat, milk, and blood.

The Masai, who held sway over the uplands of East Africa, and extended far into German territory—now Tanganyika Territory — are, perhaps, the best known of these tribes. Organized on a



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military basis, the El Moran, or young warriors, lived with the unmarried girls in the kraals with the cattle, and ever and anon issued forth on a foray. Holding their huge spears, with their two-foot blades poised over the right shoulder, they attacked anyone they met for the mere lust of slaughter. The Masai war-paths—broad tracks formed by the cattle—were well known to the Arab traders in the days before British rule was established, and great was the dread of the porters as we approached one, lest we should encounter a band on its way to some cattle-raid, and great the relief when it had been safely passed. The loiterers and the sick, who usually lag far behind in the march, were invariably well up to the front on such an occasion.

MAGNIFICENT HEADDRESS OF AWKA WOMAN

Her scanty toilet has been completed, apparently to her entire satisfaction, and the gladiatorial headdress represents the dernier cri in the fashion world of Awka. The crest of wood, ornamented with large pearl buttons, is tightly secured on the top of her head

*Photo, Northcote Thomas*

Though the Masai thus maintained a chronic warfare with all their neighbours, their women would meet those of the Kikuyu and Wakamba on the tribal borders, and exchange their skins and milk for vegetables and grain, and the truce was strictly observed. As the young warrior grows older—the whole tribe is organized in age-classes—his place is taken by a new recruit, and he marries and joins the ranks of the El Morllo, who live a more settled life. A full account of Masai customs may be found in the works of Joseph Thomson, the explorer, and of Sir Charles Eliot, the first Commissioner of East Africa.

The great outbreak of rinderpest in 1890 practically wiped out the vast herds of Masai cattle, together with the innumerable buffalo, which were at that time a feature of the country. Their decaying carcasses polluted the air and fouled the streams as we marched, day by day, through this scene of death. As a result, both the Masai and the Wahima died in great numbers, and the former never recovered their old status and prestige. Thus the early settlers and pioneers of British administration were spared the sanguinary battle which the Masai would no doubt have precipitated a year or two earlier.

The Wahima were a less truculent race, and though they founded the dynasties of Unyoro, Uganda, and Ankoli, it was only in the latter that they were the ruling power, but tributary to Uganda. Though employed as herdsmen to the settled negro tribes, it



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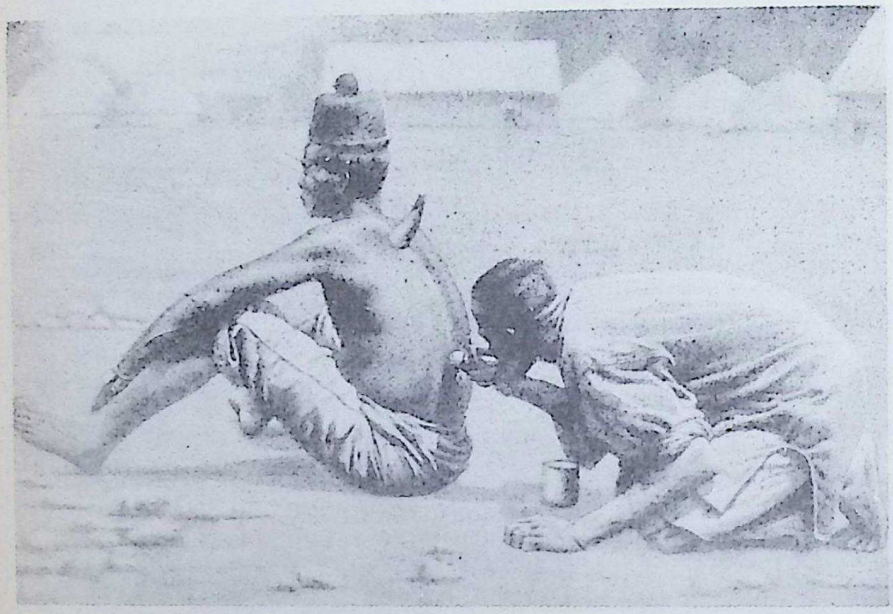
is related that they were treated in a very special manner, and not as slaves, even to the extent of being allowed to wear the royal leopard-skin sandals. Mwanga, the Kabaka (king) of Uganda, and Kabarega, king of Unyoro, both boasted of Wahima blood. Ntali, the Wahima king of Ankoli, received and hospitably entertained the Christian population of Uganda, when defeated by the Moslems, and assisted them to reorganize and regain their country. In appearance the Wahima are very like the Somalis, generally light in colour and with aquiline and prominent noses.

Of the Somalis the English people in recent years have heard more than enough, owing to the protracted war against and the initial successes of the "Mad Mullah," who was at last defeated in 1920. Of the final episode I heard a graphic description in Abyssinia which borders Somaliland, where I happened to be at the time. For its accuracy in detail I cannot vouch, but I believe it to be substantially correct. The Mullah, with a party of his nearest relations and principal counsellors was crossing a stretch of desert after an unsuccessful encounter with the British troops. An aeroplane was seen on the distant horizon. The Madhi was equal to the occasion, and reassured his followers. "This (he said) is the messenger of Allah, who will bring us tidings of victory." So they spread a white cloth on the ground to receive the message, and grouped themselves around it. The aeroplane was successful in dropping a bomb which killed most of the group. The Mahdi escaped almost alone, but news of his death was afterwards received.



AFRICAN INSENSIBILITY TO PAIN

Cupping, wet and dry, as a therapeutic measure, has been in universal use from time immemorial. It is attended with no small discomfort, and this photograph well illustrates the African's indifference to pain, the patient sitting in placid meditation while his medical man, who has already adjusted one cup between the shoulder blades, applies a second cup over the lumbar region

*Photo, Captain F. W. Taylor*

The country in which these people live is known as Somaliland. Part lies in French, part in Italian, and part in British territory. They extend also into British East Africa on the northern reaches of the Juba river. Though not well adapted to manual labour, the Somalis are said to have constructed the greater part of the French railway



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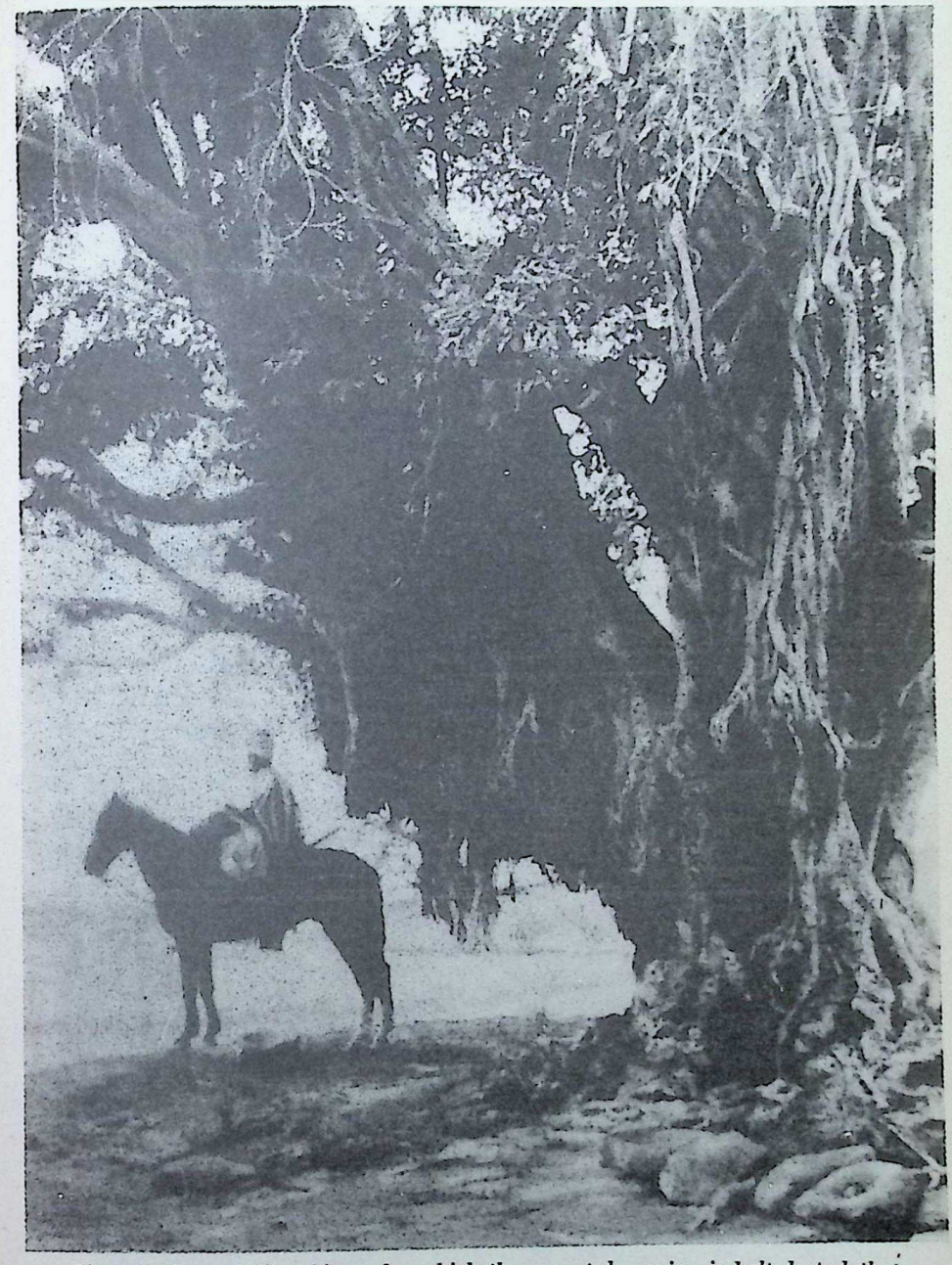
# LIFE IN NIGERIA

*Photos by* H. S. GOLDSMITH, C.M.G., *late Lt.-Governor, N. Nigeria, and others. Descriptions by Rt. Hon.* SIR FREDERICK LUGARD



*Gigantic fig-trees like this under which the mounted courier is halted stud the high tableland of Bauchi province. Fulani horsemen raiding for slaves could not penetrate its rocky fastnesses, which are still inhabited by naked pagans*



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*Kano witnessed an unprecedented event on New Year's Day, 1913, when all the Emirs and Sultans of the north, many of them traditional foes, met for the first time on friendly terms at a great Durbar. The Shehu (Sultan) of Bornu was a striking figure*



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*Picturesque variety of costume made this Durbar a unique spectacle. The Emir of Gombe bestrode a gaily caparisoned horse, while sturdy footmen, erstwhile primitive pagans, screened his bearded face from the sun with a parasol*



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*North of the Middle Niger the country is occupied by the Nupes, a very intelligent tribe. Their huts are beautifully built, with mud walls and an outer veranda. The group of family huts is connected by a mud wall, and a " katamba " gives access to them*

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*Fishing villages are numerous along the Benue river. Their inhabitants, pagans of a low type, are expert canoe-men, and two of their crude canoes appear in this picture. The miniature hut on the left is a native corn-bin, raised off the ground*



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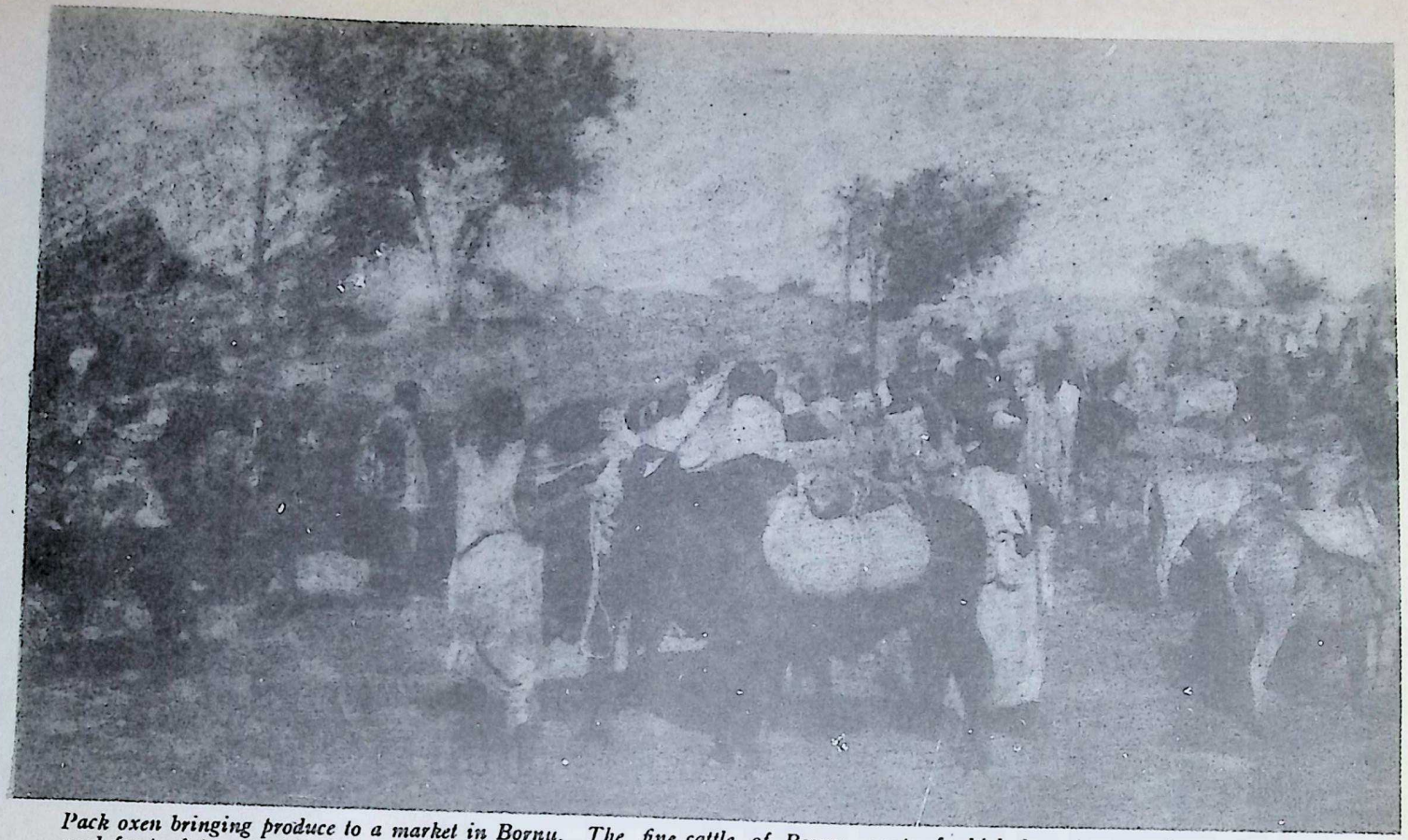

*Pack oxen bringing produce to a market in Bornu. The fine cattle of Bornu, most of which have immense horns, are much used for pack transport in that country, but elsewhere in Nigeria small donkeys are employed. Wheel transport is being introduced*

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*Large crowds attend the markets held all over Bornu, often at night by the light of tiny saucer oil lamps. The mats here exposed for sale are made from the fine leaf shoots of the palm, beautifully plaited and often very artistic in design with fibres of different colours*



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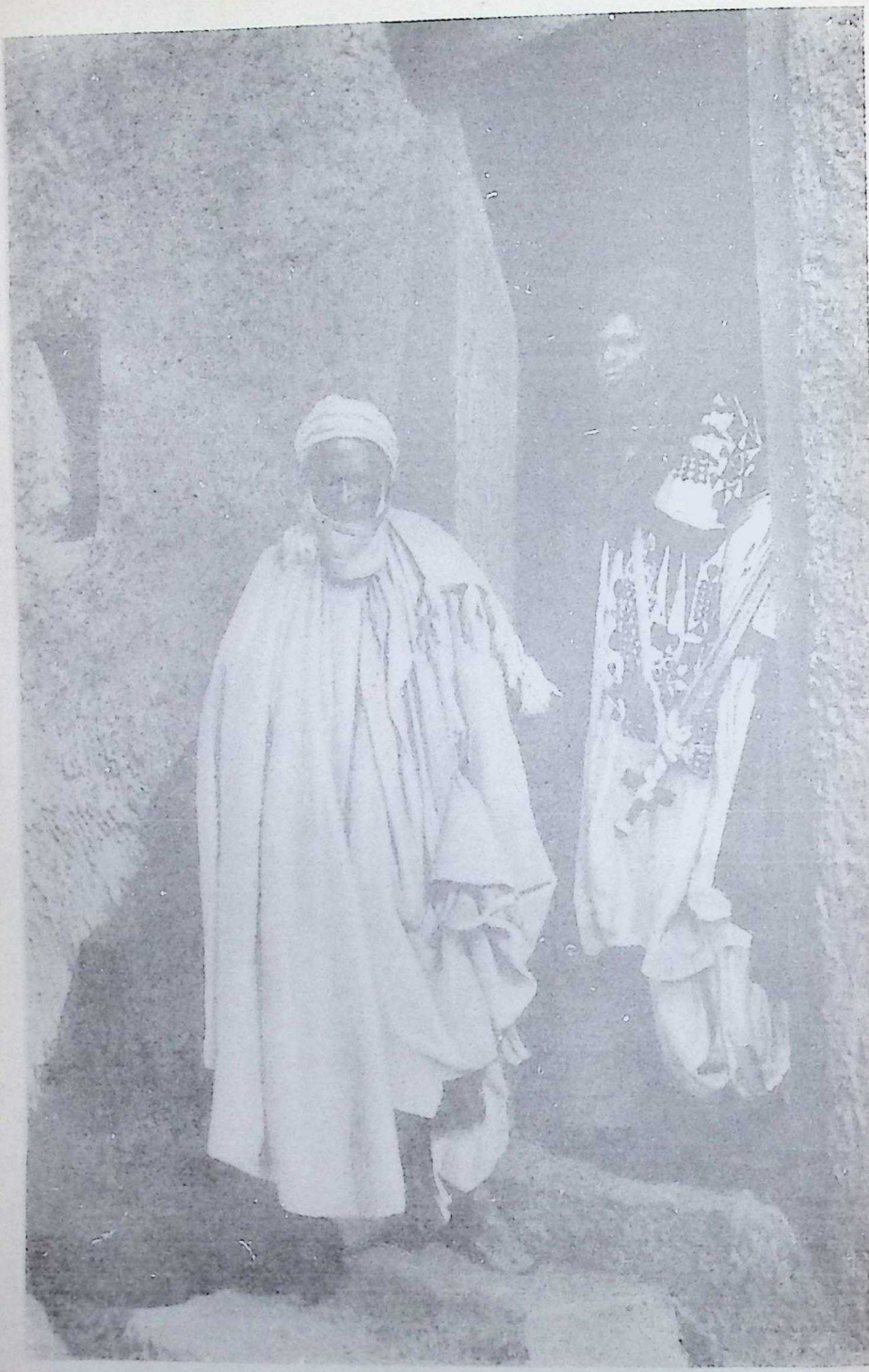

*" Head of the Faith " is the local title of the Sultan of Sokoto, here shown in a beautifully embroidered Hausa gown. With him is his confidential scribe, in white. The face-cloths, drawn over mouth and nostrils, exclude desert dust*



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*Fulani girls, unlike the negro type, have well-marked features. The Fulani are the ruling race in Northern Nigeria, but the pure-bred pastoral Fulani are still nomads wandering about with vast herds of cattle*

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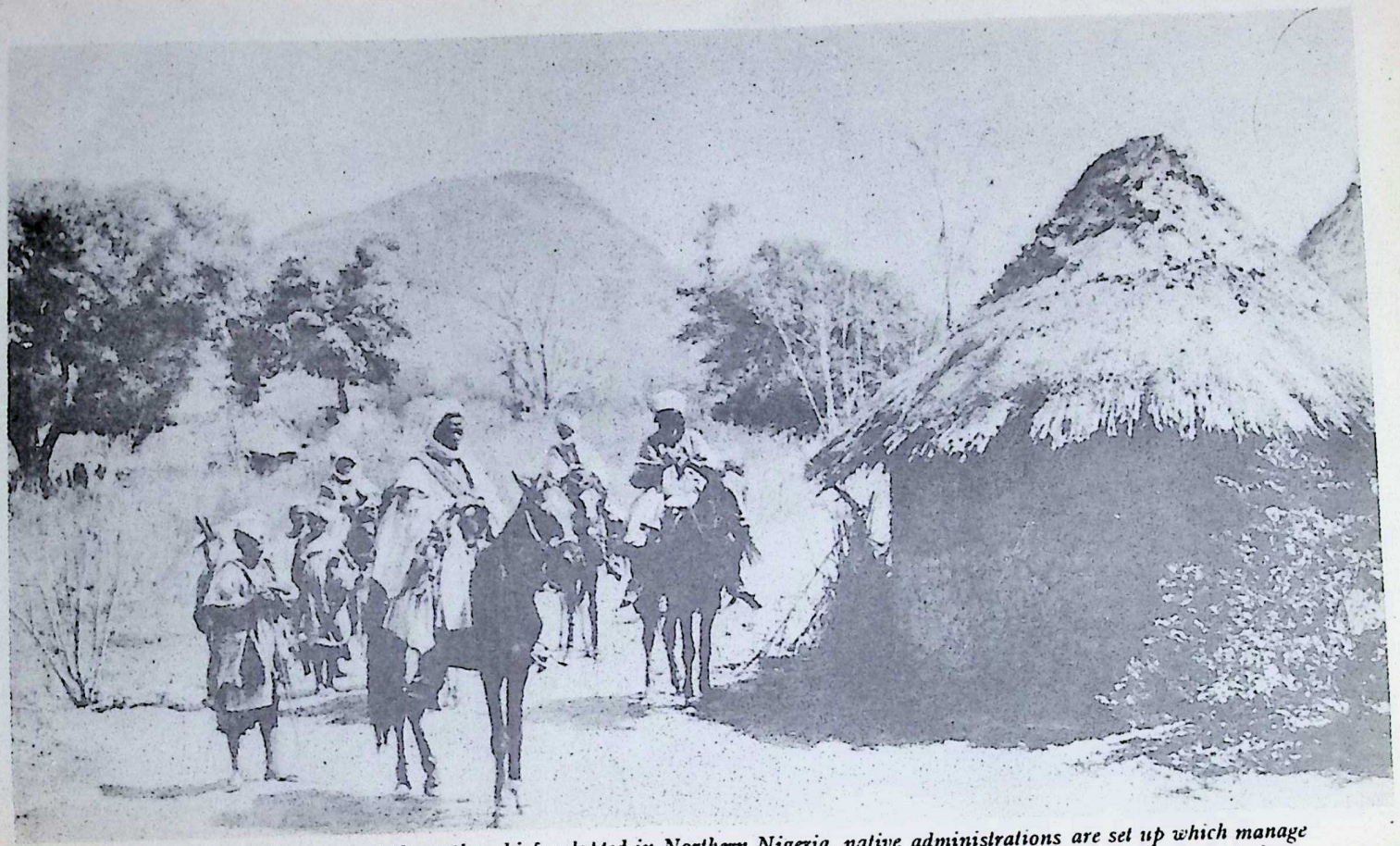

*Under the system of ruling through the native chiefs adopted in Northern Nigeria, native administrations are set up which manage their own domestic affairs with generally resulting peace and contentment. A party of native officials is here shown on trek*



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*their own domestic affairs with generally resulting peace and contentment. A party of*

*A dogari, or policeman, of the native administration, delivering a message to the Emir of Bauchi. This province has become well-known owing to its tin-fields. The bare mass of granite rock on the right is typical of the hills of Northern Nigeria*



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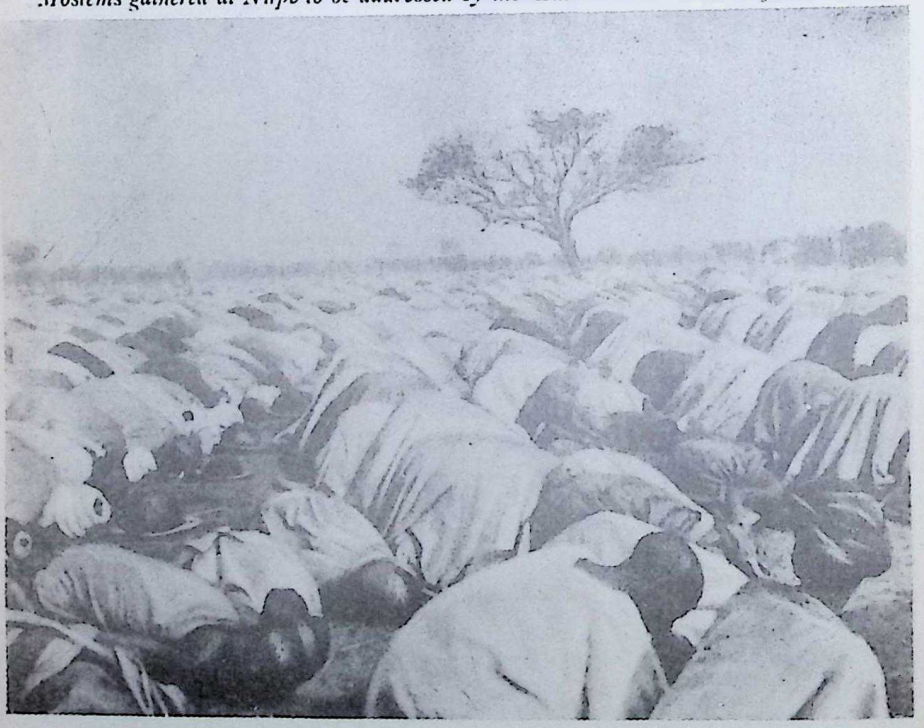
*Moslems gathered at Nupe to be addressed by the Emir at the "Salla" festival*



*At a given signal the whole vast crowd bows in prayer. These remarkable photographs were taken by Mr. H. S. Goldsmith when Resident of Nupe*



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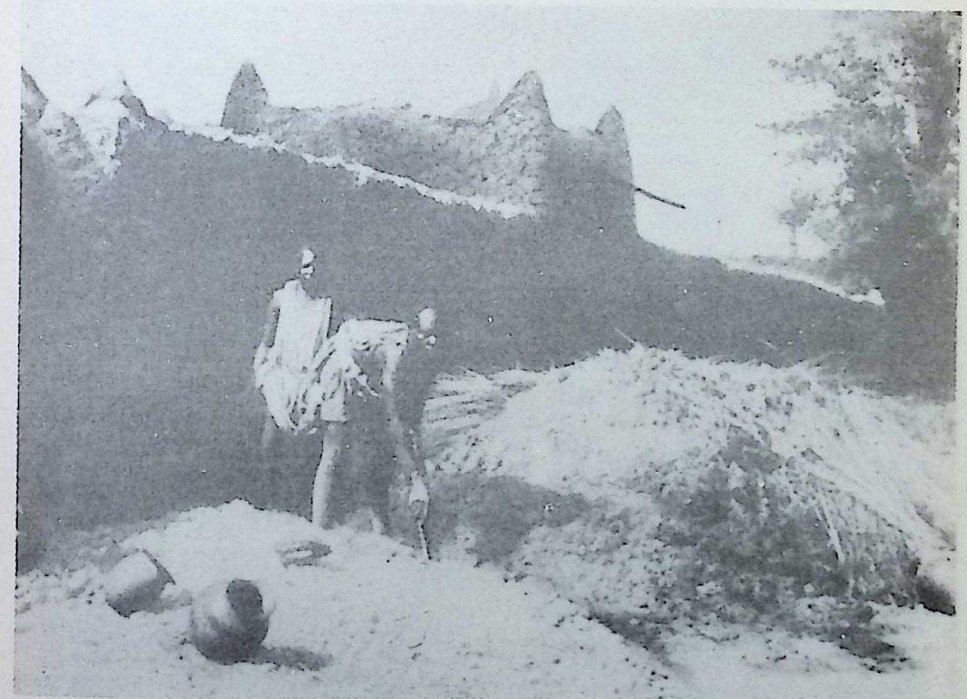
*Katamba serving as a waiting-room at the residence of the chief of Mokwa*



*Nigerian builders lay clay, puddled on the site, in blocks, leaving each course to dry before laying the next. As a result stagnant pools deface native towns*



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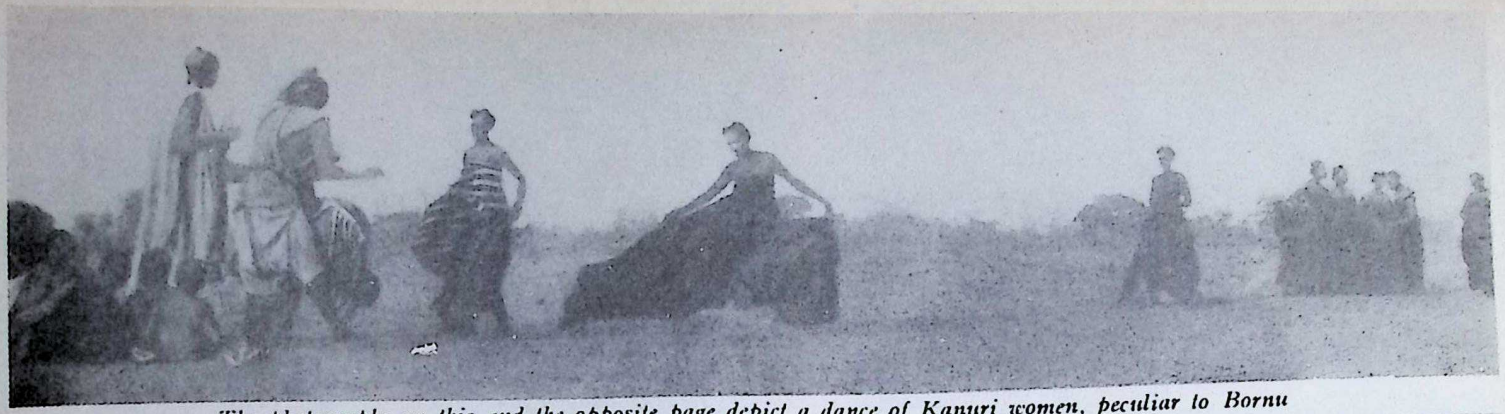
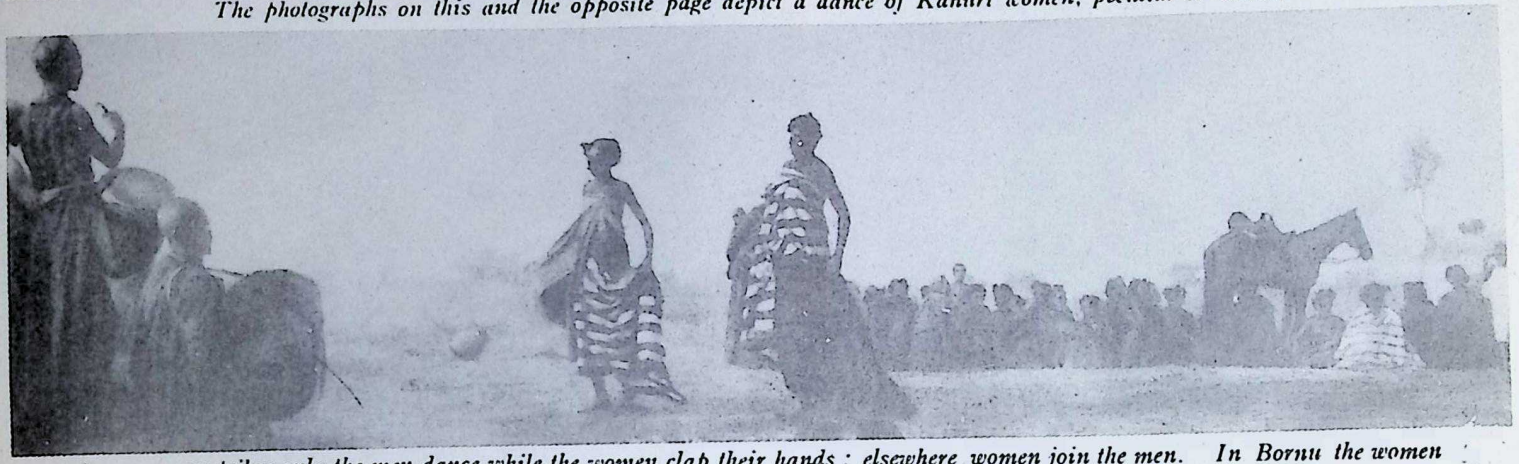


*The photographs on this and the opposite page depict a dance of Kanuri women, peculiar to Bornu*



*Among many tribes only the men dance while the women clap their hands ; elsewhere women join the men. In Bornu the women dance singly or in groups to the music of drums beaten by the men*

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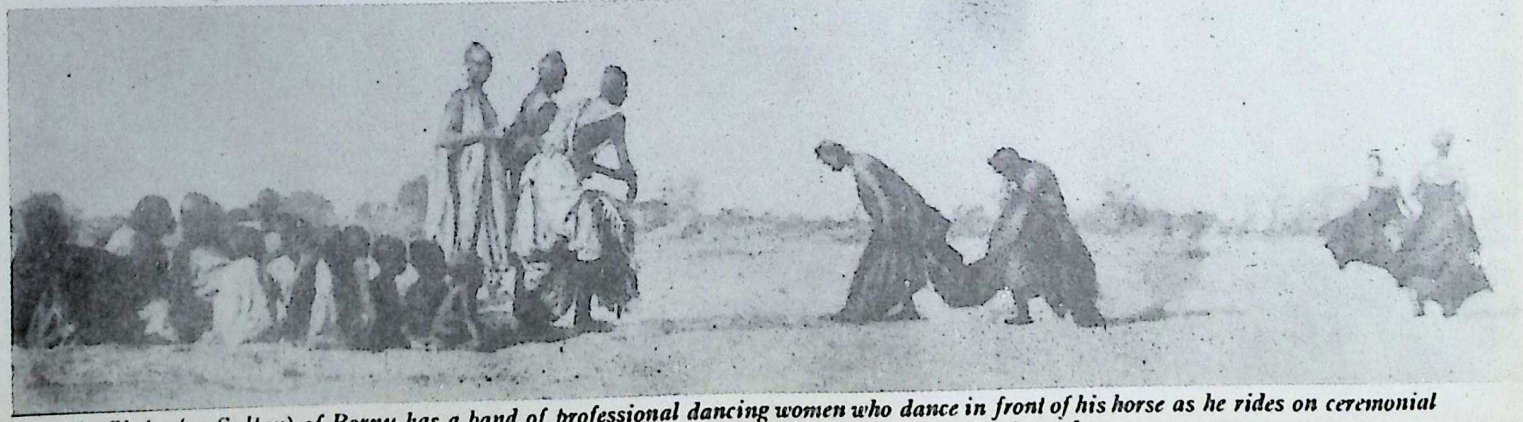
*Manipulation of flowing robes are, as the photographs show, a feature of these Bornu dances*



*The Shehu (or Sultan) of Bornu has a band of professional dancing women who dance in front of his horse as he rides on ceremonial occasions. They accompanied him to the great Kano Durbar of* 1913



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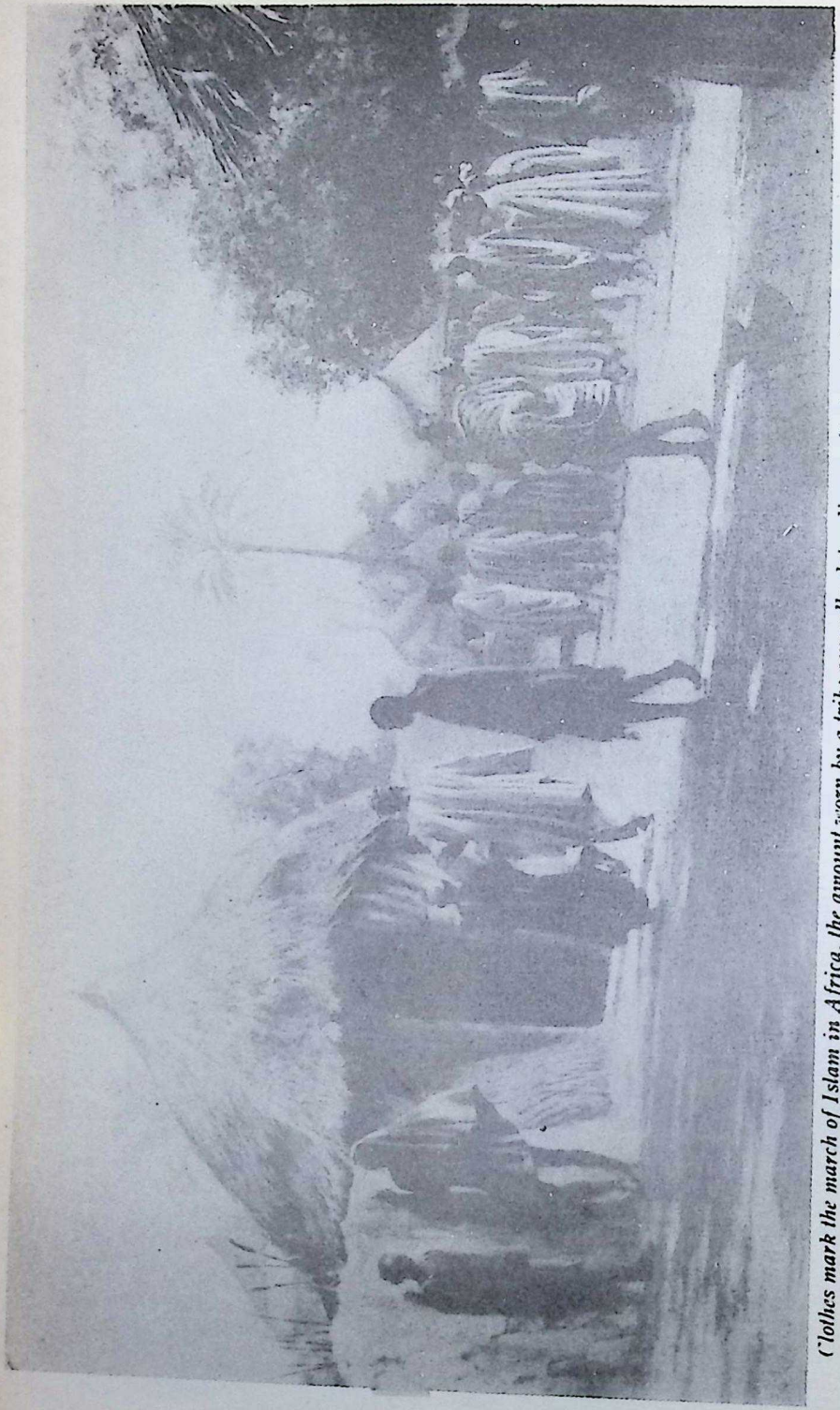

*Clothes mark the march of Islam in Africa, the amount worn by a tribe generally depending on its proximity to a Mahomedan centre or a trading-station, while the hill-top pagans go almost naked. Here at Nafada the robes of the Moslem are much in evidence*



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from Jibuti to the capital of Abyssinia at Addis Abbaba, which rises from the coast to an altitude of 8,000 ft. They are a very intelligent race, and those with whom I have personally had to do I found loyal, brave, and reliable. Their country is mostly desert and stony plains. It produces but little for European needs—hides, skins, and ghi (clarified butter) are among the principal exports. The population of British Somaliland is about 300,000.

Leaving the Nandi, the Turkana, the Suk, and other nomad tribes in the East, let us pass to West Africa. The pastorals are represented in Nigeria by the Fulani and the Shuwas. The latter are an exceptionally intelligent Arabic-speaking race, limited, so far as British territory is concerned, to Bornu and the Lake Chad region, but extending in greater numbers into the former German sphere of Cameroon, and into French territory.

The Fulani cannot be dismissed with so brief a description, for they have exercised in the past, and do to-day, exercise a very potent influence. Their origin is a matter of controversy with which I am not here concerned; probably they are of Berber stock. At the beginning of the last century a reformer named Othman dan Fodio raised the Standard of Islam, and conquered the greater part of what is now Northern Nigeria. The flag-bearers who commanded the various armies became practically independent emirs, acknowledging Sokoto as their religious head.

They formed the ruling caste, and are a very able and intelligent race, but the great blot on their government of the country was their addiction to slave-raiding. Great districts were thus depopulated, and, as so often happens in Asia and Africa, the misuse of power and the growth of luxury demoralised the rulers, and necessitated their overthrow by force when the British assumed control in 1903. The Fulani were, however, retained as rulers under the watchful control and guidance of British Residents. They have shown themselves worthy of the confidence I had in them. Their native courts,

**ADORNED FOR MARRIAGE**

**This is no dusky Malvolio with wand and cap of office, but a Nigerian maiden in her ornate, though scanty, wedding finery**

*Photo, Northcote Thomas*



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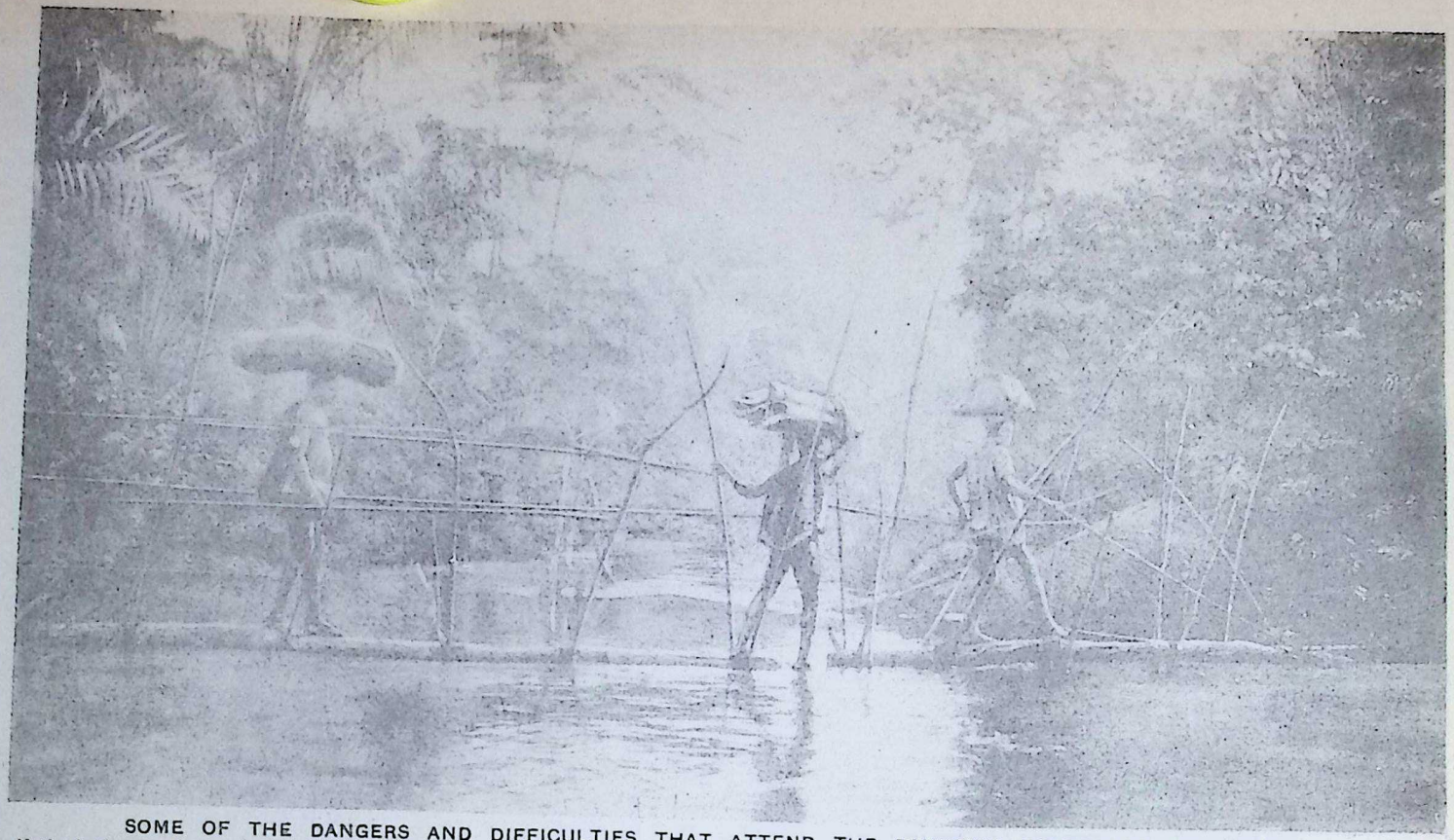

SOME OF THE DANGERS AND DIFFICULTIES THAT ATTEND THE PRIMITIVE PORTERAGE OF NIGERIA

Native bridges are the most temporary structures, at the mercy of each recurring flood. The " porters " stedfastly reject modern methods of porterage, and with strict conservatism follow the practice of their forefathers. Illustrative of this statement is the incident of the native who, presented with a wheelbarrow for the purpose of pushing his heavy load, was seen at a later period of the journey trudging along with wheelbarrow and load on his head

*Photo, Major Claud V. N. Percival*



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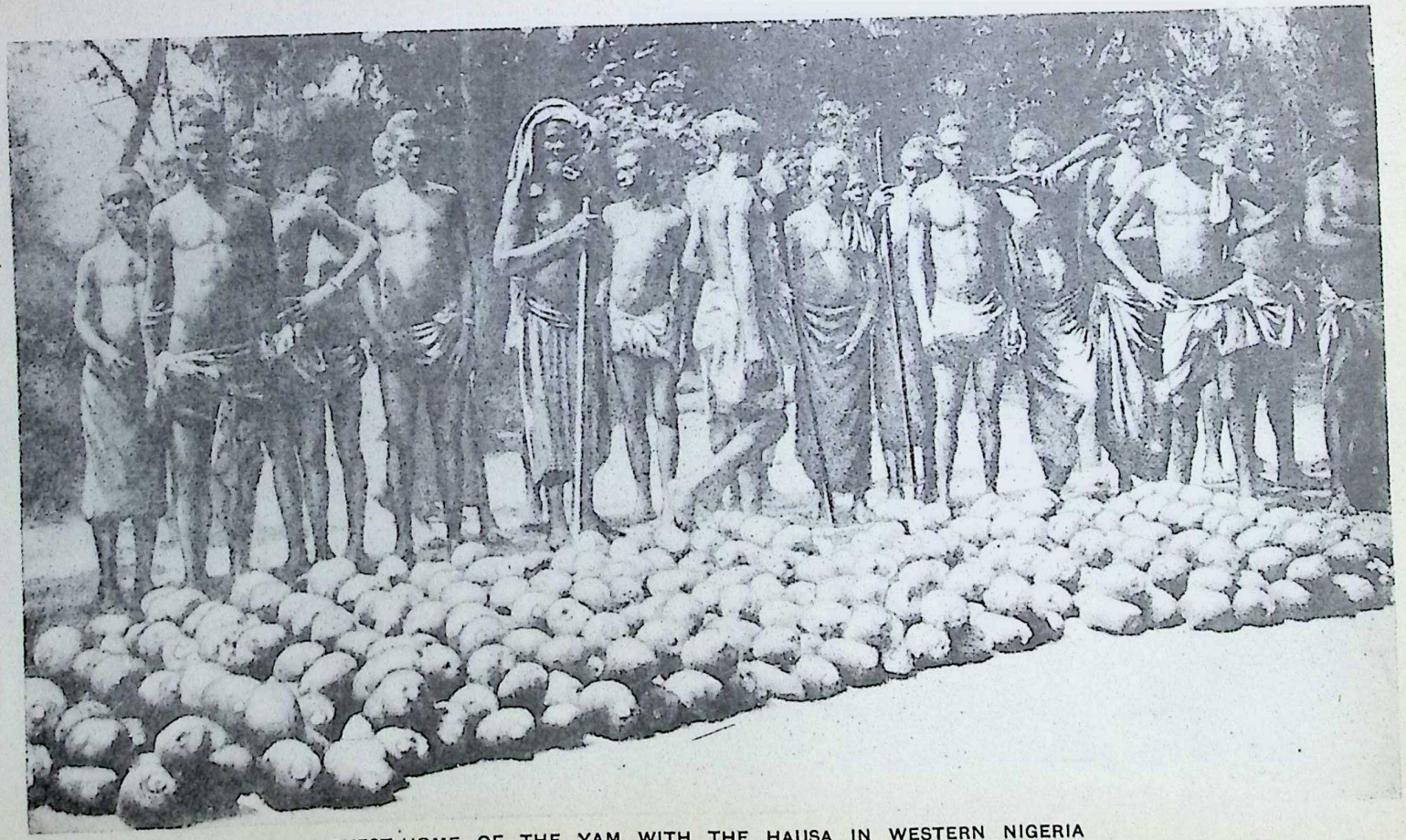

HARVEST-HOME OF THE YAM WITH THE HAUSA IN WESTERN NIGERIA

The yam is the potato of many African tribes, and is cultivated extensively for food. Like the potato, it is rich in starch, but contains an acrid principle, which, however, is dissipated in cooking. This most nourishing of tubers is peculiar to most tropical countries, and was first introduced into Africa from America. A yam festival is held annually among certain tribes and celebrated with much pomp and ceremony

*Photo, Major Claud V. N. Percival*



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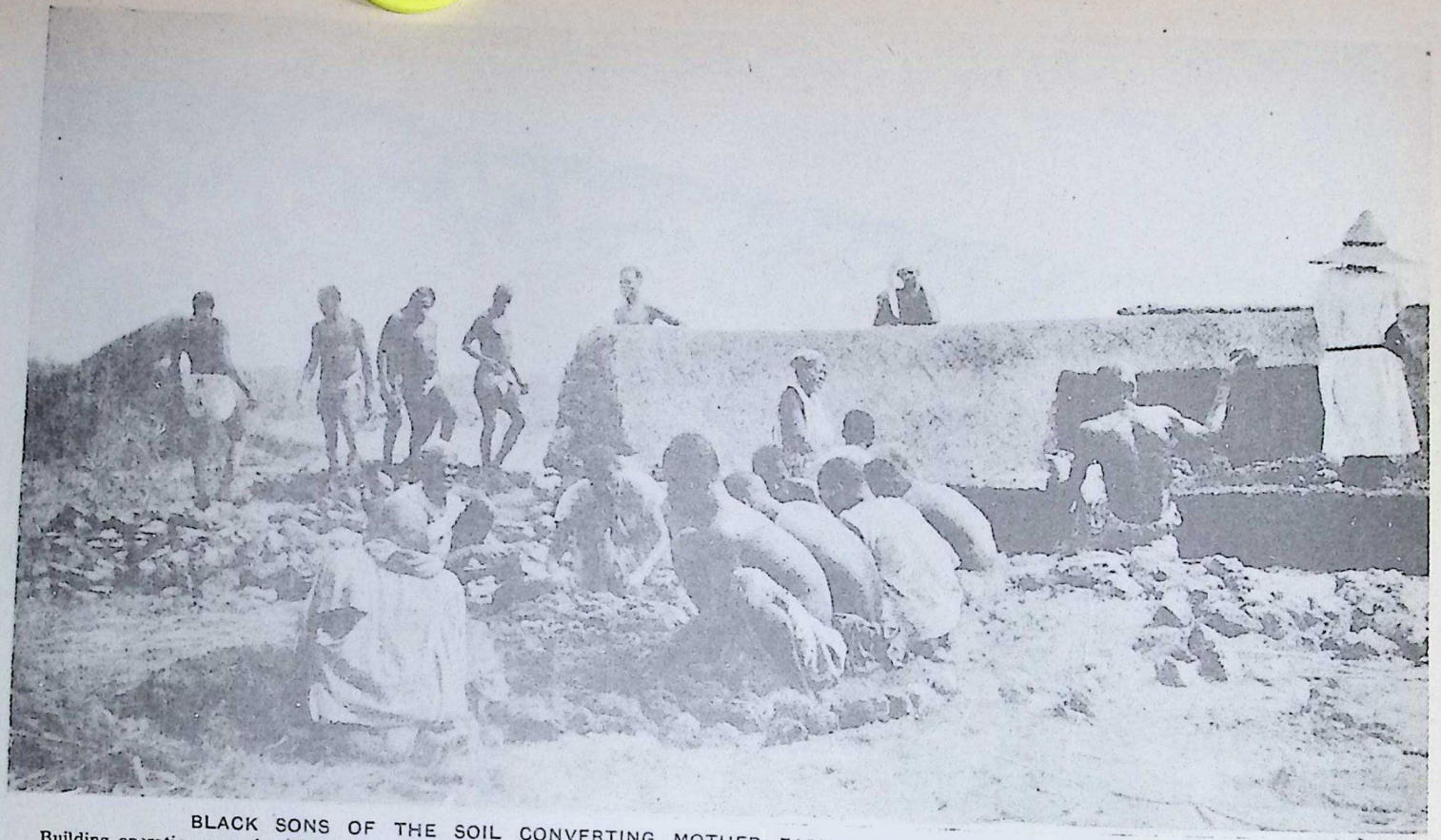

BLACK SONS OF THE SOIL CONVERTING MOTHER EARTH INTO WALLS FOR THEIR HOUSES

Building operations are simplified in West Africa by the fact that the necessary materials can always be found and manufactured on the spot. The red clay is dug out close by the site of the projected edifice, watered, and trampled into a wet, muddy mass to serve as mortar, while more of it is moulded by hand into balls, which are dried in the sun and used as bricks

*Photo, Captain F. W. Taylor*

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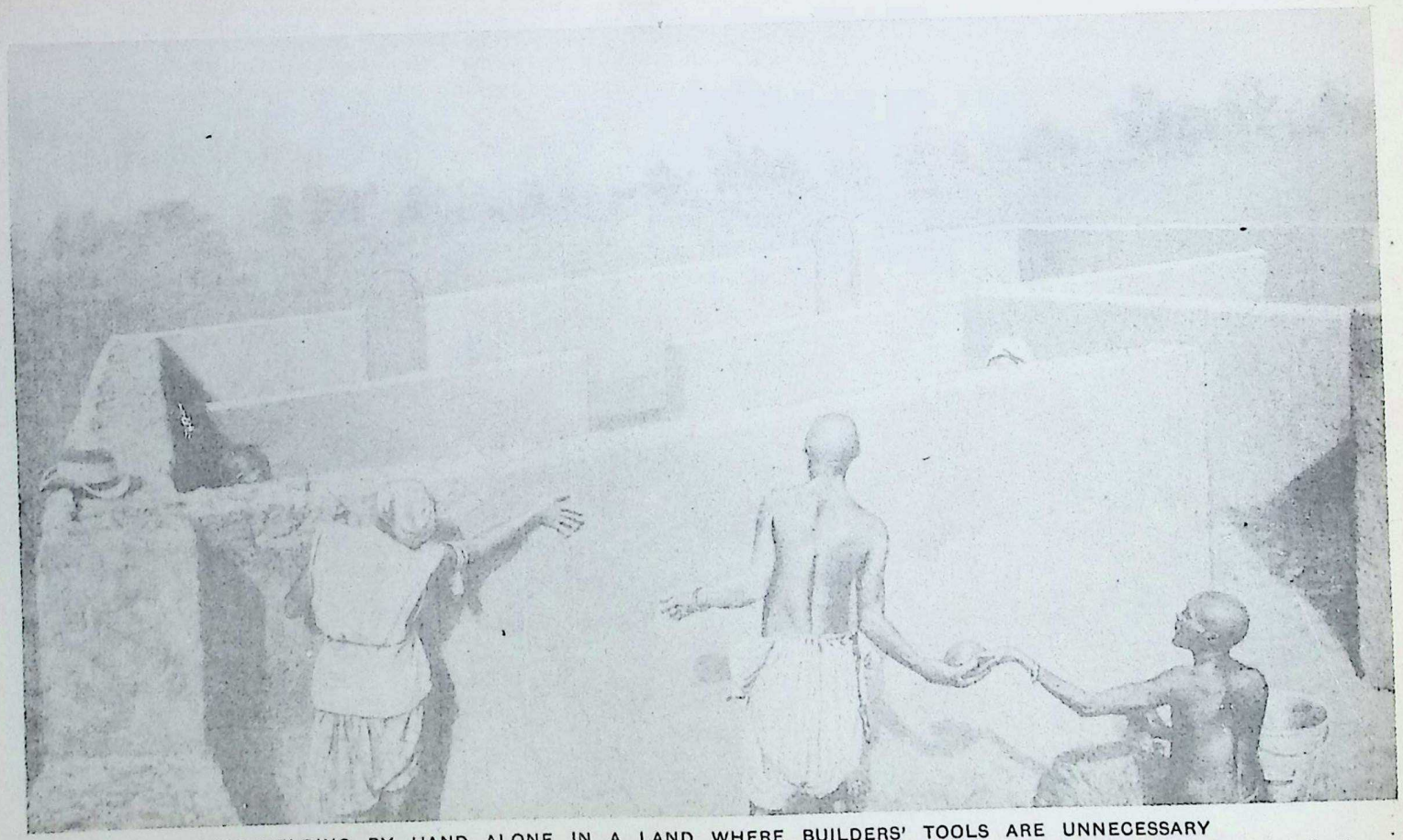

HOUSE-BUILDING BY HAND ALONE IN A LAND WHERE BUILDERS' TOOLS ARE UNNECESSARY

City walls and those enclosing a group of family huts taper from base to top, but the walls of the houses are the same thickness from foundation to root. Hands were made before tools, and the Nigerian does all the work, even to the surface plastering, by hand, and disdains the use of trowels, hods, or other Western apparatus. The native has a poor eye for straight lines, and rectangular buildings are the exception, typical huts being circular

*Photo, Captain F. W. Taylor*

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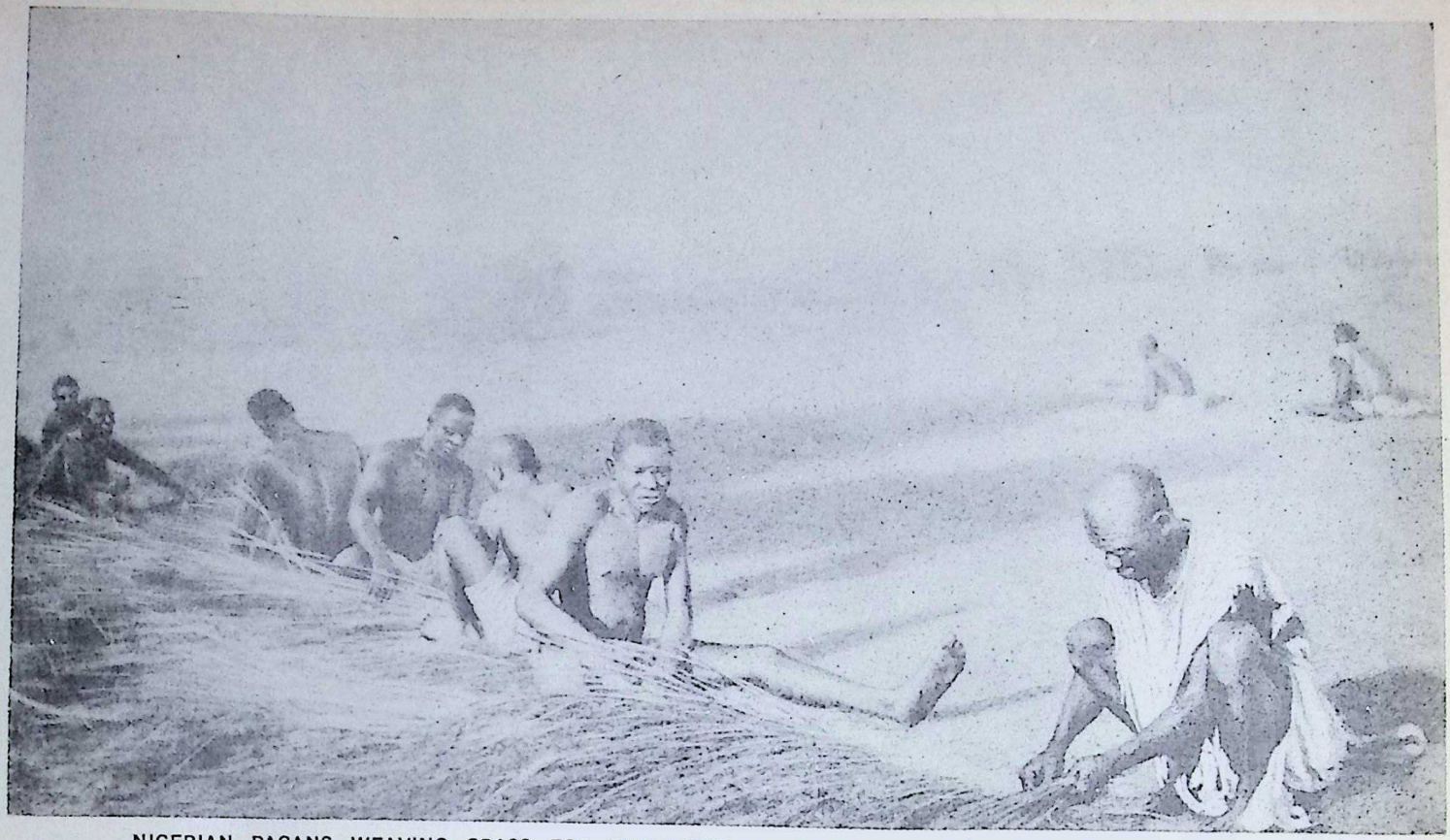

NIGERIAN PAGANS WEAVING GRASS FOR THATCHING, A CRAFT IN WHICH THE AFRICAN EXCELS

Throughout West Africa the vast majority of the houses are roofed with thatch, which, when well put on, gives good protection against both heat and rain. Long grass is cut and the stalks are woven together, much as the end of a mat is bound. Lengths so plaited together are then rolled into bundles and carried where required. This photograph shows a party of pagans weaving the grass stalks. A few hours later the house will be finished

*Photo, Captain F. W. Taylor*

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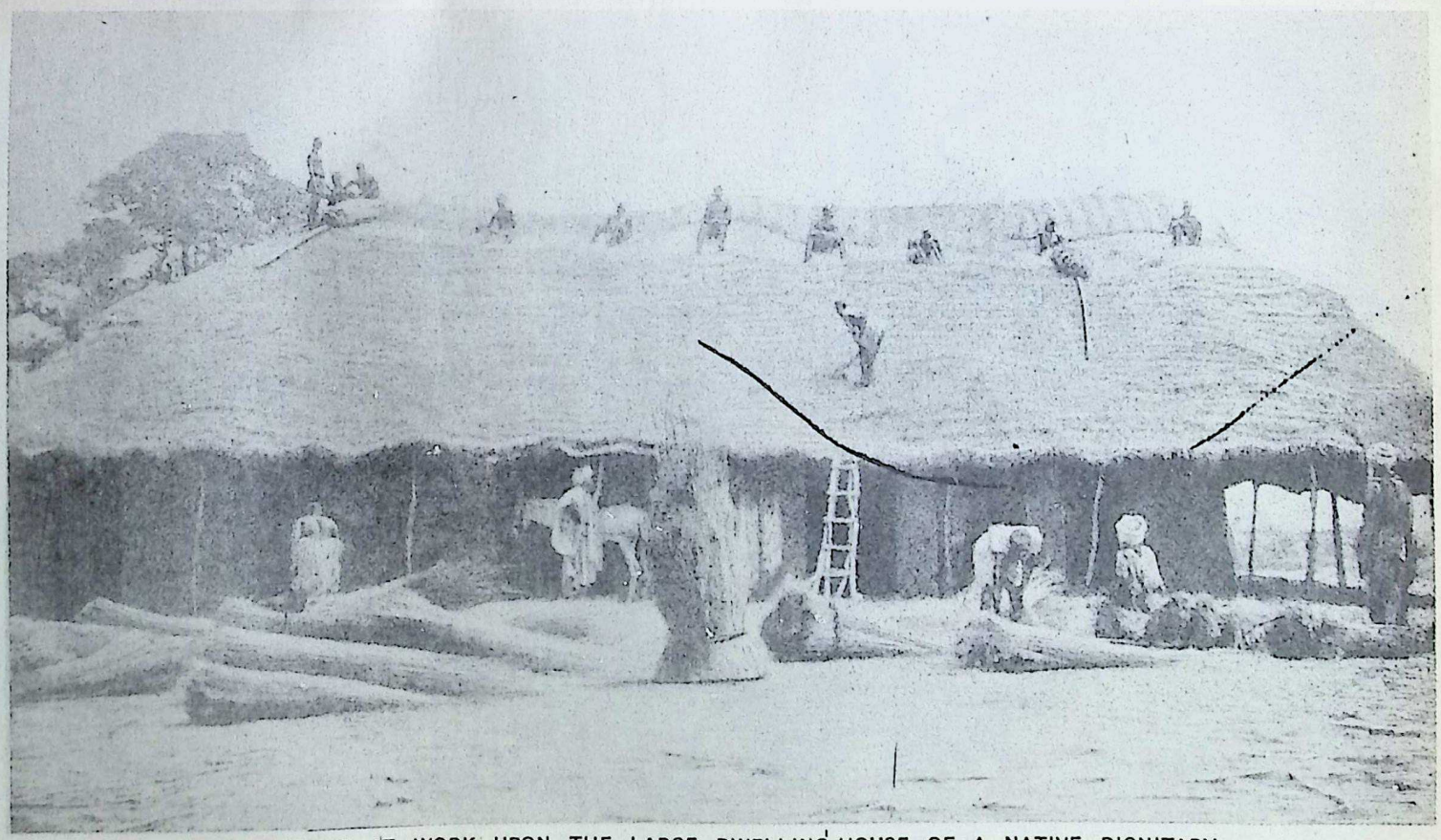

THATCHERS AT WORK UPON THE LARGE DWELLING-HOUSE OF A NATIVE DIGNITARY

Beginning at the eaves, the bundles of grass are lifted on to the framework of the roof, unrolled with the plaited stalks downwards, and pegged into position. Successive layers are thus bestowed, each overlapping the one below it until the ridge is reached, when clay is plastered to keep the roof water-tight. In circular huts the heads of the top bundles are tied together in a plume-like wisp

*Photo, Captain F. W. Taylor*

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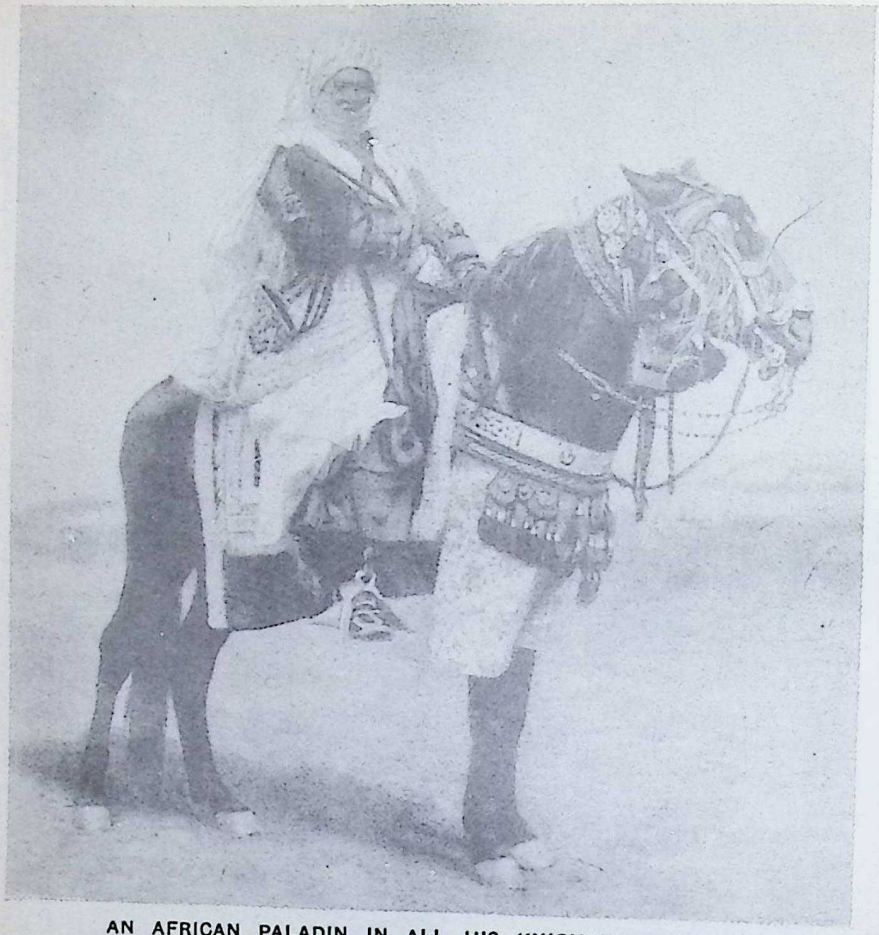

AN AFRICAN PALADIN IN ALL HIS KNIGHTLY PANOPLY

Cumbered with gear though he seems, there is a massive medieval dignity about the Shehu of Bornu when thus equipped he appears at the head of his bodyguard. His quilted robes are themselves protection against enemy blades, and, further, many Northern Nigerians wear coats of chain mail said, probably with truth, to have belonged to the Crusaders

presided over by cadis learned in Mahomedan law, administer justice impartially, and the emirs take great interest in the well-being and prosperity of their country. Some like Katsena, who recently visited England, have made good roads and use motor-cars. Others are interested in artesian-well boring, afforestation, and education. All were enthusiastically loyal during the war. They subscribed funds, raised recruits, and offered daily prayers in the mosques for the success of the British.

The bulk, however, of the Fulani retain their love of a nomad life as cattle-owners, and graze their herds at will and without molestation through the lands occupied by the agricultural Hausas. They are an intractable people who prefer to have as little as possible to do with Europeans, and have no need or desire for the products of civilization. The skins of their beasts serve them for clothing. They build no permanent villages, and have no use for soap.

We have glanced briefly at the peoples of Asiatic origin in the north, and at their half-breed descendants. There remains the negro race, which occupies the greater part of the centre and southern part of the continent. Even the negro type has no doubt, in past ages, become modified by the admixture of alien blood, and it is only in some



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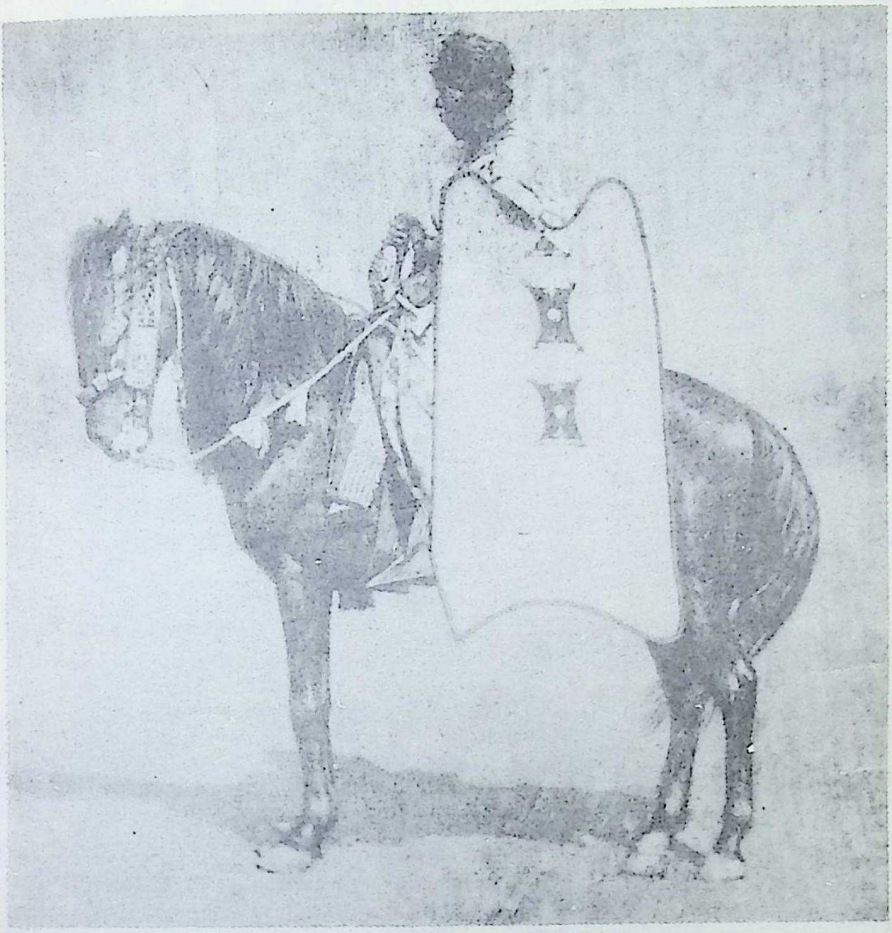

HORSE AND RIDER ARMED AGAINST MAGIC AND FOEMAN'S SPEAR

Sokoto cavalry carry large shields of oryx hide and tie charms to their reins. They provide a thrilling spectacle when they pay a corporate salute. Brandishing their weapons and shouting, they charge at full gallop towards the person complimented, and when within a few feet of him suddenly pull their horses up on their haunches by means of their severe bits

of the most inaccessible regions that we find the earlier and more archaic characteristics of the true negro, especially in the equatorial belt in West Africa. The dense forests of the Congo region, and the waterless desolation of the Kalahari desert in the south, shelter remnants of still earlier types, the pygmies in the former and the bushmen in the latter.

The pygmy of the Aruwimi forest has been described by so many writers that there is no need to recapitulate his general characteristics. He is a nomad of a different type from the pastorals. The dense forest is his habitat, and hunting is his occupation. There are other tribes in East Equatorial Africa who probably have the same origin and pursue the same mode of life, such as the Wanderobbo hunters and the Wasania.

My own experience of the pygmies is limited to two individuals, a man and a woman each about four feet high, given to me by the slave-trading Arabs of Manyema when I was on the edge of the great forest south of Ruwenzori. I thought at first that they were children and accepted them to ensure their freedom. The man was an athletic, well-built little fellow, and became the pet of my camp. He was nicknamed "Sedjian Kuru" (the giant), and was



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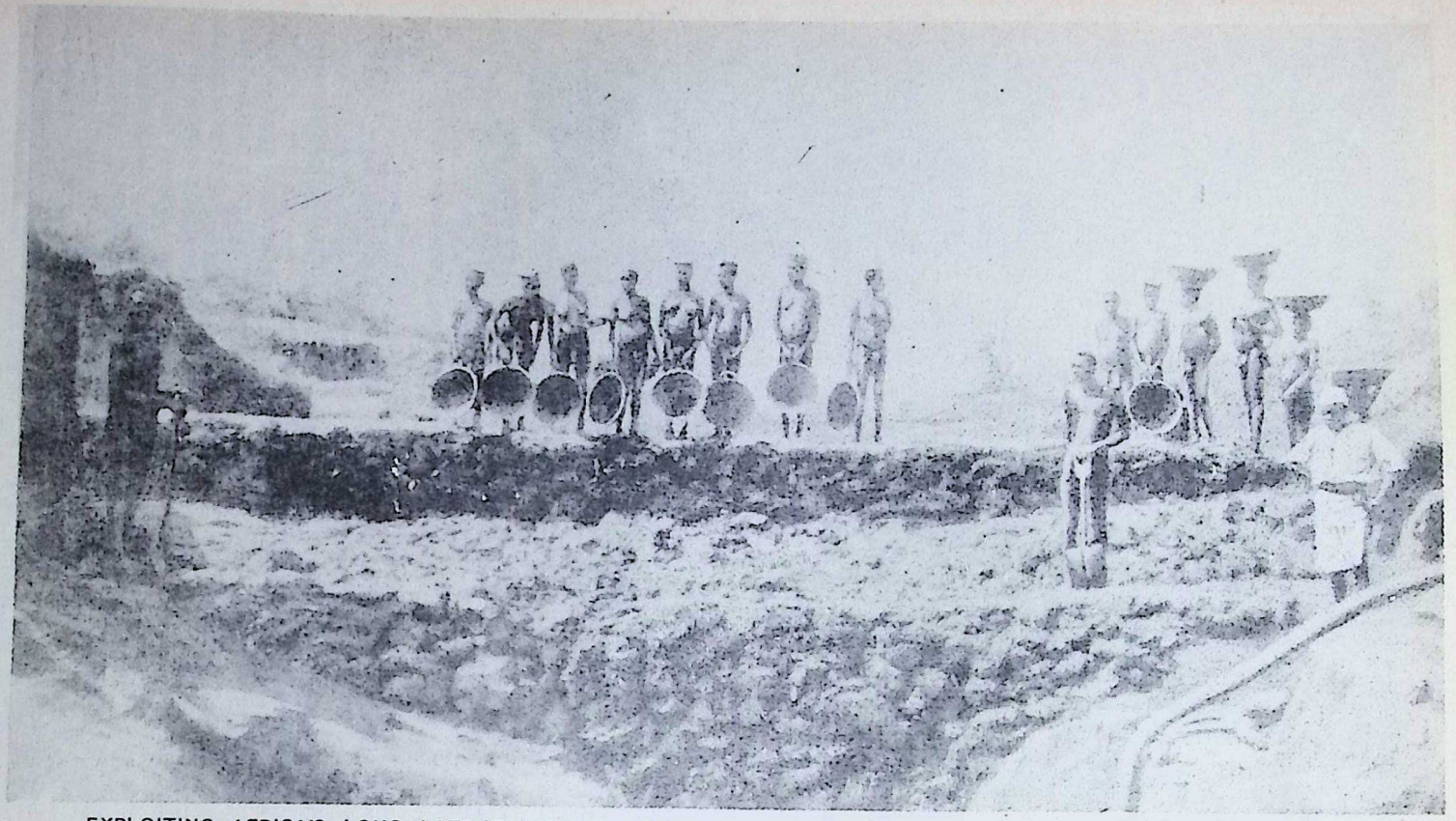

EXPLOITING AFRICA'S LONG LATENT WEALTH: PAGANS AT WORK IN A TIN-FIELD OF NORTHERN NIGERIA

Tin has been worked for centuries by the natives of Nigeria, but the output has been vastly increased since the native miners have been made accustomed to organized work, and particularly to the requirements of mining. Rich alluvial deposits of tin ore have been discovered, the principal tin-bearing area covering more than nine thousand square miles in the northern provinces, while there are deposits also in the southern provinces

*Photo, W. T. Boreham*

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THE BUILDING OF THE BOAT: WHAT A GOVERNMENT BOAT-YARD LOOKS LIKE FAR UP THE NIGER

Boat-building is a considerable occupation of the riverine population of Northern Nigeria, and with very primitive tools the natives construct dug-out canoes which, though lacking in grace, are eminently serviceable craft. They vary greatly in dimensions, from a foot wide, nine inches deep, and about ten feet in length, to heavy craft twenty-five feet long and four feet beam, much used for river transport

*Photo, Captain F. W. Taylor*

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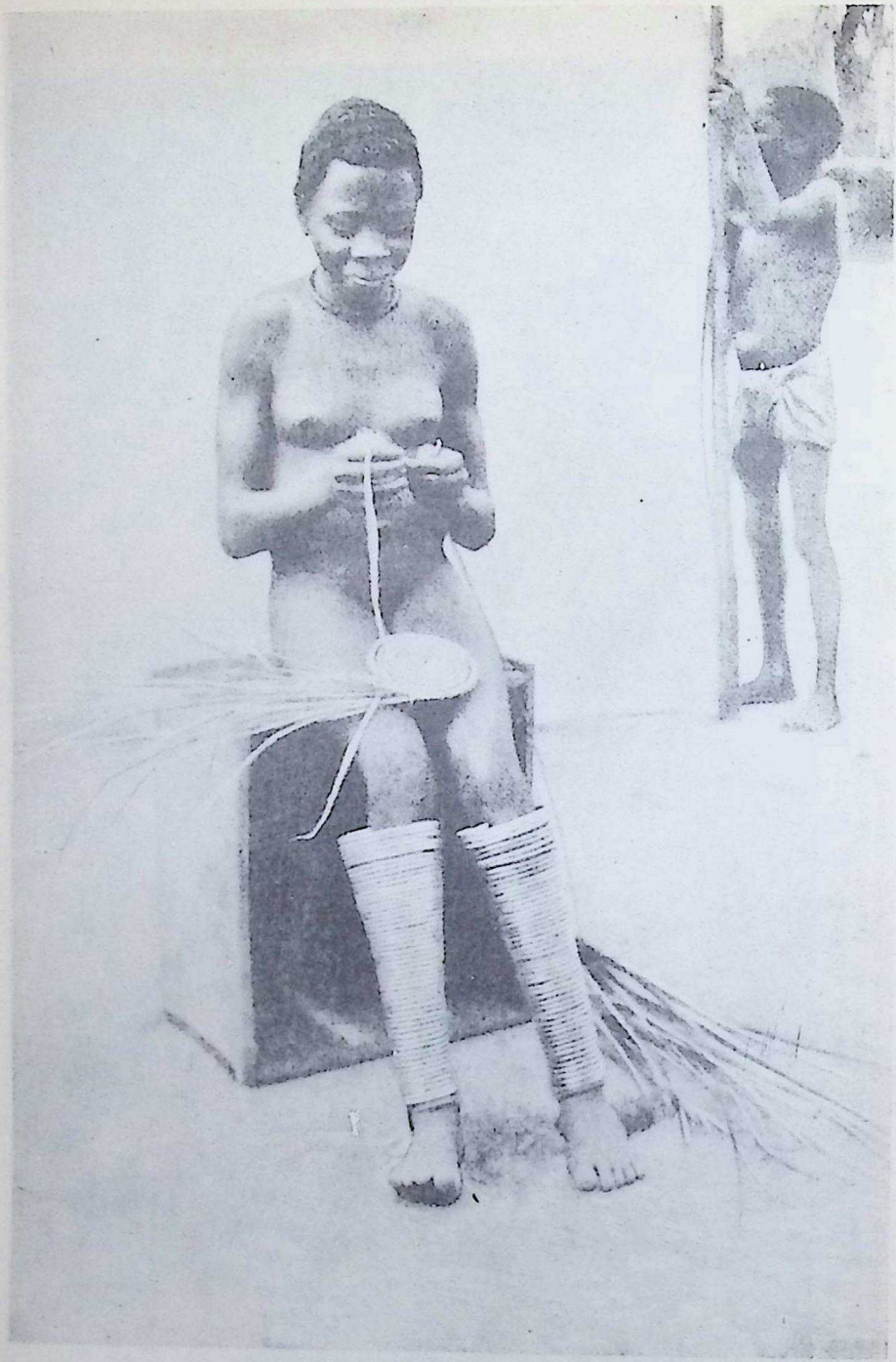

PLAITED MATS WHILE YOU WAIT

On such an improvised seat she will sit by the hour, her skilful fingers moving with great rapidity. It is doubtful whether she can walk with the same ease of movement, for the coiled brass rods that encase her legs weigh about fifteen pounds. The plaiting of mats is an important industry in Nigerian villages, and slips of the young shoots of palms or of reeds are gathered for this purpose

*Photo, Northcote Thomas*



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**ESA VILLAGE BEAUTY DISPLAYS HOME INDUSTRY**

The hairdresser will not trouble this young girl for months or even years; once the hair has been built up into the required fashion it remains undisturbed. Her apron is worthy of attention, the cloth being home-grown and home-spun, and dyed either with indigo or with a magenta dye. The tattoo mark on her forehead indicates that she has been present at a sacrifice or similar rite.

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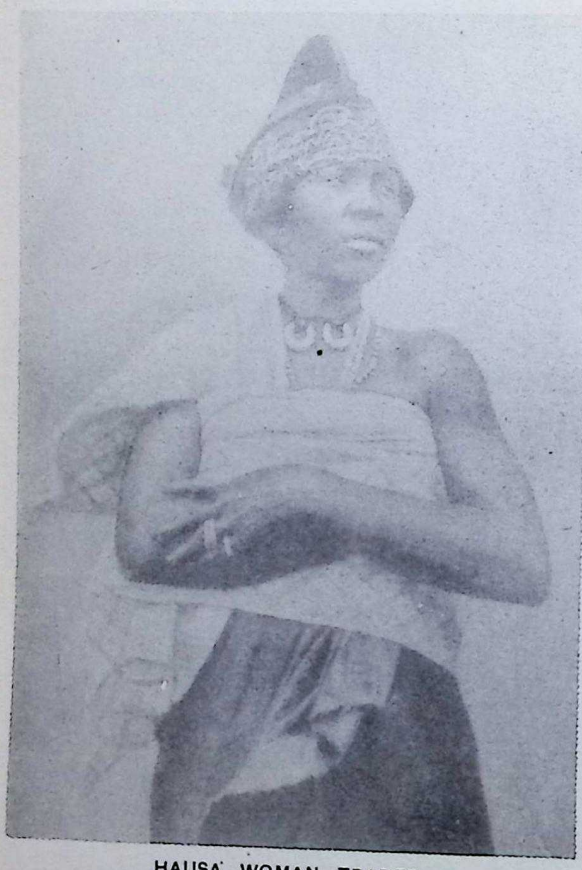
chiefly noted for his fleetness of foot and impulsive temper. He had a diminutive bow with poisoned arrows, which I had to confiscate lest he shoot a man in sudden ill-temper.

The bushman is a very different type. Those I have seen in the Kalahari seemed hardly to belong to the human race. Their language, which is a succession of clicks, sounds like the chattering of monkeys. They live by hunting, and it is said that they have an extraordinary faculty of water divination, and can suck it up through hollow reed-stems. They know every cupful of water contained in the hollow trunk of a baobab-tree, and in the absence of any of these sources of supply they obtain, like the game, sufficient moisture to maintain life from a particular species of gourd which grows freely in the desert.

Coming now to the race most typical of Africa, it may, I think, be said that the most representative negro type of to-day is to be found in the great Bantu family, exemplified throughout the central and southern parts of the continent from the Waganda (of Uganda) on the Equator to the Bechuana and Zulus in the south.

The negro is powerfully and well built. Accustomed through long centuries to carry loads on his head, his capacity and his physical endurance in this respect cannot be rivalled by the most powerful white man, though it is, perhaps, even surpassed by the Himalayan coolie (who carries on his back with a band round his forehead), and by the Chinese men and women labourers who carry loads slung on a pole on the shoulder which I have seen a strong Englishman unable to raise from the ground. The African, in his own natural surroundings, has many attractive traits, and it is remarkable that those who have had to deal with him, especially those who have learnt his language and know him thoroughly, speak in terms of affection and praise of his courage, devotion, and fidelity. Though he holds life very lightly he is not naturally cruel, and is free from many of the bestial vices which degrade the East. He has a sense of humour and a strong sporting instinct which appeals to the Englishman. He is passionately devoted to music, and excels in



HAUSA WOMAN TRADER

The silken clothes and silver rings are obtained with the money she has earned by peddling goods. Only wives of lower-class men trade in this fashion, but it does not follow that the husband can lead a lazy life. He, too, must work and pay towards the housekeeping

*Photo, J. R. Raphael*



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**MUSIC MAKERS OF BORNU, YOLA PROVINCE**

A vagrant negro and his drummer accompanist know well the music that can charm and s[o] fellow-tribesmen to whom they are playing while they work. The instruments are gene[rally] manufactured by the musicians themselves. The embroidered leather satchel hardly goes with th[e] rough homespun toga, but the Hausas are wonderfully skilled in leather work

*Photo, Captain F. W. Taylor*



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oratory. He is naturally generous, and devoid of meanness.

Individuals who have had the advantage of education have shown considerable ability, especially in those professions—law and theology—which give scope for oratorical powers. The African has not the same sensibility to pain, whether physical or mental, as the more highly-strung races, and he is singularly devoid of that greatest of causes of human suffering—apprehension.

One could give innumerable instances of the African's indifference to pain. When I brought the Sudanese soldiery, abandoned by Emir Pasha on his "relief" by Stanley, from the Albert Lake to Uganda and Unyoro, our camp of some 9,000 souls covered a great area. A Sudanese native officer had climbed a high ant-hill to direct his section as to the place where they should plant their bivouacs for the night. He slipped and fell, fracturing his leg. Beckoning to a passer-by, he was hoisted on his shoulders and carried off to the doctor's tent, the broken limb dangling while he lit a cigarette.

On another occasion two men came for treatment with large, festering ulcers on their ankles, caused by neglected sores from poisonous thorns. On each I placed a pad of cotton-wool soaked in a solution of blue-stone. One was a Persian, the other a negro. Presently the Persian exhibited such signs of agony and distress that I was much alarmed. Meanwhile, the African had fallen asleep!

His grief, arising from mental causes, appears to be equally transitory, and looking at the horrors of the slave trade to which he has been subjected for so many centuries, when wife or child were killed or outraged, or torn from him by

A JU-JU IN ITS SANCTUARY PROTECTS AN ABBAM CHIEF

His ju-ju is a highly reverenced possession of almost every native. Very commonly it is made of wood, painted with coloured mud, and fashioned to represent the human form in which the abiding spirit was once incarnate. It is placed in a kind of decorated shrine, set outside the home for spiritual protection. The chief ornamentation of this one is achieved with trade tin dishes

*Photo, Major Claud V. N. Percival*



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NATIVE METHOD OF FISH-CATCHING ON A NIGERIAN RIVER

On the great Nigerian rivers the natives are expert watermen and fishermen. The cone-shaped net here shown being lowered into the water is in common use along the Benue river. It is effective in securing food, the only aspect in which the art of fishing appeals to the native mind

the raiders, it is merciful that his temperament is such as I have described. In these respects he resembles a child.

As the appliances of civilization extend it becomes possible to deal with offences—especially theft—in properly constituted courts, and to award punishments approved by civilized nations, such as imprisonment; but in the pioneer days of British administration, when no judicial officers or courts or prisons existed, the leader of an expedition into the interior had to be his own judge and to adopt such methods to preserve order and discipline and to protect the property and the crops of the people through whose country he was passing as he could devise.

Corporal punishment, though recognized and common among African tribes, is distasteful to a British officer, but the sensitiveness of the African to ridicule affords a method at once effective and humane. One of the constant troubles in managing an expedition composed of men of many different tribes is the outbreak of petty quarrels often arising from the most trivial cause imaginable. The personal dispute flares up in a few minutes into a tribal quarrel, and the uproar made by the gesticulating, yelling opponents is so infectious that unless prompt measures are taken the whole camp may presently be divided into warring factions.

I recollect such an occasion when I



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first resorted to the method I have described, which I later found invaluable. Two men were fighting, and the bystanders were rapidly beginning to take sides. Parting them by force, I made the men form a ring, and ordered the combatants to begin afresh in proper style, and not by seizing the

THREE SCORE YEARS AND TEN
The hoary age is not the most attractive age in the negro world. Weary and decrepit, he looks willing to lay down his burden of years

wool of each other's head, while I restrained their respective partisans from interfering. The spectators roared with delight, and the combatants sheepishly declined to fight. "In that case," I said, "you must walk up and down the camp arm-in-arm with loads on your heads." They did so for half an hour, to the immense amusement of the camp and their own utter discomfiture.

Such an incident seems too trivial to relate, but it is perhaps an illustration which throws light on a matter of far greater importance than a camp quarrel, or methods of camp discipline. The readiness of the educated negro to ascribe to colour prejudice, or to British arrogance, actions which were prompted by no thought of offence, is largely due to this intolerance of ridicule and resentment of caricature, at which an Englishman would only laugh.

The stereotyped presentment of the negro in the comic press as a man with a large mouth, gigantic ears, and a grin which supplies the place of a nose—a relic of the old slavery days—has done much to retard mutual good will between the European and the African, and to account for the bitter tone of self-assertion so often adopted by negro writers. For the African has more than his fair share of personal vanity.

VICTIM OF DESERT GLARE
Ophthalmia is very prevalent among the poorer-class natives of Northern Nigeria, who are compelled to expose themselves to the blinding dust of the desert and to the excessive glare of the sun
*Photos, N. W. Thomas*

The negro does not, as a rule, nurse a grievance or plan schemes of retaliation and revenge. He is quick to forget and forgive, to imitate and not to envy, to remember a kindness rather than an insult or a wrong. Such are the people as I have known them, attractive in their childlike qualities when unspoiled



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FASHIONABLE HEADDRESSES OF YOUNG NIGERIAN BELLES

The frizzly or woolly haired negress can arrange her coiffure in most elaborate designs. With certain tribes the hair is allowed to grow to considerable length, and then twisted and plaited tightly so that coils are formed all over the head, and these, fastened with skilful manipulation to the short hair, present a most decorative appearance. In some cases an array of topknots gives the finishing touch to a seemingly embroidered peruke. Hausa women have a large share of personal vanity

*Photos, Northcote Thomas and J. R. Raphael*



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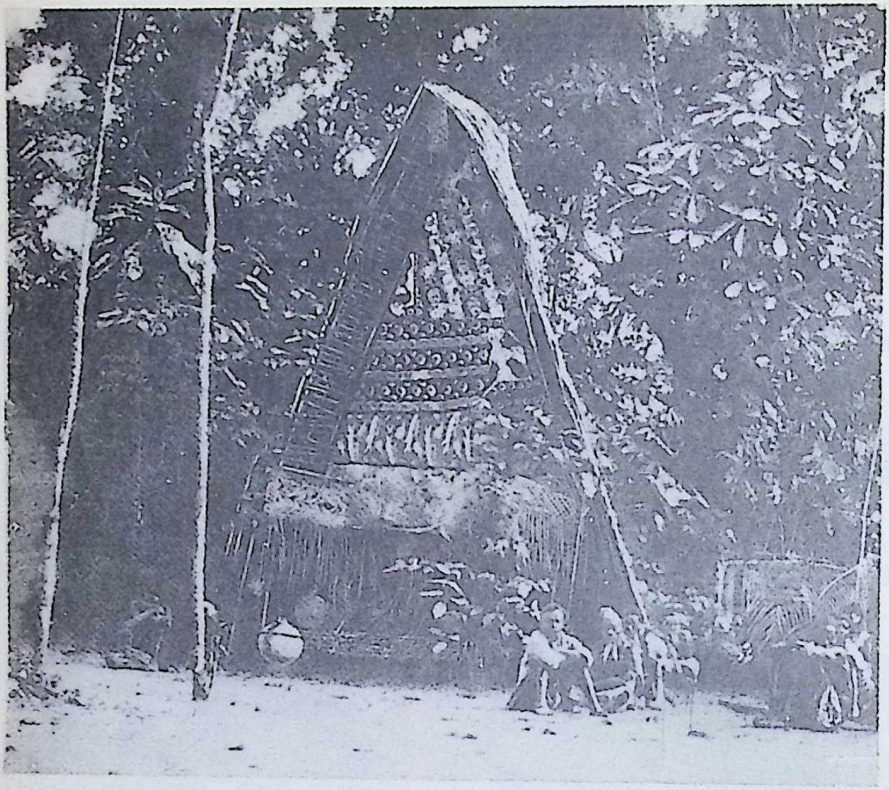

BUSHMEN, QUICK AND DEAD, AT A SHRINE NEAR AKABE

Although the Obibios—absolute bushmen—usually hide their houses in dense thickets, they erect their tombs in open clearings. Often of very considerable height, and roofed with palm-leaves, the tombs are decorated in colours, and contain a strange assortment of articles—earthern waterpots, carved or painted gourds, crockery, advertisement posters, and even gin bottles

*Photo, Major Claud V. N. Percival*

by imitating customs and methods which do not suit them or their environment.

A word as to their country. British Tropical Africa presents great contrasts. In the Sudan and the northern part of Kenya around Lake Rudolf, as also in the Kalahari in the south, you will find true desert conditions. The Harmattan wind, which blows more or less continuously in the west, fills the atmosphere so thickly with impalpable dust that at times objects only a few hundred yards distant cannot be distinguished. It blows from the north-east across the desert sands, and is so excessively dry that the covers of books curl up. The cold produced by evaporation at night is so great that there is even occasional frost in the vicinity of Lake Chad on the borders of the Sahara.

To these conditions the moist heat and heavy rainfall of the equatorial zone offer the greatest possible contrast. At Geidam, near the northern frontier of Nigeria, the rainfall in 1919 was only fifteen inches, while at Forcados, on the coast, only about seven and a half degrees (about 500 miles) to the south of it, the register was 160 inches. These are about average records. The luxuriant vegetation and heavy forest which are typical of the moist zones are absent in the dry regions in the north ; while the latter afford great grazing grounds for cattle, flocks, and game which cannot live in the grassless forests and tangled undergrowth of the equatorial belt.

These contrasts of climate, with their concomitant influence on animal and vegetable life, are again varied by altitude. In the east the climate of the equatorial zone is so modified by its height above the sea that it is suitable for Europeans, with a reasonable and



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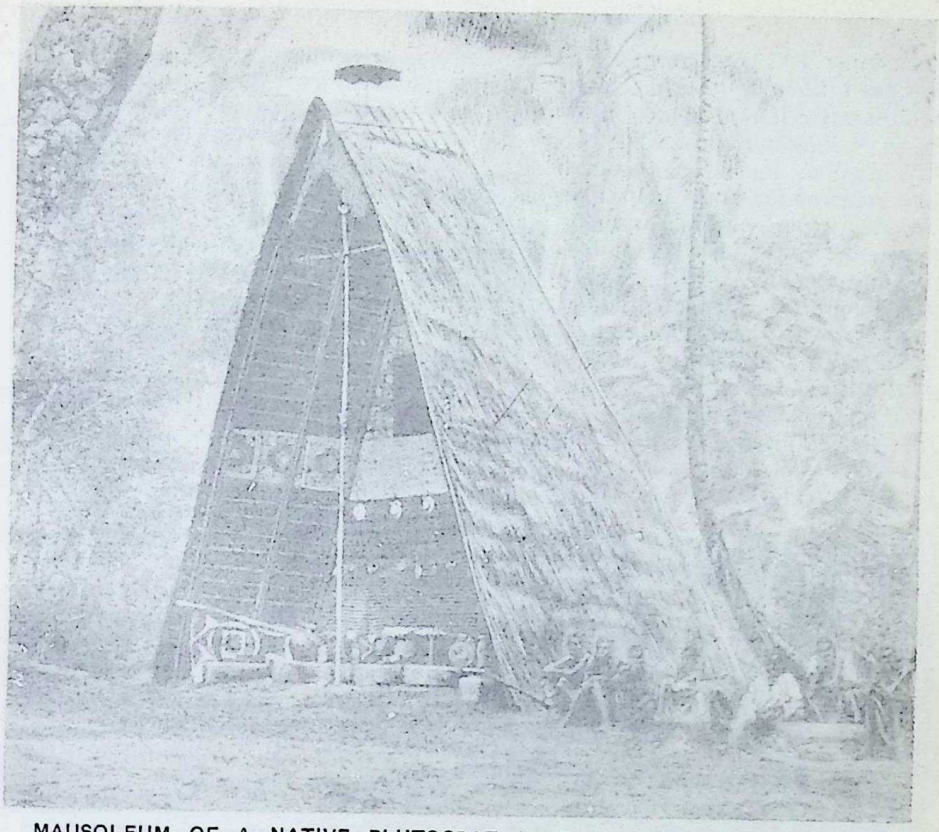

MAUSOLEUM OF A NATIVE PLUTOCRAT IN THE WEST AFRICAN BUSH

Worldly wealth is symbolised by the black umbrella fixed open on the top of this tomb, at Ibiabon, in Obibio, and the material prosperity of its occupant while he was in this life is indicated by the generous provision of utensils for his requirements in the spirit world. Over the tomb of a departed warrior the Obibios place skulls

*Photo, Major Claud V. N. Percival*

not excessive rainfall. The Great Lakes again introduce a new element of climatic variation. Lake Victoria is little less in area than the whole of Ireland, and lies at an altitude of over 3,000 feet, bisected by the Equator. Albert, Albert Edward, and Chioga form additional reservoirs of water from the melting snows of Ruwenzori and the thousand streams from the uplands of East Africa. From these wonderful storages flows the Nile, fed by further tributaries from the mountains of Abyssinia, and from Darfur in the west. With these perennial sources of supply it is able to traverse the arid desert on its way to Egypt and the sea, in spite of the enormous evaporation caused by the heat of the tropical sun and the parching winds of the deserts. The Niger and the Congo in the west, and the Zambesi, with its wonderful falls, more than twice the depth of Niagara, in the south, are the chief rivers of Africa. There are three great isolated mountains with eternal snow caps — Kilima - Njaro, Kenya, and Ruwenzori, the next in altitude being the Cameroon Mountains in West Africa. All are situated within five degrees of the Equator. The lower slopes and surrounding valleys of these mountains boast, as might be expected, a rich volcanic soil. The Germans established European-owned plantations of rubber, cocoa, bananas, and other products on the slopes of both Kilima-Njaro and the Cameroon Mountains, on which enormous sums of money were spent, and much thorough scientific work done ; but their system of forced native labour produced constant friction and



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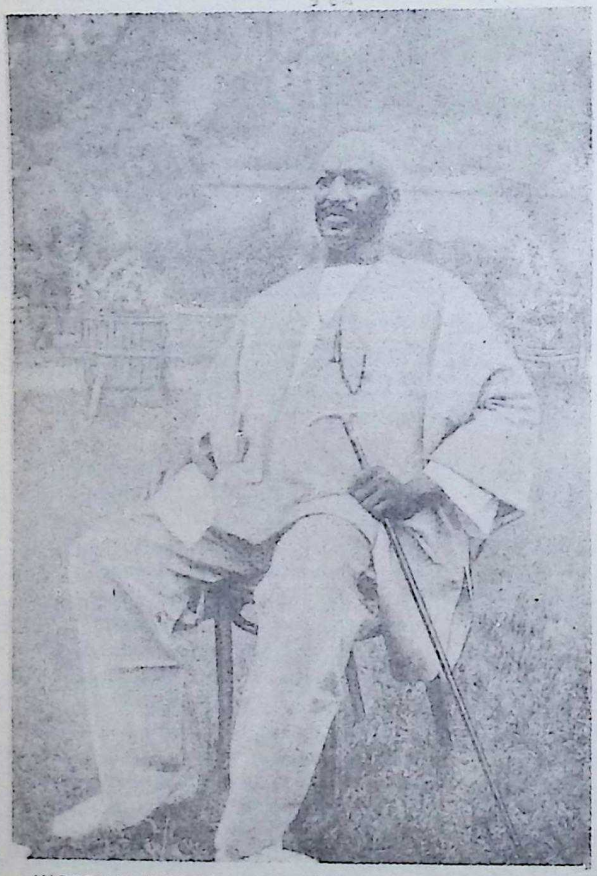
difficulties. The home life of the African has been often depicted as one of lazy indolence, the stalwart man being content to lie basking in the sun while his wives and children did all the manual labour and prepared the food. The actual scene in an African village is usually very different. So soon as the sun has dried the dew, the cattle are herded out to the grazing grounds and watched all day by the boys. If there should be any danger from raiders, stalwart youths, armed with their spears, would be present, too.

If the village is mainly agricultural, the task of hoeing the fields, planting and reaping according to season, afford a very strenuous day's work, in which the older women assist. If again the community lives by collecting palm and other produce in the forest, the work is no less heavy. The able-bodied men climb the trees and cut off the great bunches which contain the small scarlet fruit among a heavy, heart-shaped mass of fibrous material. These heavy bunches must be conveyed to the village, the fruit picked out, and the oil from the pulp extracted by boiling. Each kernel must then be cracked by hand between two stones.

This is the work of the women and children. The latter, generally nude (as in many tribes their parents are also), have to take their share in the day's work almost as soon as they can walk. You may see them happy and laughing, carrying back a small vessel of water from the well or stream which supplies the village, or collecting sticks for the fire, or helping to gather the cotton from the bursting bolls in the fields.



NIGERIAN DOCTOR SUPPORTS NIGERIAN CUSTOMS
Dr. Sapara, of Lagos, qualified for his profession in England. He advocates African dress for the natives, and in his own costume compromises between the unhealthy, tight-fitting garments of the West and the loose-flowing robes of the East
*Photo, Mrs. J. H. Harris*

The village industries may consist of weaving cloth, or dyeing it in evil-smelling pits filled with the leaves of the indigo plant, or again of smithy work, fashioning hoes or spear-heads, or of plaiting mats from slips of the tender shoots of the palm or of reeds. In Uganda in former days you would see them hammering out a piece of fig-bark with a ribbed mallet, till it produced the deep red, serviceable bark-cloth which formed the national dress.

There are, of course, many other native industries, each (except perhaps weaving) peculiar to its special village, where the craft has been handed down from generation to generation. In one it



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may be that earthenware pots of all sizes for water are manufactured from a neighbouring deposit of good clay; in another smelting from a vein of iron-ore in the vicinity; in another the preparation and tanning of hides and goat-skins; in another basket-work, and so on.

The period after the harvest is the holiday time of the year. Among some pagan tribes this is spent in brewing beer from the surplus grain, and in drunken orgies in which it is reported that the women and even small children participate. Many, however, now go afield to offer their labour to Europeans at this season for wages, or to earn money by a little trading on their account; or by "calabashing" (washing for tin-ore) at the tin mines. Where there is a small tax to pay this is the season to earn it in cash, and be free from all levies for the rest of the year.

But life in an African village in the days before the Pax Britannica was no idyll of peace and plenty like a picnic on a summer's day in England. Among the independent pagans the villager, unless he had the good fortune to belong to the dominant tribe, lived in constant fear of a raid by a powerful neighbour or from the ruthless slave-hunter. The attack would probably be delivered at the first streak of dawn while the unsuspecting village was still asleep. Those who attempted to defend themselves would be shot down or speared, the younger women and children captured, the older left to die of starvation. Sometimes the half-breed Arab slavers from the east coast perpetrated barbarous cruelties for the mere love of witnessing suffering, as when they drove the Wankondi at Karongas on Lake

GIRLS OF THE GREAT HAUSA TRIBE

When the native woman abandons her pagan lack of attire, she usually displays a marked preference for the gaudy, and these girls of North Nigeria, dressed in gay Manchester cottons, are well within the fashion

*Photo, Major Claud V. N. Percival*



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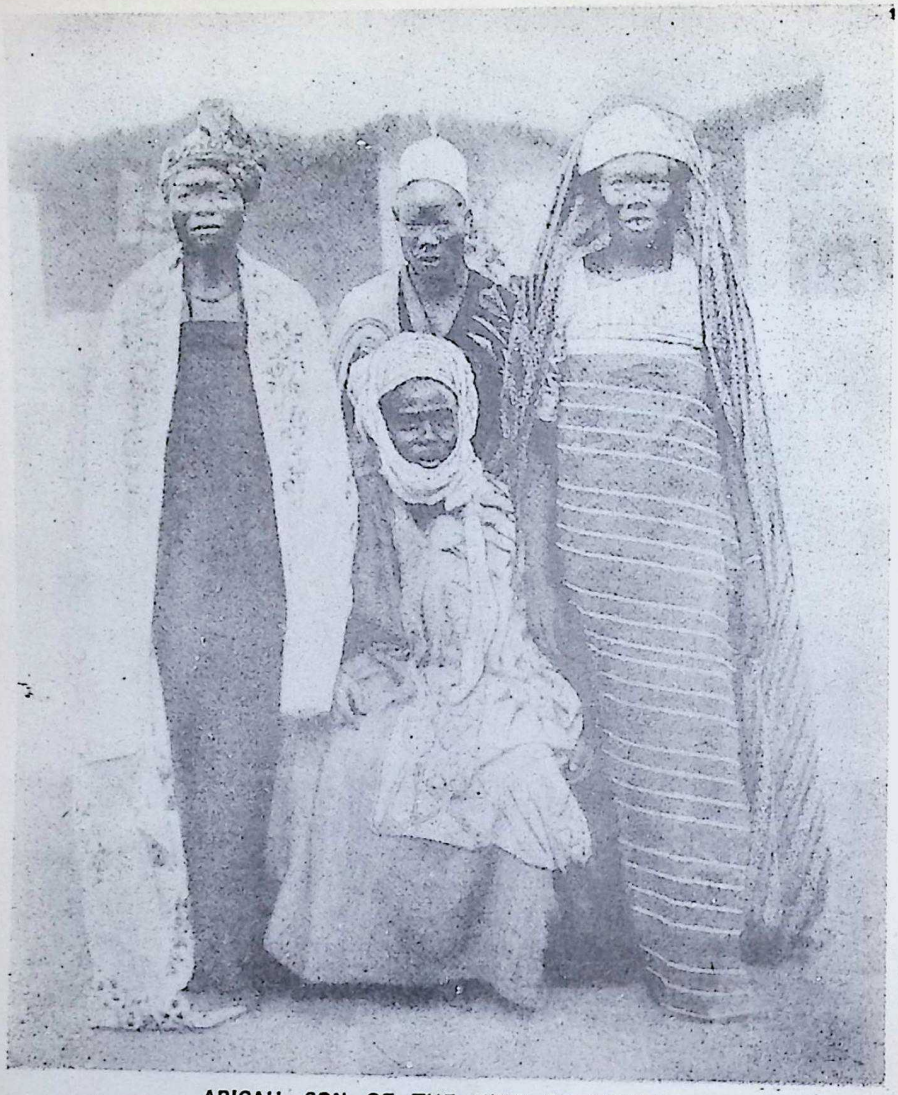

**ABIGAH, SON OF THE KING OF LOKOJA**

A clever son of a clever father, both staunch friends of the British, and both speaking English with considerable fluency. Polygamy is general with all Mahomedans, and Abigah is here seen with his two wives. To maintain peace in the domestic circle, Abigah warned them from the start against wrangling. "If either of you want to quarrel, quarrel with me," and his admonition has been effective

*Photo, J. R. Raphael*

Nyasa into a reed-bed surrounding a lagoon which swarmed with crocodiles, and then set fire to the reeds, climbing into the trees to see the "sport." The wretched victims had the choice of being burnt by the flames, or eaten by the crocodiles if they plunged into the water, or shot if they broke into the open. We eventually avenged this outrage.

The sufferings inflicted upon the African, either by his fellow-tribesman or by alien slave-traders, for centuries form a dark page in the history of the continent, and they have left their mark in great areas of fertile lands with scarce any population.

I remarked that an African who belonged to a tribe more powerful than its neighbours or one which perchance had been conquered by a Moslem Emir and incorporated in his territory and was under his protection, had not to



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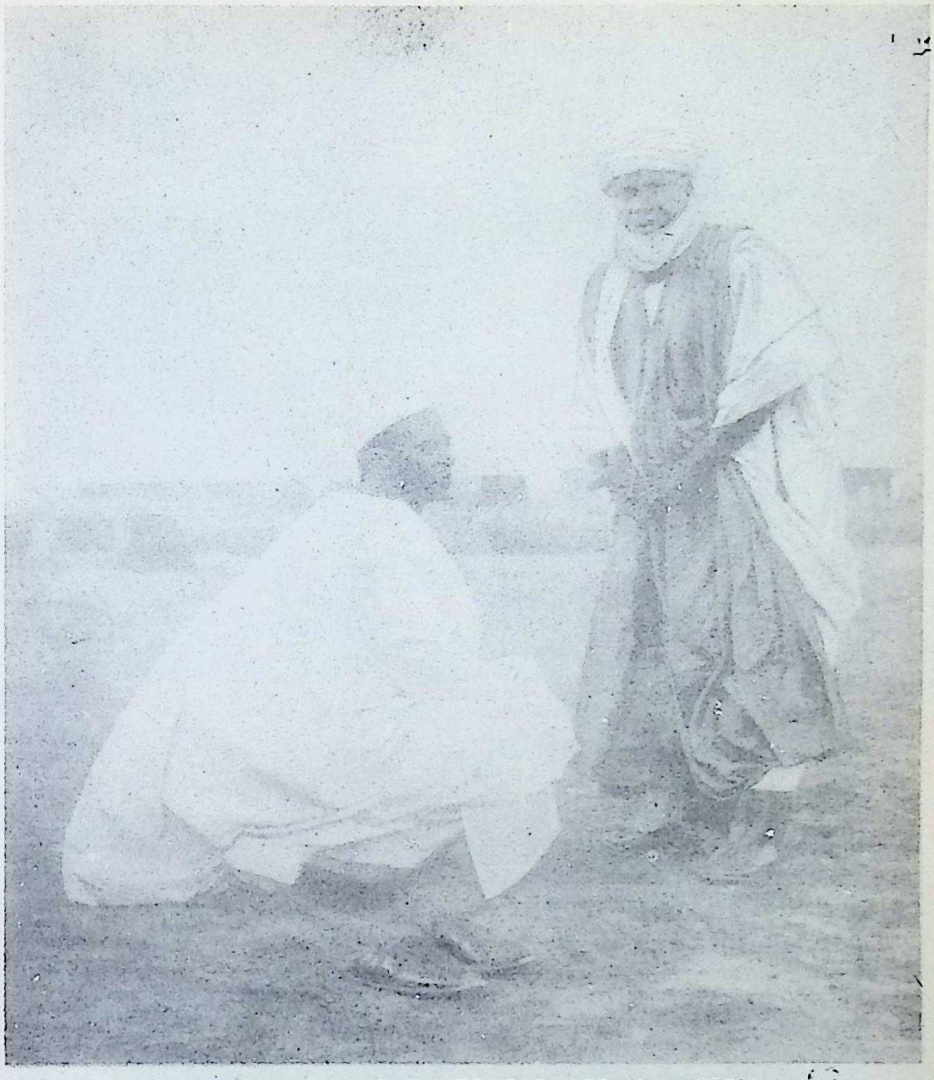

DEFERENCE OF YOUTH TO OLD AGE IN NIGERIA

The custom among the Mahomedans of removing the footgear is not strictly confined to religious ceremonies; it is also observed by the Moslem youth to express his respectful attitude towards those of his race and faith who are well advanced in years, and this young Hausa has no hesitation in removing his shoes and curtseying to his venerable tribesman

*Photo, J. R. Raphael*

fear the onset of tribal war or the raid of the slaver. But he had exchanged a life of freedom for one of slavery or serfage, whether he tilled the lands of an overlord as a predial slave, or whether under a native despot he was called on to supply the requirements of the king and his innumerable sub-chiefs and satellites. It was only a matter of degree. At any moment some chief with a boisterous retinue might arrive in the village, or the servant of some great man, demanding all he fancied in his master's name. His daughters might be taken for the chief's pleasure, his cattle and his crops he dare not call his own.

One cannot generalise about territories situated like those of British Tropical Africa thousands of miles apart, an area about forty-five times as large as England and Wales, and containing populations of such different types numbering some thirty-four millions. Some of this description would, of course, be



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ROYAL SKIRT-DANCE ENTERTAINM... FOR AN ENGLISHMAN

This photograph illustrates the King of the Yarawa pagan tribe at Fedderi dancing in honour of his white guest, Mr. John R. Raphael. The Court band, having donned State uniform, assembled "by special request," and a goodly company of the members of the tribe formed the "appreciative audience." The King's everyday costume is by no means excessive, but on this occasion he arrayed himself in a flowing Hausa robe, kept exclusively for such important events

*Photo, J. R. Raphael*

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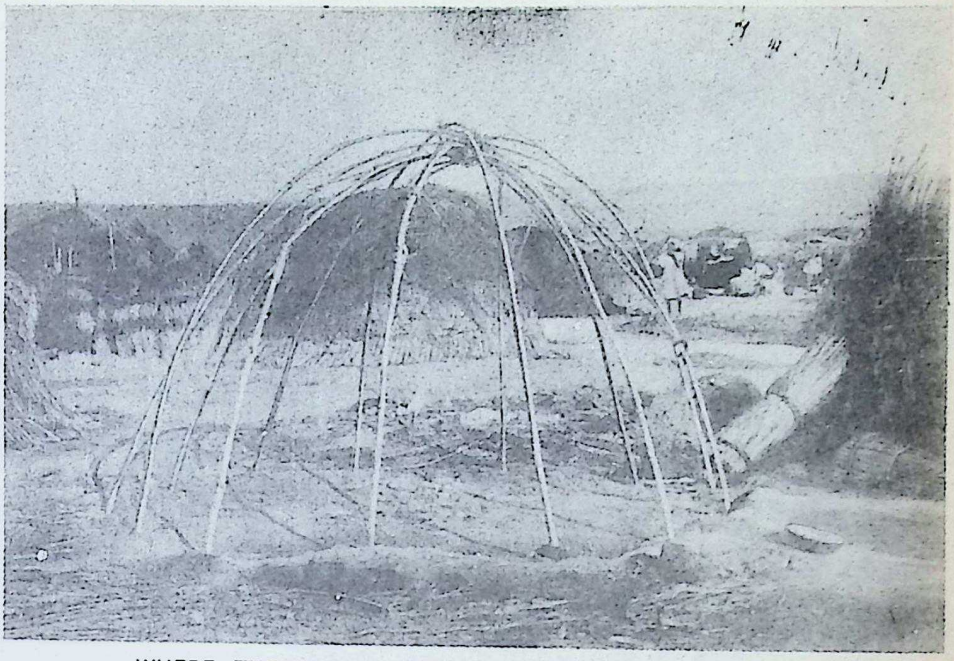

WHERE THE HOUSING PROBLEM IS SPEEDILY SOLVED

Grass houses are not the least commodious of the Hausa habitations. A little skill and a minimum of time are required in their construction, for in a couple of hours two men can cut the grass, fix the framework, and complete the house

TWO HOURS AFTER BEGINNING THE HOUSE IS FINISHED

Though so hastily erected, these grass mansions of Nigeria are stable enough in the dry season, but when the rain descends and the wind blows they are seldom able to withstand the fury of the hostile elements. They afford accommodation of a primitive kind, yet satisfactory to the Hausas

*Photos, J. R. Raphael*



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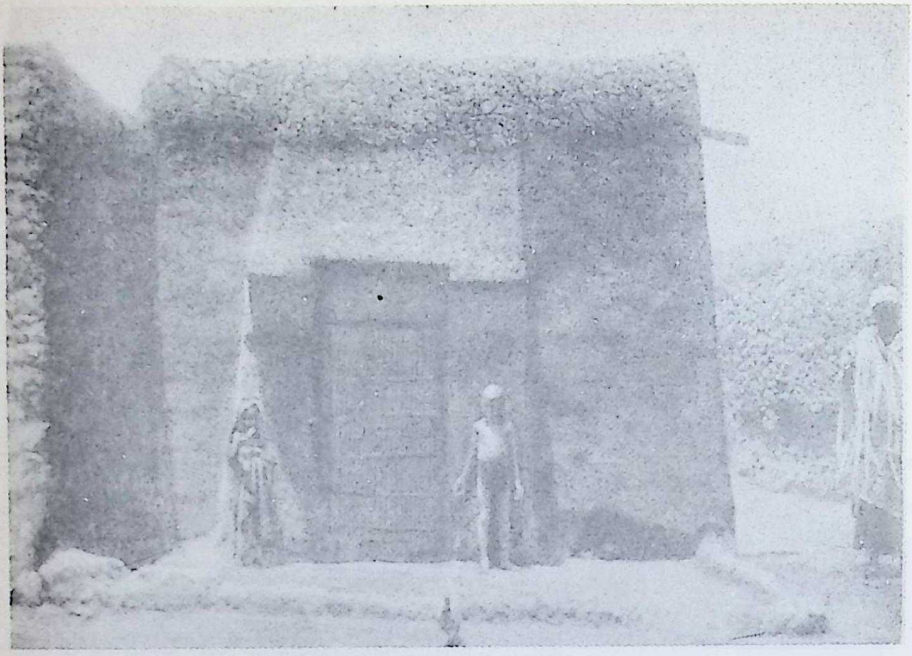
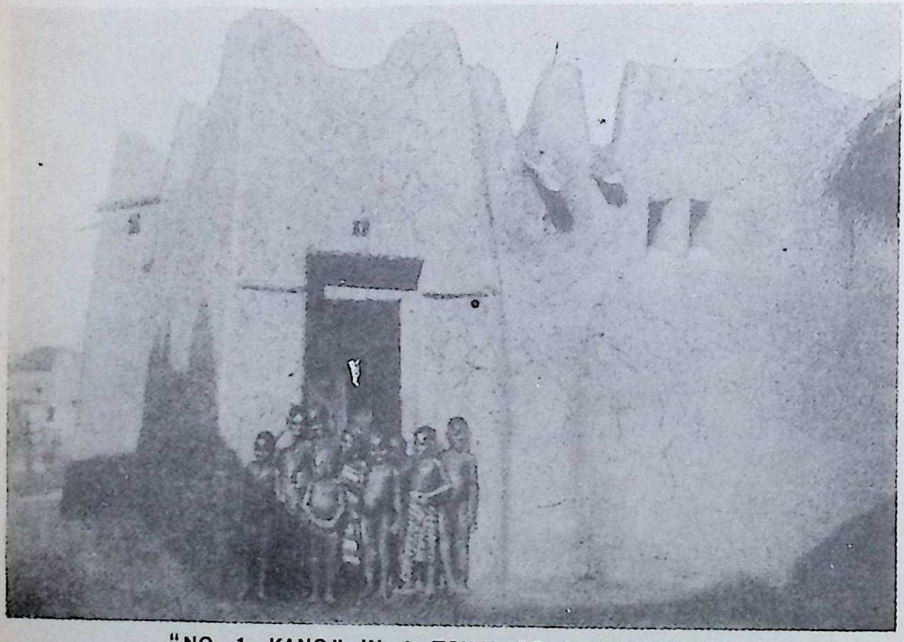


THE MUD ARCHITECTURE OF KANO CITY

The irregular square mud habitation is characteristic of Hausaland, and the rent of this particular type would be 2s. 6d. a year. A mud house is erected at the end of the wet season, when the material is abundant. When completed, the building is baked by the sun into the hardness of brick



"NO. 1, KANO" IN A TOWN OF 30,000 PEOPLE

Each house in Kano has a number, but the streets are unnamed. No. 1, Kano is a quaint structure, No. 6,249 is no less fantastic in appearance. The apertures in the wall are for admitting light, but the architect pays no attention to ventilation. The gutters protruding from the flat roofs are no superfluous precaution, for rain is the arch-enemy of these glorified mud-castles

*Photos, J. R. Raphael*



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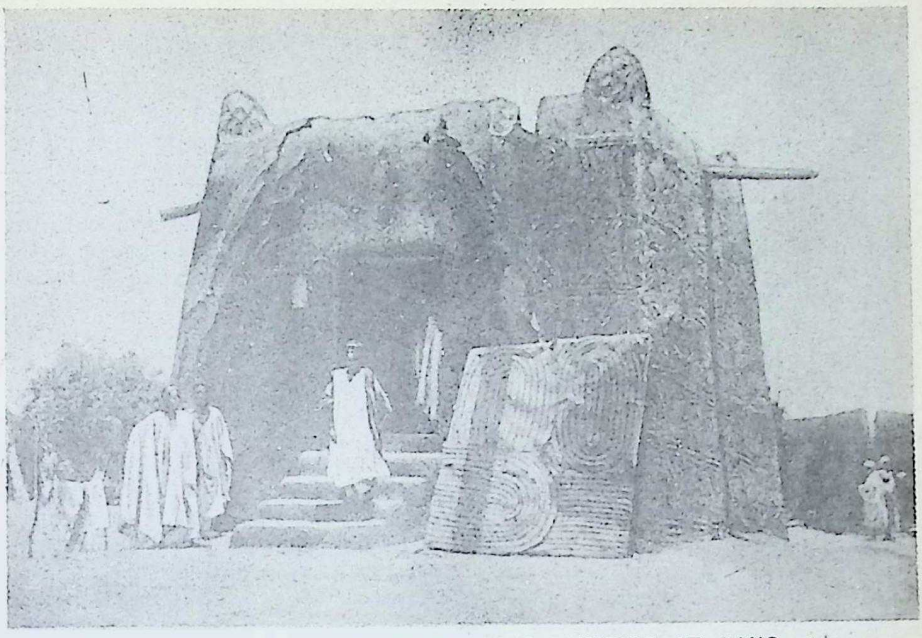

ONE OF THE HOMES OF BLACK JUSTICE AT KANO

The alkali, or native judge, here seen descending the steps of his court, is appointed by the Emir, and receives a fixed salary from the public treasury, and no longer, as formerly, has a share of the monetary penalties exacted. This magistrate decides cases civil and criminal, framing his decisions on custom and usage based on the Koran law

MEDICINAL HERBS WARRANTED TO KILL OR CURE

In front of his mud-shop the native general practitioner of Kano exposes his various "remedies." Antidotes, antiseptics, correctives, restoratives, sedatives may be obtained in exchange for a few cowries. Natives of Northern Nigeria do not suffer much from fever. Leprosy is fairly common, and ophthalmia very prevalent; but the African has not the European's sensibility to pain

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inapplicable in various parts of British Africa, nor is it appropriate to the nomad pastorals, but, generally speaking, it may, I think, be accepted as fairly descriptive of the unsettled conditions of life which were prevalent before European control made itself felt in Africa.

May we then assume that with the advent of British rule all these sufferings have passed away, and that the villager can live in peace and contentment? So far as the fear of the slave-raider and of the marauding tribe is concerned we can, I think, reply in the affirmative, throughout most, if not quite all, of British Africa. The weak rejoice in protection, while the war-like and aggressive chafe under restriction. The African, however, inconsequently no doubt, looks back, I think, with some regret, like some other people, to the "good old days," forgetful of his sufferings, when there was less system and more licence.

While the advent of British rule has, no doubt, decreased physical suffering, it has, I think, in many parts of Africa done much harm by causing the breakdown of tribal authority, with a consequent increase of immorality, theft, and vice. If we are to do good in Africa there is no doubt in my mind that two essential principles must unceasingly be kept in view.

The first is that we must support native authority and rule through the native rulers, in accordance with their own ideas and customs. The second is that in order to make this possible, the education which we give in our schools (whether Government or mission) must

**DETACHMENT OF A NIGERIAN EMIR'S STALWART POLICE**

The Emirs and Chiefs throughout the Nigerian Protectorate raise and maintain their own native police, but there is also a force—organized in 1900 by Sir Frederick Lugard—under the Central Government, termed the Northern Nigerian Police. Of old the men of Hausa tribes were great fighters and slave-hunters. Now they are fast falling into the ways of civilization

*Photo, J. R. Raphael*



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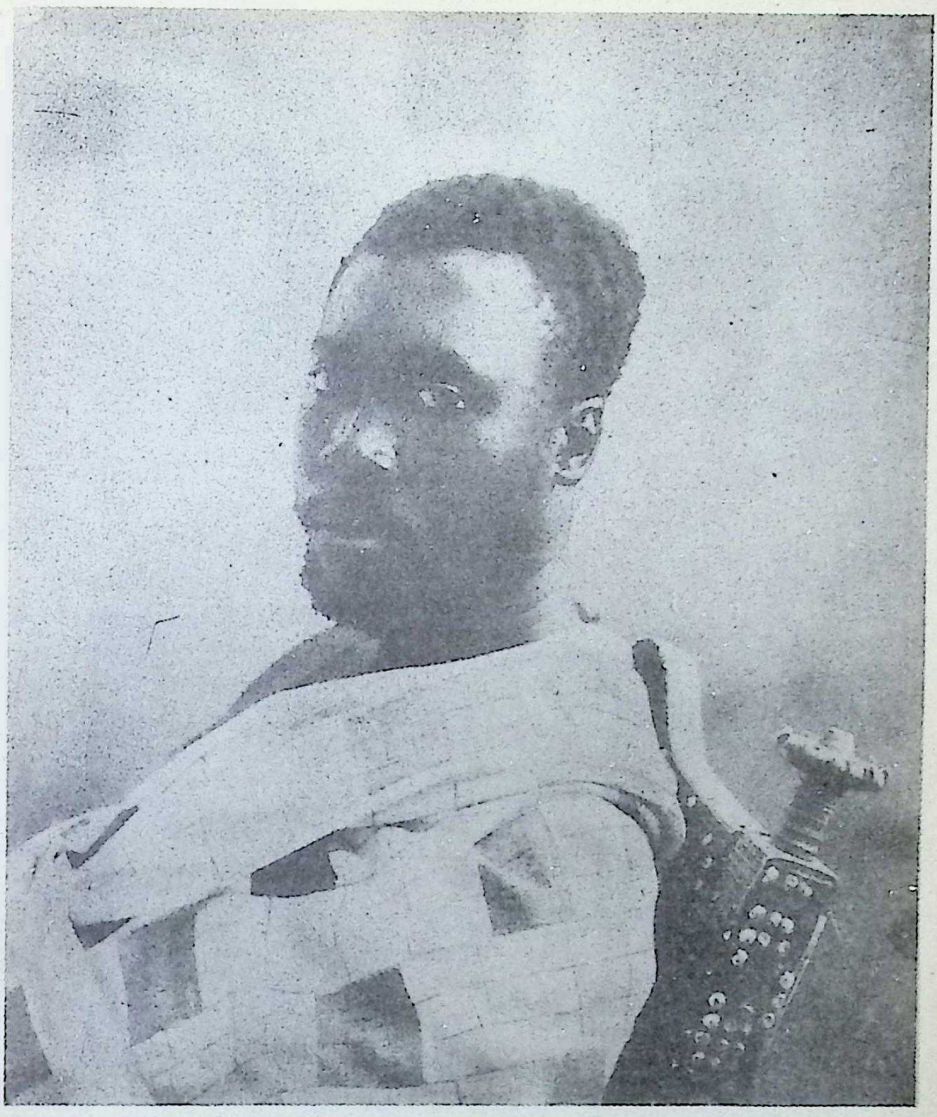

PREMPEH, LAST OF THE ASHANTI KINGS

His Majesty's toga is composed of narrow strips of cloth spun on native looms. The teak chair is studded with gold nails and finished with solid gold ornaments. An Ashanti law assigned to Royalty all the gold-dust which, while being weighed, fell to the ground in the market-place of Kumasi. Infringement of this law was punished with death. Every few years the soil was sifted; one yield handed to the King was 1,000 ounces

*Photo, P. A. McCann*

inculcate respect for authority, discipline, and self-control, and be adapted to the needs of each class. The villager must not become discontented with his lot, but a better agriculturist or craftsman, and the native scholar of the larger towns who seeks higher education should become a loyal public-spirited citizen.

British Tropical Africa offers unlimited possibilities for British trade, for its raw materials and foodstuffs are indispensable for our needs. Its highlands offer great attractions to British settlers, its populations afford ever-expanding markets for our manufacturers. And I believe and trust that under British rule there is a greater prospect of happiness and progress for the people of Africa than they would otherwise obtain.



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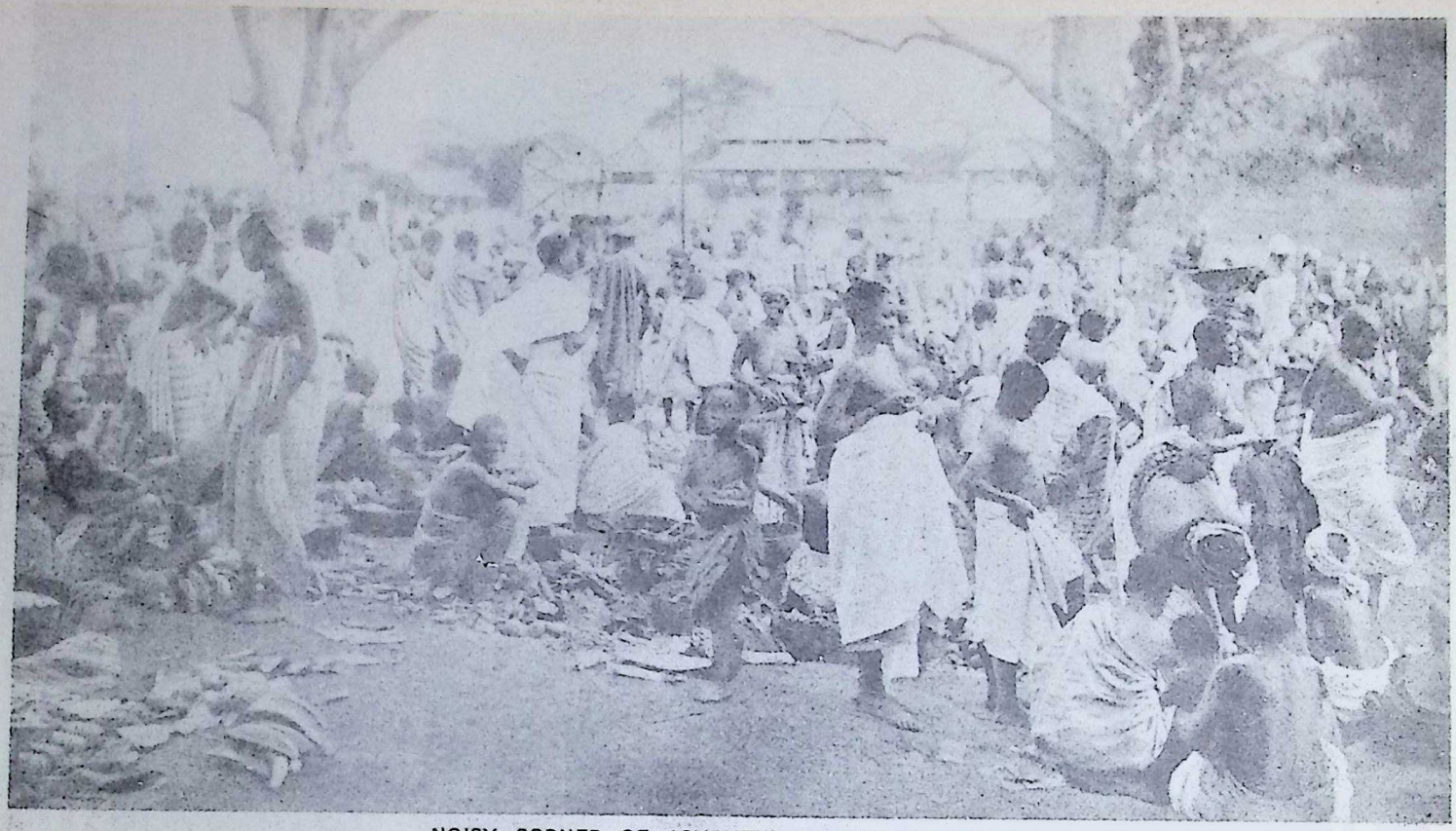

NOISY CORNER OF ASHANTI'S FAMOUS EMPORIUM

The market-place of Kumasi has considerable renown. In olden times traders came here from far to barter their gold-dust and other wares, and to-day Kumasi is the distributing centre for the whole of Ashanti. Market-day presents a lively picture. The variegated, gaudy clothes of the women, and the gorgeous colouring of fruits scattered about in careless confusion, add to the brilliancy of the scene, but the European's enthusiasm quickly dies in the deafening hubbub of voices

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# British Empire in Africa

## II. A Survey of its Lands & Peoples

By Hamilton Fyfe

Author of "South Africa To-day"

THE British Empire in Africa has now taken shape as an achievement equal to that of British India. In the main, it is a recent work, accomplished in the same short period as the French Empire in Africa. Though neither so large in extent nor so absolute in quality of rule as the vast colonial dominion of France, it will probably prove of more permanent value. For it includes the long high backbone of white man's country extending from the Cape over the Zambezi River and prolonged across the Equator by the Kenya highlands. Moreover, the useless tracts in British Kalahari desert are considerably smaller than the waste lands in French Sahara. Altogether, the score and more of self-governing dominions, colonies, and protectorates of British Africa form more than one-third of the African continent, now that a good share of Germany's late possessions have been added to the Union of South Africa and the Crown Colonies.

Leaving out the Union of South Africa, Rhodesia, and Egypt, which are described in separate chapters, British Africa is nearly double the size of all India, including the native states. Its population of thirty-nine millions, however, is only one-eighth of the population of India. To take another comparison, British Africans roughly equal in number the people of Great Britain, but occupy thirty-four times as much land. Seeing how vast has been the increase of the Indian races under British rule, we can look forward to an increase in the natives of British Africa that will transform this new empire into a highly productive group of lands within fifty years or less.

ADVANCE OF CIVILIZATION IN ACCRA

The streets of Accra formerly consisted of mud-hovels, but since the great fire in 1894 more substantial buildings have been erected. British modernism is likewise exemplified in the town hydrants; these handsome negresses, however, still prefer their gaily coloured petticoats to the more sober European dress

*Photo, C. C. Craven*

Already a profound revolution is in process. Among both savage tribes and tribes coloured with Arabic civilization, British peace has put an end to the immemorial law of force, the raiding of settled farming tribes by roaming cattle-breeders, the slave trade, and the tyranny of the despot. Tribal authority is crumbling away; tribal customs are



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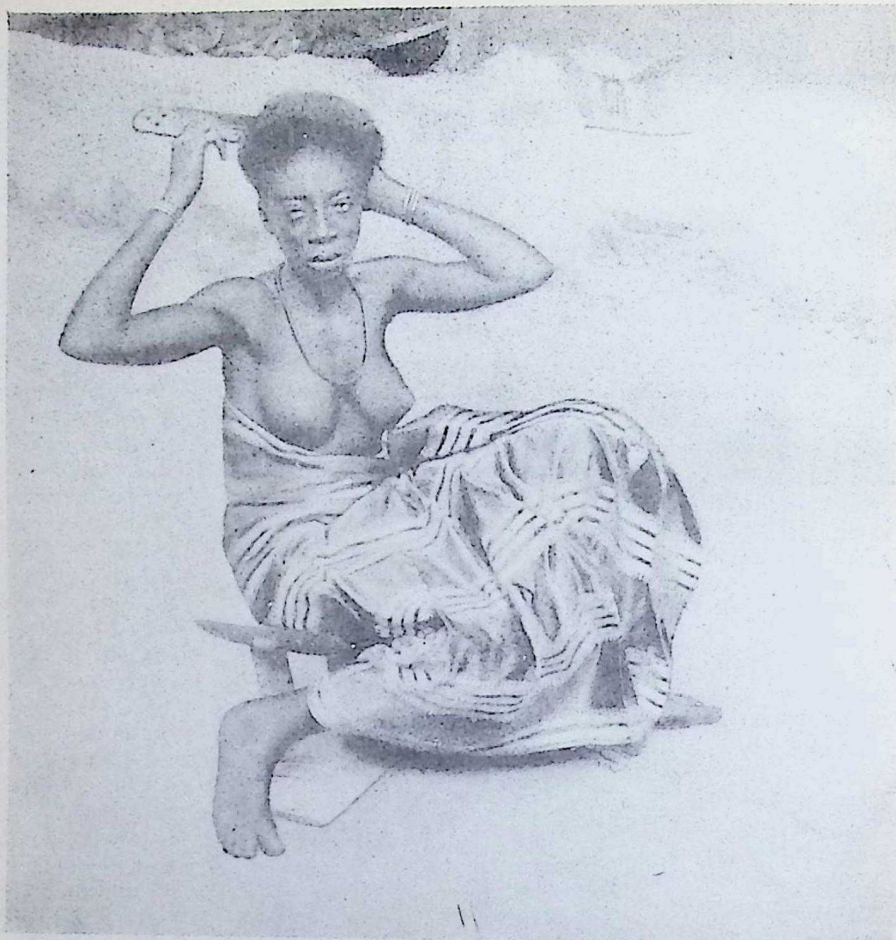

VANITY OF WOMANKIND IN KROBO COUNTRY

The Krobo tribe live in little villages in the midst of fine palm-tree woods. In spite of the beautiful surroundings the people do not give way to laziness, and long before sunrise the women are at work grinding corn or beating "fufu," a mixture of yam and maize. The wooden comb and stools are illustrative of the simple ingenuity of the Gold Coast natives

*Photo, P. A. McCann*

disappearing. Communal tenure of land is yielding to personal ownership, and permanent crops of export value, such as cocoa, coffee, and rubber, are taking the place of stock-raising. Races which the British freed from political serfdom are now freeing themselves from tribal slavery.

British West Africa is perhaps the most interesting as well as the largest group of native dependencies. It contains the oldest colonies and the newest, and extends, with breaks, from Gambia to British Cameroon. It holds low, pagan types of blacks in river deltas, fever-stricken forests, and mountain fastnesses. It is also distinguished by an educated class, many members of which have been trained in England and won degrees in law, medicine, and theology. It is likewise remarkable for fine half-breed stocks, like the Hausas, and the mysterious race of Fulanis that dominated the negroes and caused much confused movement among dusky nations they did not reach. For general variety and historic interest British West Africa is hard to match. The land itself is typically of the tropic African kind, climbing from the sea in huge steps towards a high parching tableland. The coast is difficult with



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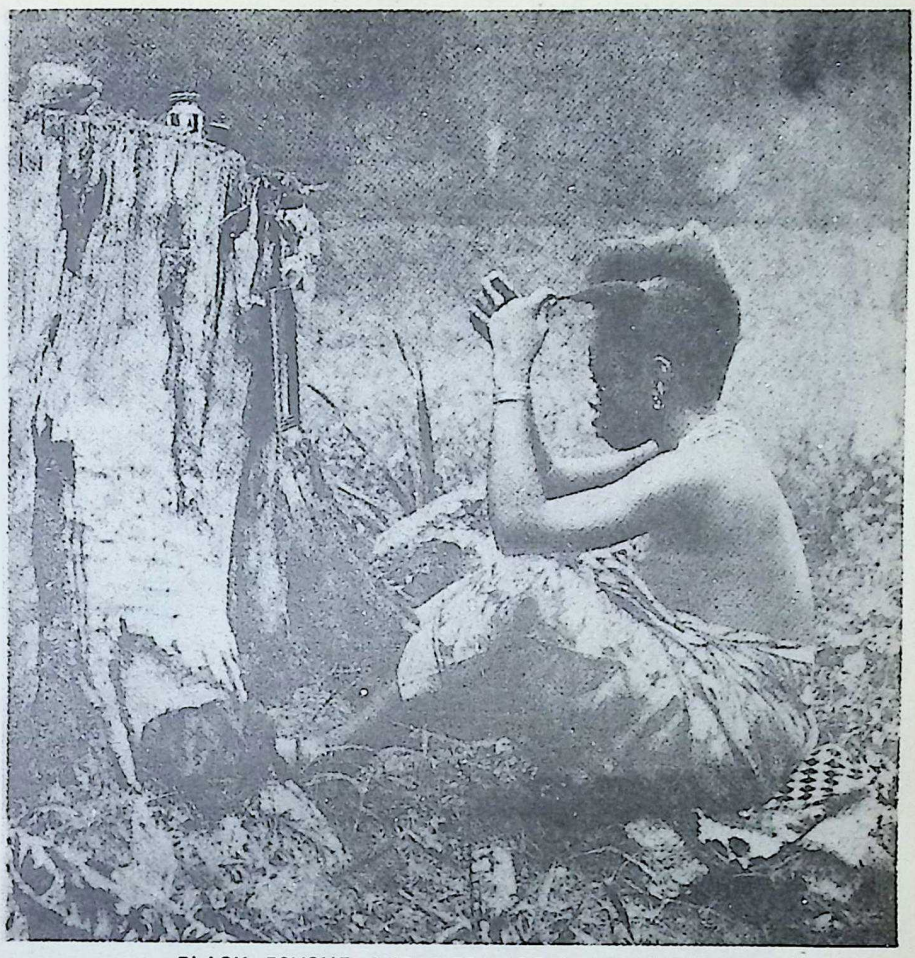

BLACK PSYCHE AND HER WOODLAND MIRROR

A native girl, bent on the embellishment of her personal charms, is deftly manipulating her coiffure before a mirror fixed to a tree stump. Among the toilet requisites of the Fanti women are various perfumes, one of the most usual being prepared from material produced by snakes

*Photo, P. A. McCann*

reefs, bars, and pinnacle rocks on which seas do not break. Some excellent harbours cannot be used because of the perilous barriers against ships.

A line of white surf, a ribbon of yellow sand, and a wall of dark forest compose the landscape. Even rivers of good size, crawling out between sandbanks, make no obvious break in surf line and forest wall, and in some perilous places there still are cannibals ready to receive shipwrecked white people. The dank, rank forest belt, from which palm oil, kola nuts, and fine timber are obtained, extends inland for some 250 miles. Within it lie the old British possessions which have grown out of the coast factories of Bristol men. Then rises a healthier land that yields no palm oil, but the plateaux are not high enough for European settlement. There are no great lakes, Lake Chad being little more than a fast desiccating swamp, and there are no snowclad mountain ranges. Cameroon mountain, 13,300 feet, is the only lofty height.

That portion of British West Africa which lies in the northern dry zone consists of rolling savannahs, affording pastures to vast herds of cattle; the forest growth is sparse and deciduous, besides being, except in river valleys, stunted and of small



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YOUNG VILLAGE BRIDES OF THE VOLTA DISTRICT

The open tract from Accra to the River Volta is inhabited by a race of Dahomeyan stock, speaking the Ga language. When young the women are quite pretty, and usually possess fine figures. Mi is a mere matter of sale. When a maiden is of marriageable age she is arrayed in the family n. and escorted through the village streets to indicate that she is ready for a husband

*Photo, P. A. McCann*



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INFLUENCE OF ANCIENT CUSTOM ON MODERN PHYSIQUE

The natives of the Gold Coast are famed for their usually superb figures and erectness of carriage, no doubt due to the habit of carrying articles on the head. This girl has acquired all the efficiency needful to the art, which is practised from early childhood, and can preserve perfect poise of body when traversing the most uncertain forest paths

*Photo, P. A. McCann*



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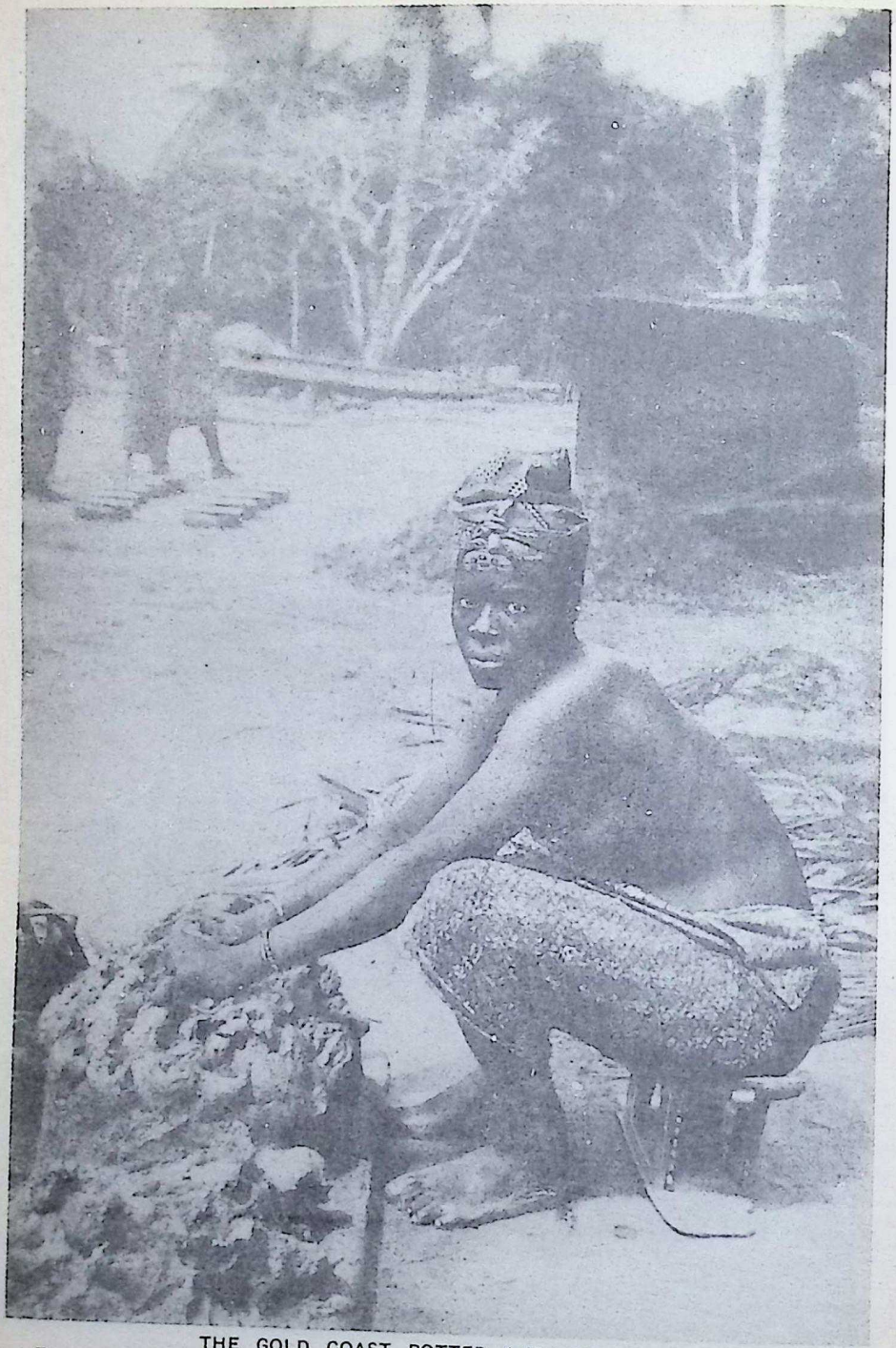

THE GOLD COAST POTTER AND HER CLAY

The fashioning of earthen vessels in Western Africa is chiefly carried out by women. Machines of any description are unknown, and the most primitive methods are resorted to in the preparation and the kneading of the clay. After the soft tenacious earth has been washed and freed from all hard material, it is pressed and worked by the strong fingers of native women into the shape required

*Photo, P. A. McCann*



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TRANSFORMATION OF POTTER'S CLAY INTO POTTERY

A stone mould passed round the inner walls of the rough shape of clay assists the worker in her task of shaping and smoothing the interior of the vessel. There is no question of the potter's hand shaking, nor any likelihood of one of the "clay population" "leaning all awry" upon completion, for the natives are expert workers, and their most efficient tools are their skilful fingers

*Photo, P. A. McCann*



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**POLISHING AND SMOOTHING CORNER OF THE POTTER'S FIELD**

Young and old take active parts in the production of pottery. The natives of Western Africa have long since realized the plastic properties of clay, but their minds are not versatile, and they are content to produce only the humbler household earthenware, in the form of water pitchers, bowls, and round dishes. The women are here seen smoothing and polishing the vessels in preparation for the final process of baking

*Photo, P. A. McCann*



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MODERN EARTHENWARE FACTORY OF FANTI TRIBE IN ELMINA

Young Africa is here depicted practising the art which prehistoric Africa brought to such perfection. Despite the fact that ancient Egypt devised so many hundreds of forms of earthen vessels and perfected to such a wonderful extent the ceramic art, the modern African pottery is remarkable chiefly for its crudity. Artistic taste is but little shown, and the coarse productions of modern Africa are contemptible beside the beautiful achievements of antiquity

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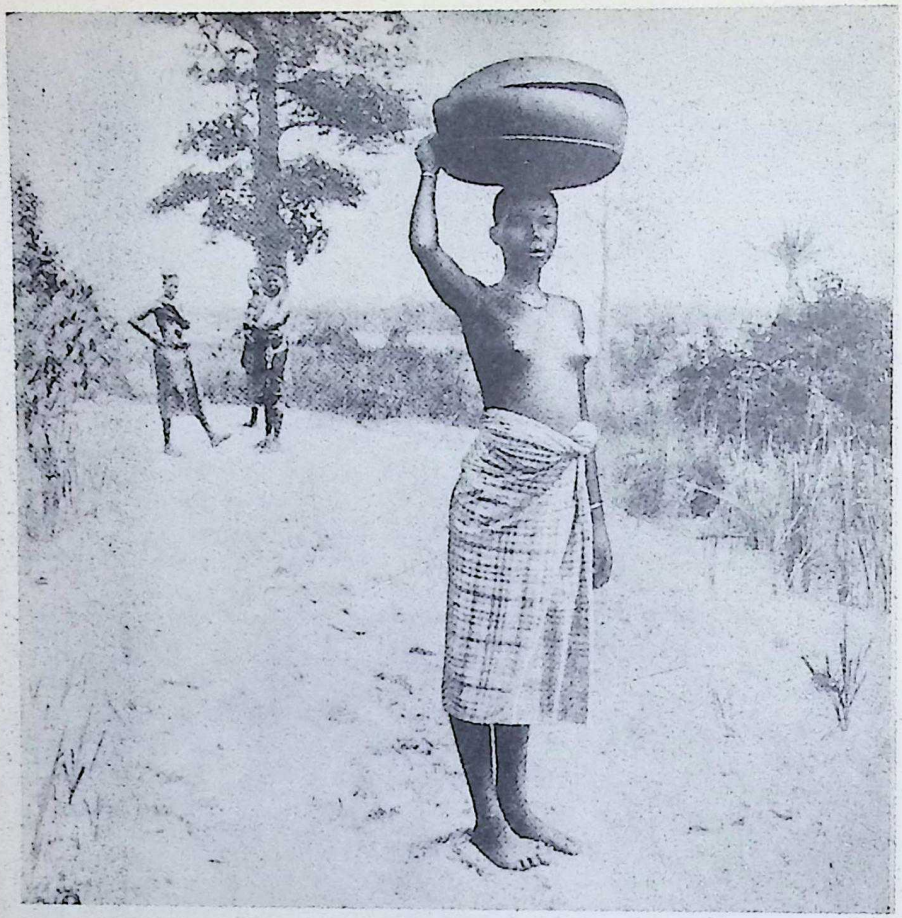

**BURDENS ARE LIGHTER WHEN BORNE ON THE HEAD**

Despite their youthful appearance these Ashanti girls are very strong, and may be seen frequently with fifty or sixty pounds weight of oil or rubber on their heads and a babe on their backs, trudging along uncomplainingly to town. The strips of Manchester cotton worn round their waists are plentiful in the market-place, and may be bought from the townsfolk in exchange for country produce

*Photo, P. A. McCann*

girth. The people of the coastland are densely packed eastward of the Niger, and remain in the early stage of primitive savagery. Chief among them are the Ibo tribesmen, numbering several millions of pagan negroes, sunk in witchcraft and still inclined to human sacrifice. They are, however, remarkably rich in the best of all forest trees, the oil-palm; they supplied first with slaves and then with palm oil the black merchant houses of the famous oil rivers of the coast.

These houses, formed of a chief, his petty chiefs, slaves and freed slaves, traded with Europeans for some 400 years, sending millions of slaves from the Ibo interior to America, sheltering white buccaneers in secret creeks, and bringing all the powers of the fetish priests and fetish societies to bear on Bristol men who tried to deal with the palm oil country direct.

Their descendants are still the keenest of traders. Though their monopoly as brokers has been destroyed and European trade carried directly into the palm oil belt and far beyond, many of the old houses still manage to flourish in their steamy, disease-stricken hot-house of a country. There, in the network of creeks, amid fetid mangrove swamps, remnants of broken backwood forest tribes dwell in wattle



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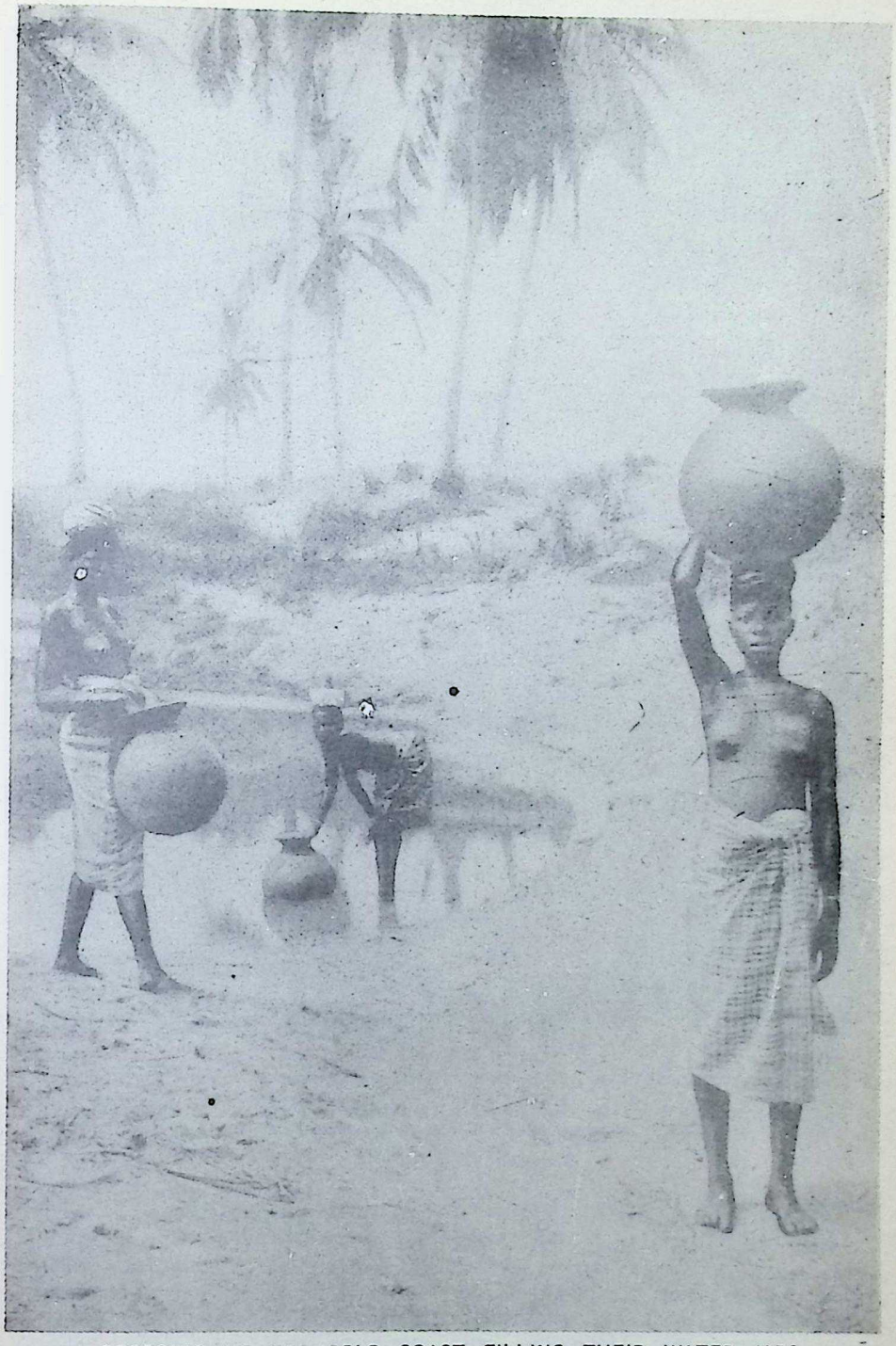

REBECCAS OF THE GOLD COAST FILLING THEIR WATER JARS

Water plays an important part in many of the festivals of the Tshi-speaking tribes of the Gold Coast. Prior to these holidays a great quantity of water is drawn from the various streams and pools by young girls who, swinging along the sandy roads with unconstrained and graceful movements, appear to be almost unconscious of the heavy earthen pitchers upon their heads

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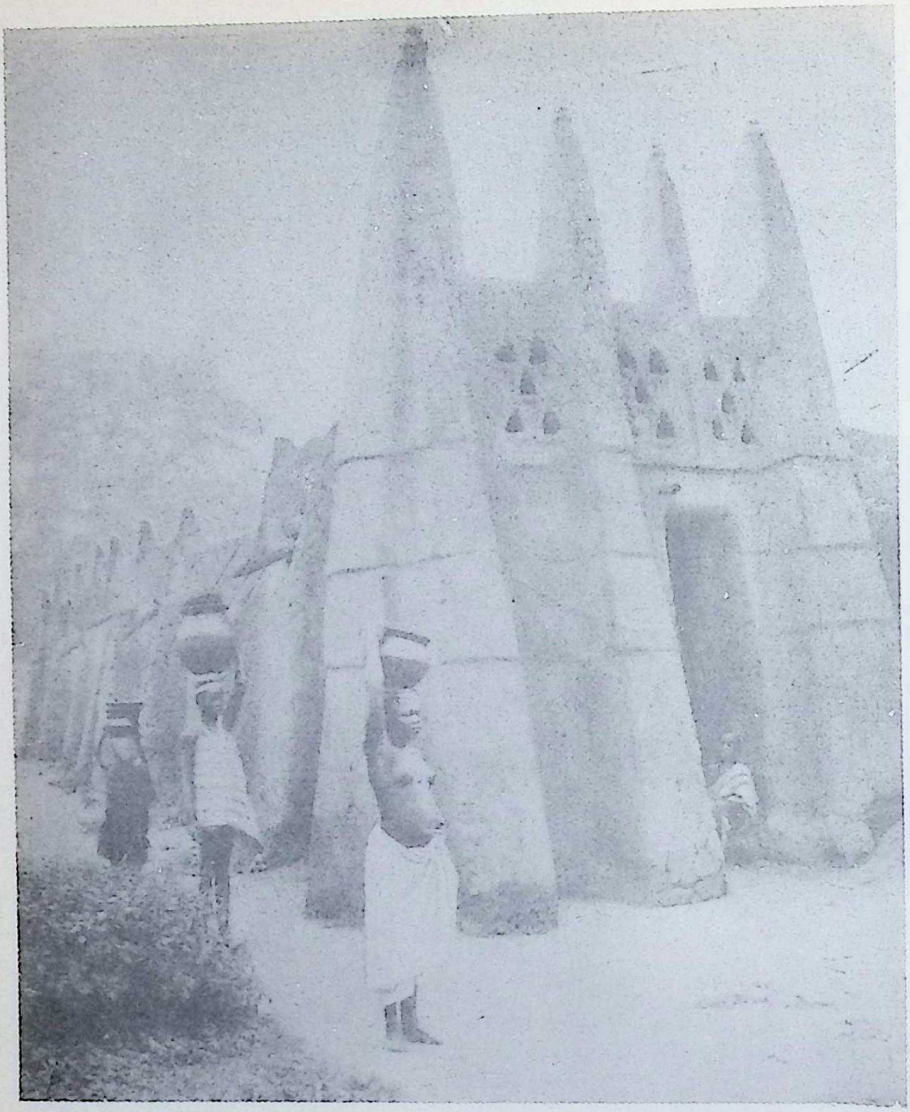

GOLD COAST ARCHITECTURE THAT SHOWS A TENDENCY TO "CUBISM"

The quaint pinnacles, the massive portal and buttresses betoken the mixture of architectural styles which delights the soul of the Ashanti housebuilder. The walls are constructed of a double row of sticks placed about three inches apart and strongly laced into position; the whole is filled up and plastered with clay. The owner of this mud-castle is watching his womenfolk performing their duties of replenishing his water supply

*Photo, P. A. McCann*

and daub huts, by rude ju-ju temples with sacrificial altars, and live by fishing—with human beings as a change of food when circumstances permit. They deify their pythons, sharks, leopards, and monkeys, and form at times considerable federations with fetish rites, resisting both Christian and Moslem missionaries. A jumble of driven, broken peoples, they seem only to have escaped entire destruction through terrible suffering in a deadly refuge, in which they became immune to diseases that their attackers could not withstand.

Westward of the Niger are the notorious Benis, a far more intelligent race, who rank with the Bushongo in their genius for modelling in bronze. They carried to a dreadful degree, in



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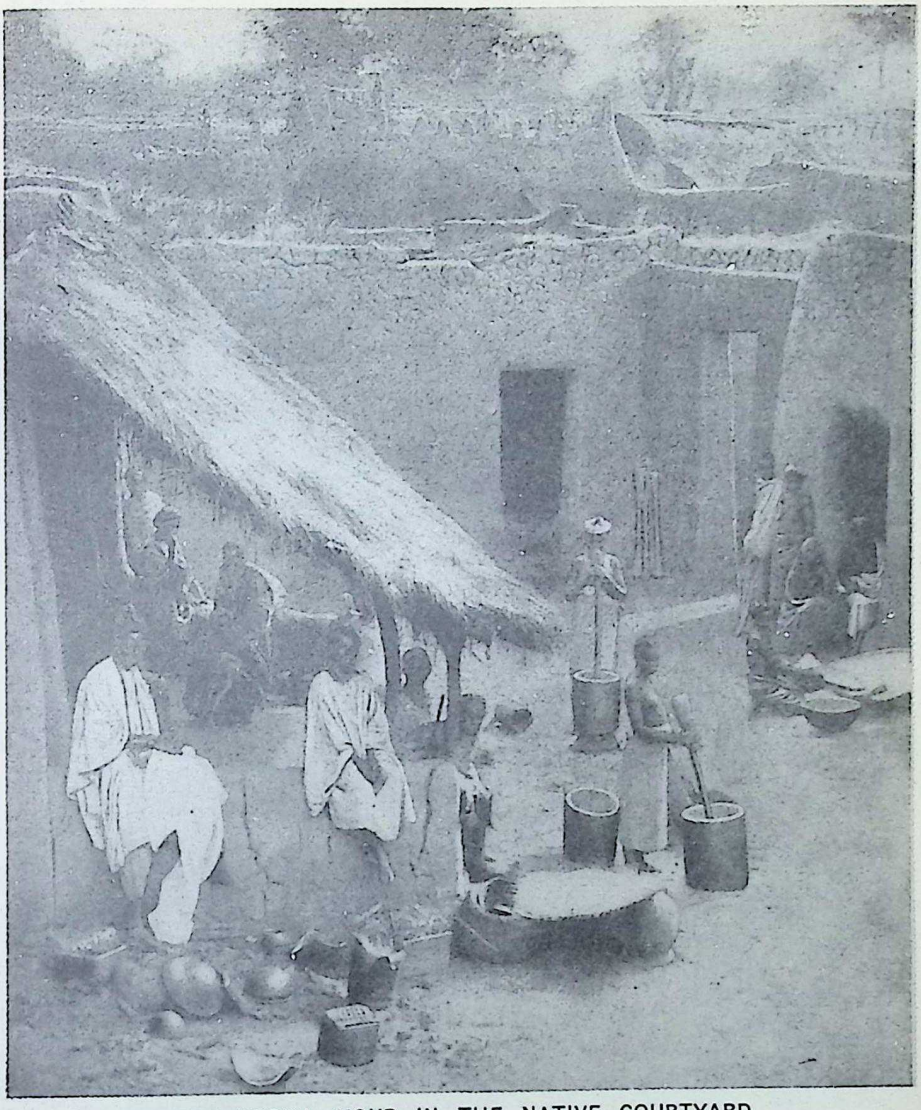

THE SOCIAL HOUR IN THE NATIVE COURTYARD

Houses of the Fanti are generally built in the form of a rectangle, enclosing an open court, where towards evening the neighbours gather to discuss the events of the day. The roofs of the mud-buildings vary in shape, some are thatched, and not a few have flowers and plants growing from the clayey surface. Two women are seen pounding corn with wooden pestle and mortar; the coarse meal is then reduced to flour by grinding between stones

*Photo, P. A. McCann*

Benin, the City of Blood, the custom of human sacrifices. The fetish king of Benin used to exact tribute from neighbouring tribes, and making his town a kind of holy city for the pagan blacks, steadily increased the number of human victims until his power was broken by a British expedition in 1897. Isolated in dense bush and foul mangrove swamp, Benin ruled by terror, and its fall freed the northern tribe of Yorubas, who occupy the fertile uplands in the hinterland of Lagos.

The Yorubas are enterprising traders and good farmers of a peaceful sort, who have been forced by surrounding warlike nations to gather into large centres of defence, founding some of the largest cities in Black Africa. In the quiet, picturesque town of Oyo

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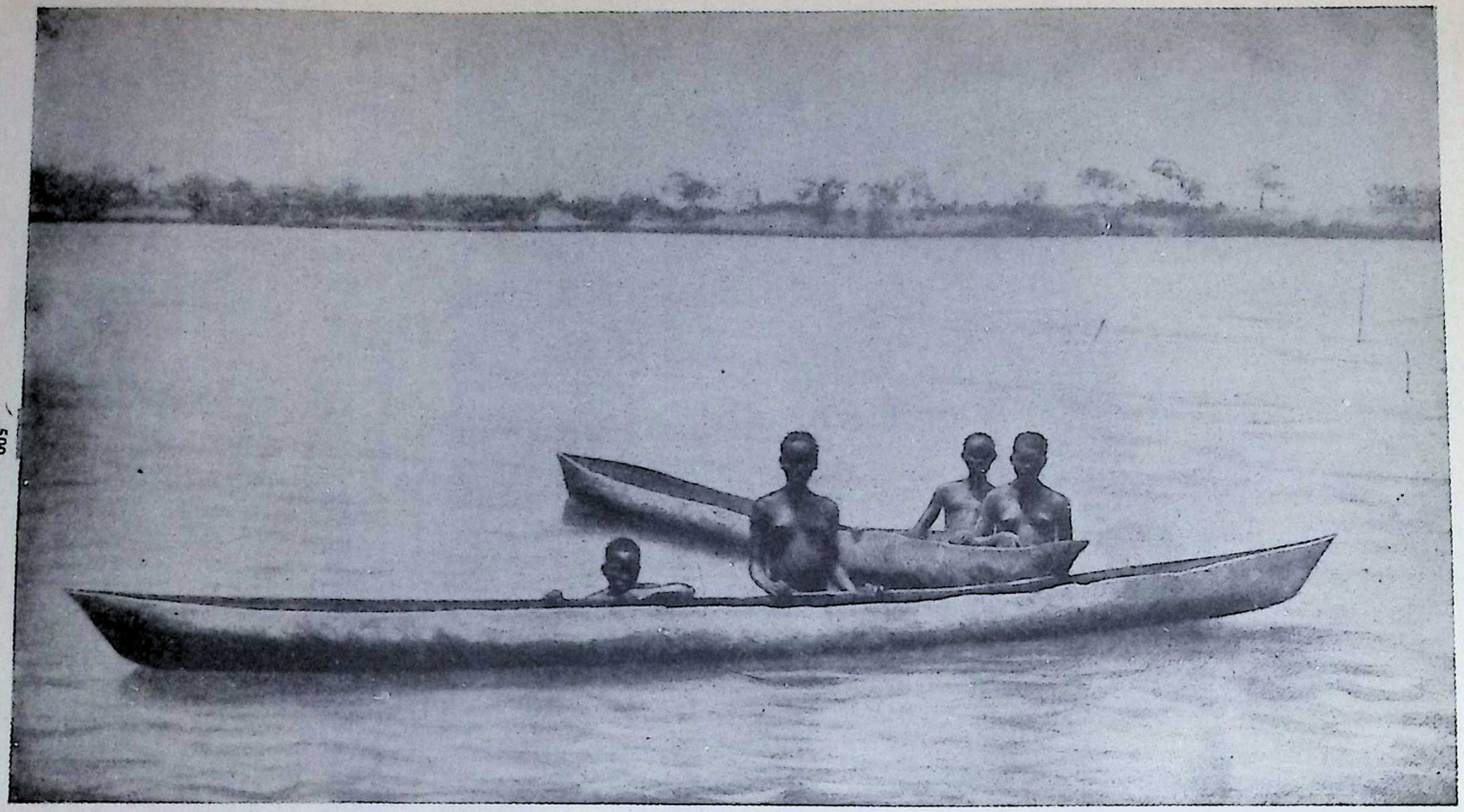

STRANGE AQUATIC CREATURES ENGAGED IN THEIR FAVOURITE PASTIME OF FISHING

Strong swimmers, endowed with true amphibian natures, the girls of the Gold Coast seek their livelihood by many and diverse methods. There is a great demand from remote towns and country places for the shell-fish in which the rivers abound, and to the river-folk, who are as much at home in the water as on land, fishing merely stands for a favourite pastime. The girls pick up the shell-fish with their toes, pass them to their hands, and then pack them in the canoes—their store-baskets

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ELEVATED HOUSES OF GOLD COAST ABORIGINES ON A CREEK NEAR BEYIN TOWN

Inundations hold no terrors for these sturdy children of nature; they are secure in the knowledge that their lofty homesteads are immune from all hostile invasion. The women are engaged in extracting oil from the fruit of the oil palm. The pericarps or seed-vessels are exposed for some days to the powerful sun, then wetted and stacked until fermentation sets in. After a vigorous pow dung in wooden mortars, the mass is boiled and the oil skimmed off the surface

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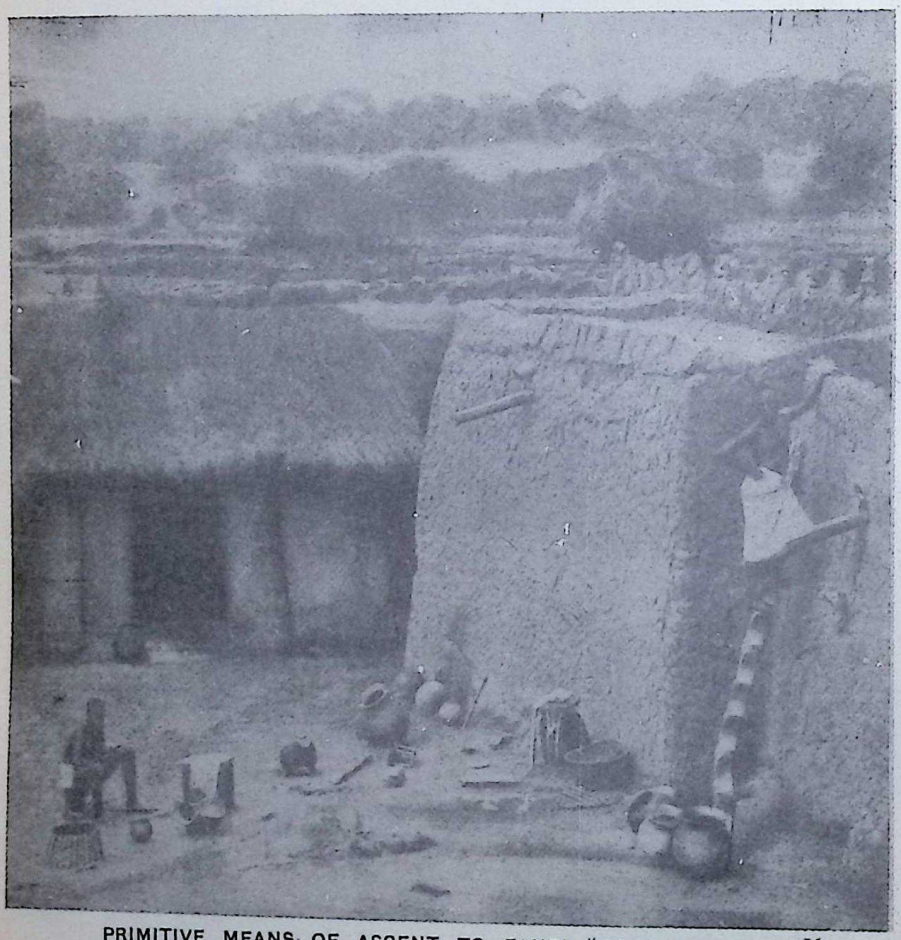
dwells their semi-divine king, the Alafin, with a palace of large compounds thatched with grass and enclosed in a wall. He is a kind of living pagan deity. Some of his provincial governors, who have been converted to Islam, still perform a kind of religious homage to their pagan spiritual and titular lord. Containing several millions of people, with a well developed system of land-holding and native law, the great but divided native state of Yorubaland is full of promise.

Above it stretches, towards the Niger bank, another belt of country inhabited by a similar black folk, who were conquered by the Hausas and then by the Fulanis. Over the river begins the land of old and modern romance, where the mysterious dusky Hausas and the equally mysterious lighter coloured Fulanis contended for empire. The Hausa is among the finest of the negroid races, with a strong and ancient civilization of arts and crafts, remarkable cities, like walled Kano, and a commerce which, for a thousand years, has stretched from the Mediterranean to the mouth of the Niger and to the Nile. He grows and weaves cotton into many-coloured robes; he makes the fine leather known as morocco; excels



PRIMITIVE MEANS OF ASCENT TO FANTI "ROOF-GARDEN"

Access may easily be had to the flat roofs of the mud-dwellings. A pole is notched at various intervals, thus providing footholds for the person desirous of making the ascent. In the event of an enemy attacking the village, the residents ascend to their roofs, draw up the poles after them, and from this advantageous position shoot at the enemy without exposing much of their persons

*Photo, P. A. McCann*



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*British Empire in Africa*

# GOLD COAST TYPES
## Of Native Grace & Beauty

*A rest by the way. Returning from the plantation with a load of maize a Gold Coast girl sets her burden down on a tree stump*

Photos, P. A. McCann



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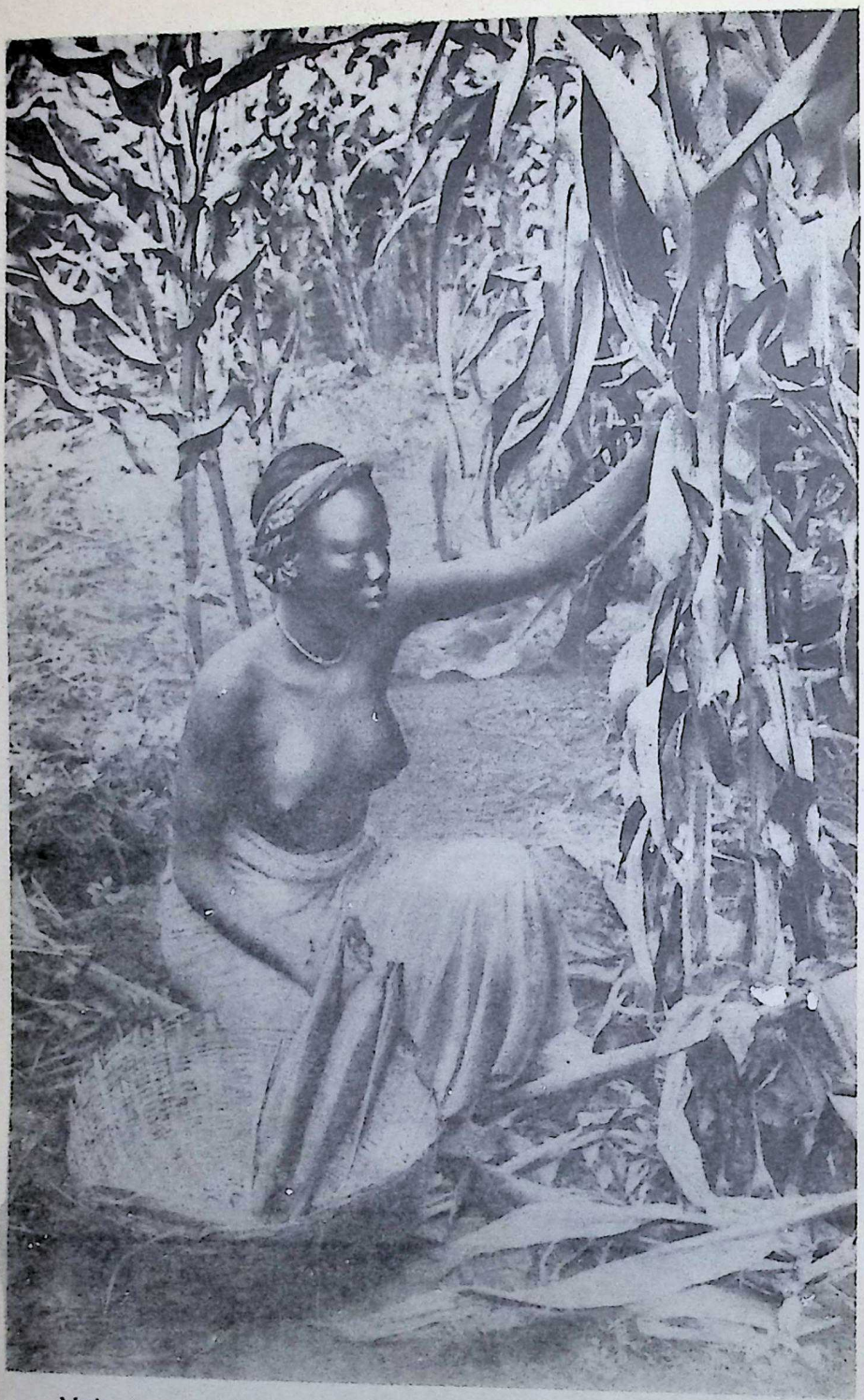

*Maize is a principal cereal crop in the Ashanti hinterland, yielding plentiful grain to the women whose task it is to gather in the corn*



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*Long before daybreak the women may be heard pounding the corn in great wooden mortars until it is reduced to a coarse grain*



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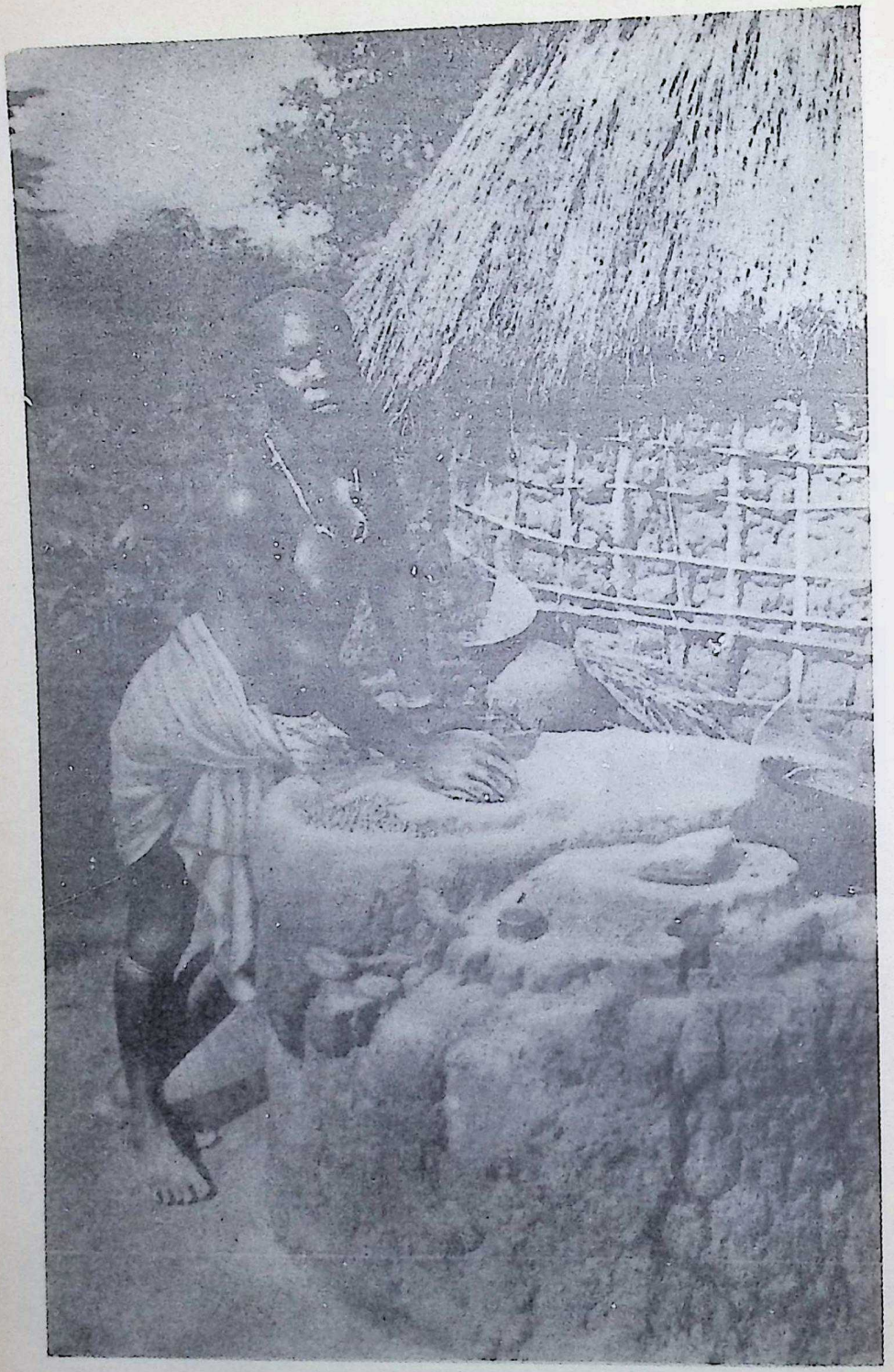

*A miller's lass in Gaman country. She spreads the grain upon a saddle-stone and grinds it with another smooth stone held in her hand*



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*In bridal attire. Silk cl[illegible] drapes her from waist to ankle, and heavy necklets of gold and ag[illegible]'eads gleam on her uncovered bosom*



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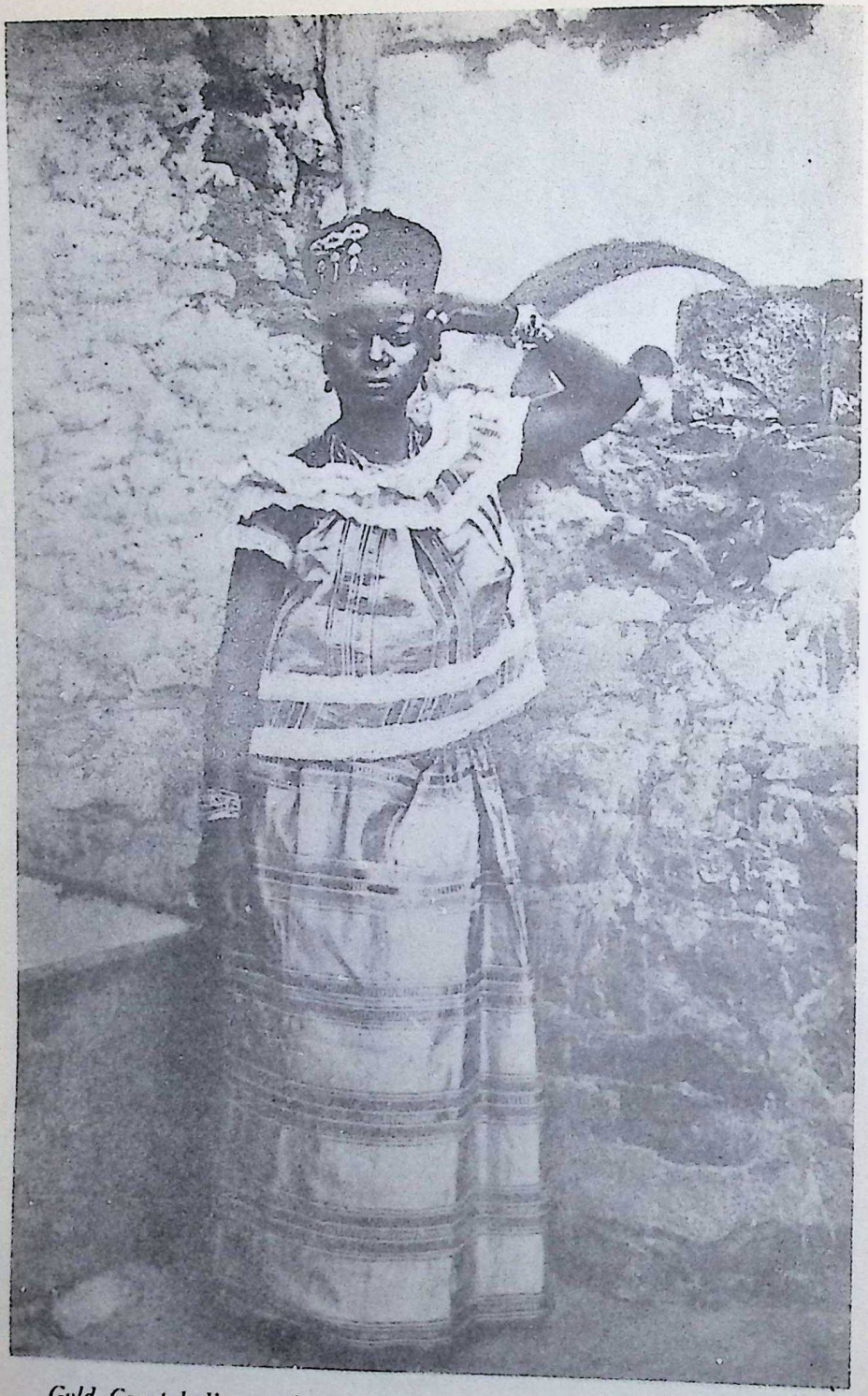

*Gold Coast ladies conform very fully to European ideas of dress. Long skirts are the rule, with sleeveless jumpers hanging loose above*



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*Trim turbans are objects of the Axim girls' fond solicitude, as hats are of their white sisters', but they have no use for shoes*



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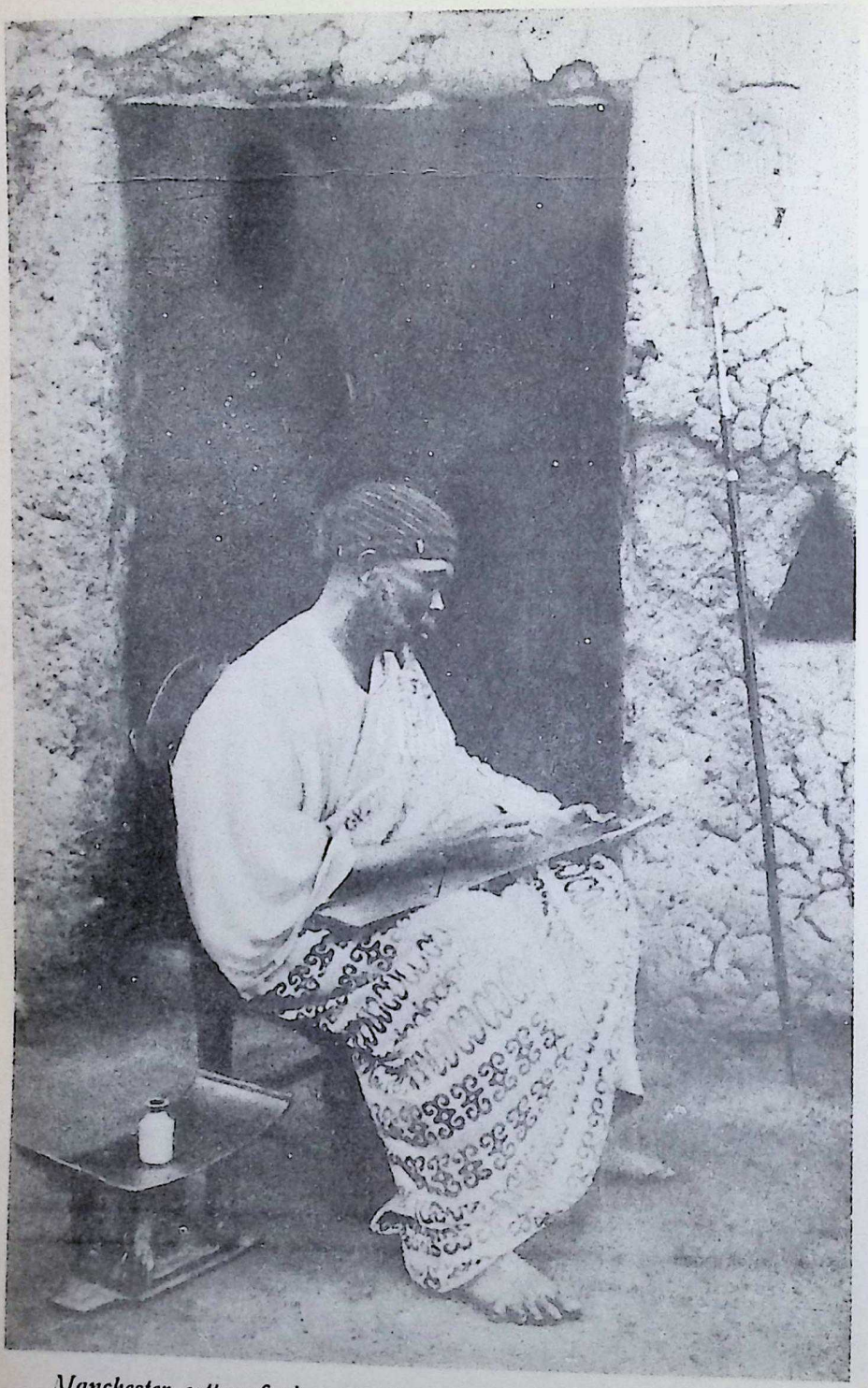

*Manchester cotton finds a market all over West Africa. It forms the decorous gown of this Mahomedan schoolmaster at Bimbuku*

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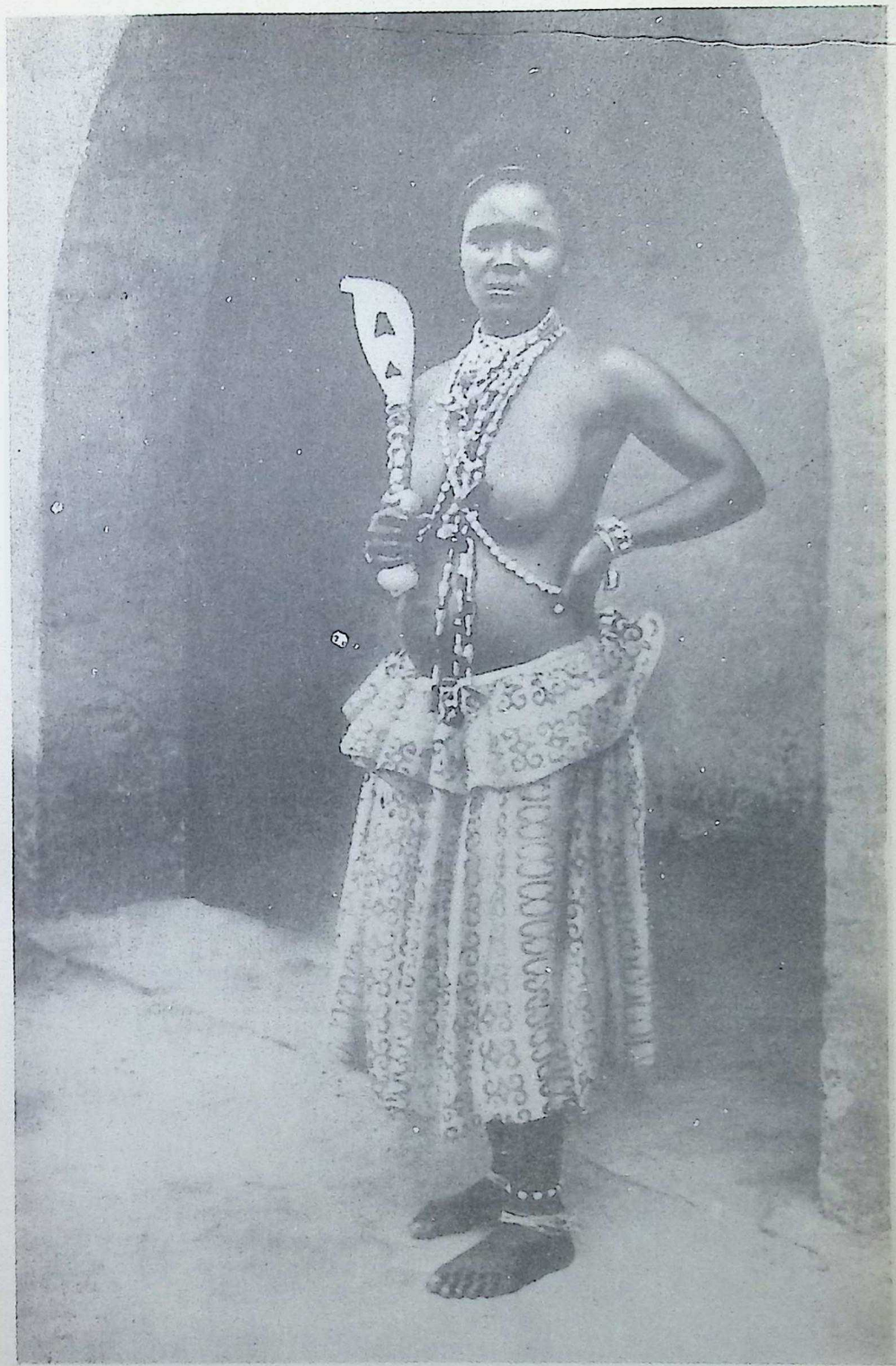

*The same Manchester cotton forms the scanty skirt of this Accra fetish woman. The long necklace is part of her priestly vestments*



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*Throughout West Africa there is an understood language of the drums, and each chief has his own drum-call or motto, sounded by a particular beat. These are the drummers of the King of Buntuku*



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*Polygamy is not injurious to domestic peace on the Gold Coast, but is favoured by the women, whose work is lightened thereby. The dozen wives of this Buntuku chief are afflicted by no sense of jealousy*



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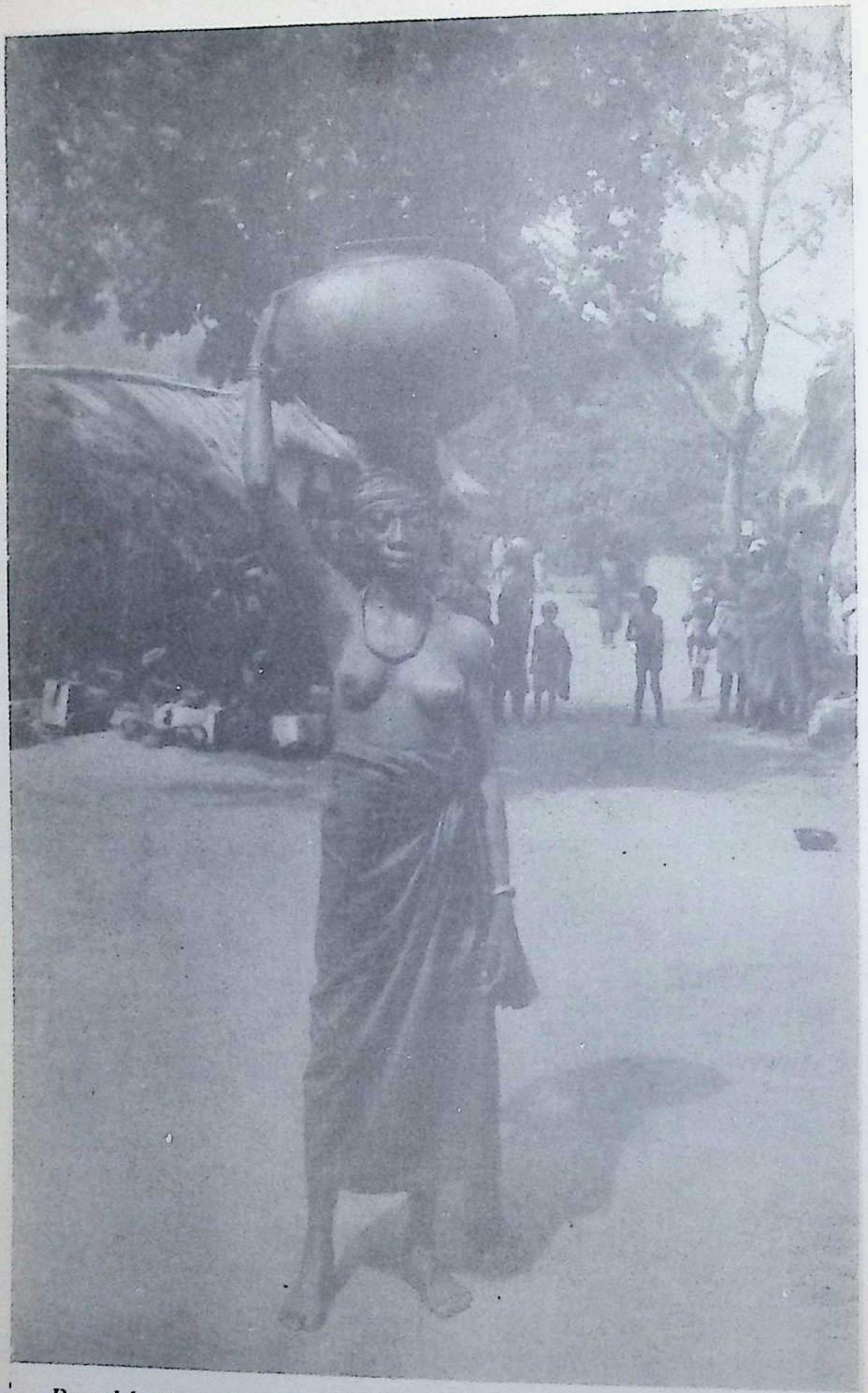

*Bound for the well. Wonderful erectness and grace are given to West African women by the custom of carrying burdens on the head*



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*Sculptors should find a perfect model for their caryatides in this superb water-carrier of Kintampo in the Ashanti hinterland*



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*Seated under his State umbrella and attended by his captains, drummers, and servants gleaming with ornaments and weapons of gold, the Chief of Bekivai presents an impressive picture of barbaric splendour*

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*In all West Coast villages the pleasant rattle of shuttles is incessant. Comely lads set up their ingenious looms outside their huts and there, with fingers and toes, weave cloth in narrow strips three inches wide*

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*Thus sandalled and draped, with fillet round his brow, the tributary King of Mapon shows like a Roman emperor in his purple toga*



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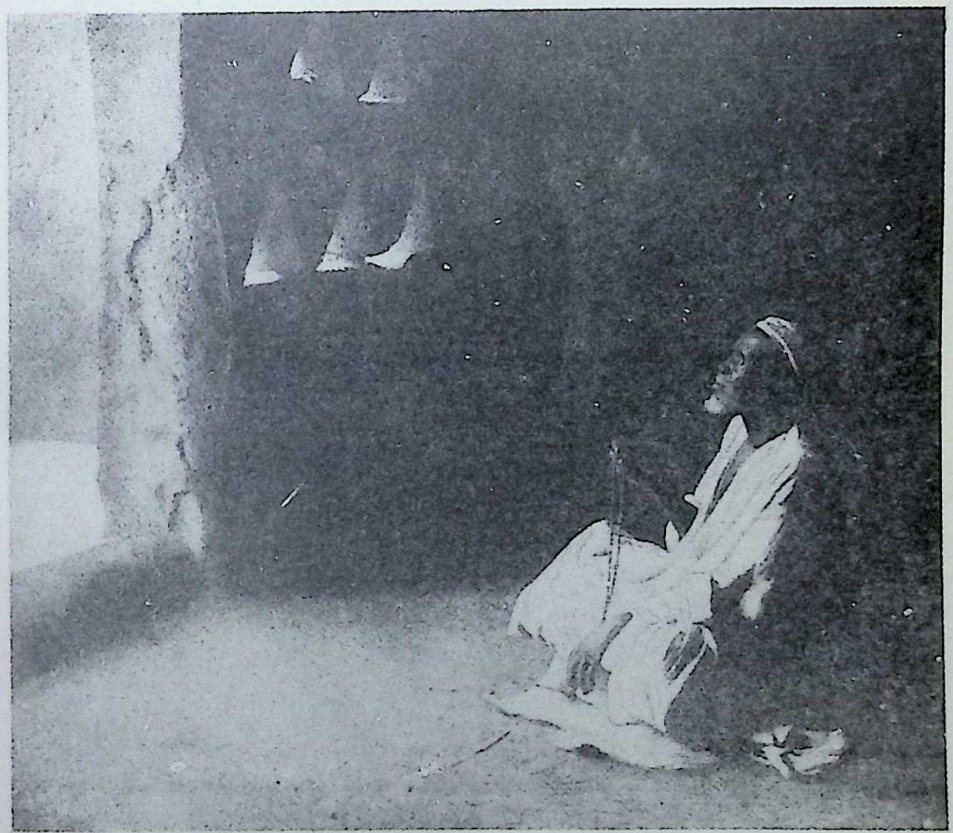
all other Africans in trade, and absorbs and educates the lower negro types.

His strength of body is remarkable. Usually he can carry on his head, during a long day's march, a load of one hundred pounds. When, however, it is his own goods, he will sometimes carry two hundred pounds weight of them. Of old the Hausas were great fighting men and slave hunters, holding off the Moslems on one side, and hunting, on the other side, the pure-blooded negroes they used as farm serfs, while so spreading their influence by commerce that their language has become an African lingua franca. Now their land, though densely peopled round Kano and in parts of Sokoto, is much diminished in population, and may need fifty years' peace and prosperity to fill again.

For into Hausaland quietly came a mass of men of light skin and fair hair, driving great stocks of cows. It suited the Hausas to allow these pastoral nomads to graze the cattle on their fallow fields. The manure more than paid for pasturage. The Cow-Fulanis, as they are still called, continue to-day to serve the purpose of the Hausa farmer, moving with their herds over the light soil of the country.

But one of their chiefs, a Moslem named Othman, who was rich enough to lend money to the petty black chiefs, proclaimed a religious war against the ruling black race. From his new capital at Sokoto, he overthrew the



THE FAITH OF THE CRESCENT

The Moslem trader of the Gold Coast may not be able to read or write, but he knows the watchword of Islam: "There is no god but God; Mahomed is the Apostle of God." Five times a day he sits on his prayer-mat, his eyes turned towards the Sacred Mosque, his soul communing with the spirit of the great Arabian prophet, and his lips moving in whispered prayer. The "tasbih" or rosary of ninety-nine beads assists him in the repetition of the ninety-nine attributes of God

*Photo, P. A. McCann*



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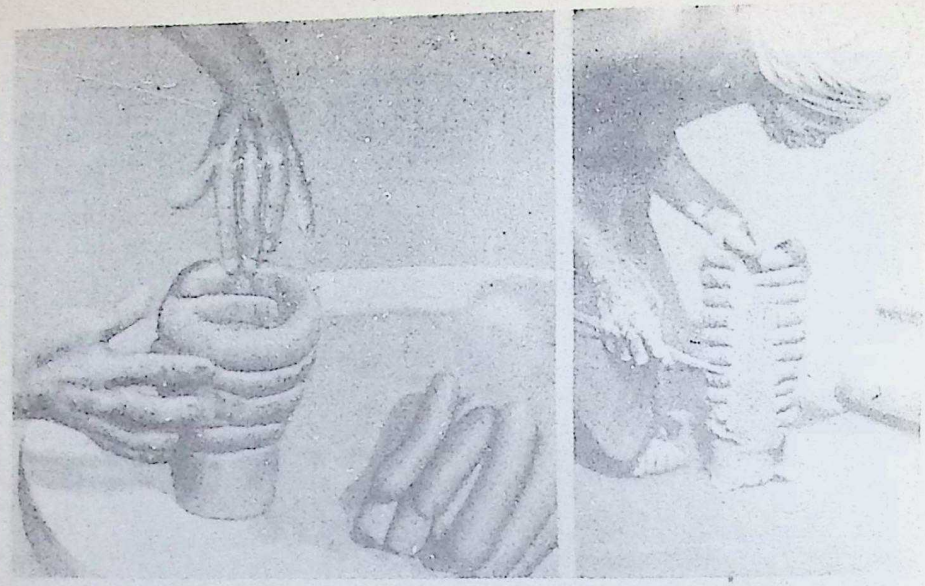
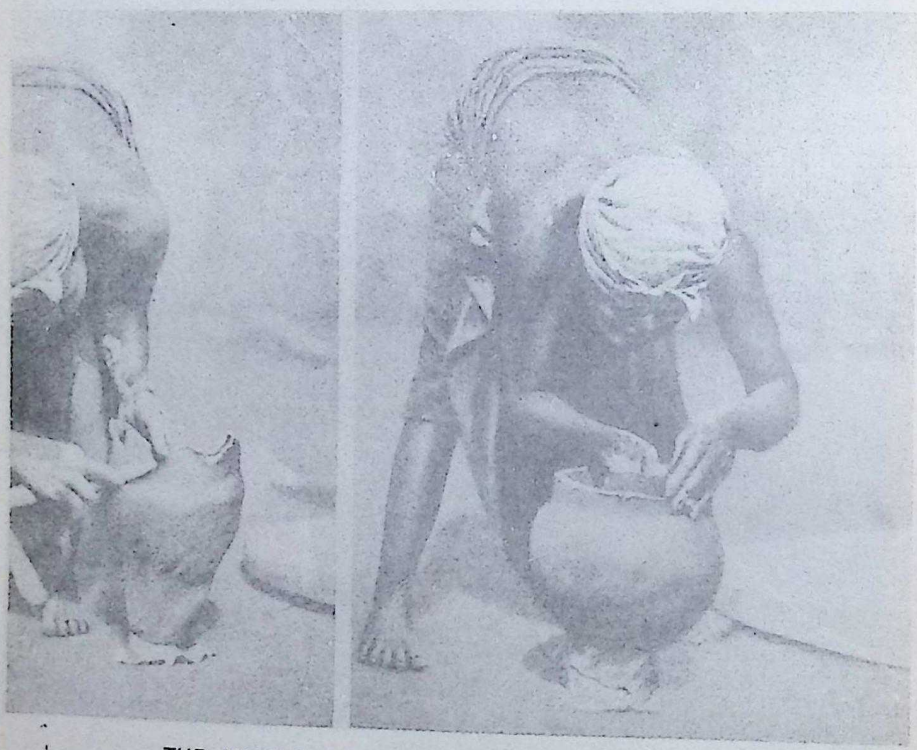


The clay is washed and trodden out to remove small stones. It is then made into rolls and built up on a round clay base. When the rolls have attained a certain height the outside is scraped with a stick



THE MAKING OF A POT IN THE MENDI COUNTRY

After the walls of the pot have been carefully smoothed, they are thinned and enlarged, and when the bowl has been formed in the rough the neck is begun. The symmetry of native-made pottery in Sierra Leone is remarkable, considering that all is done by the eye and hand of the women workers

*Photos, Northcote W. Thomas*



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The neck is rubbed with a wet rag and thickened slightly to give greater strength, and when the upper portion of the pot has been finished, the solid base is cut away

FINISHING TOUCHES AND THE POT IS MADE

The outside is then scraped and smoothed, and the completed pot put aside to harden in the hot rays of the sun before the final process of firing in the kiln. There seems to be little likelihood of any expansion in the native pottery industry in Sierra Leone, for inexpensive enamelled ware and cheap tin basins are now flooding the Mendi country as well as other parts of West Africa

*Photos. Northcote W. Thomas*



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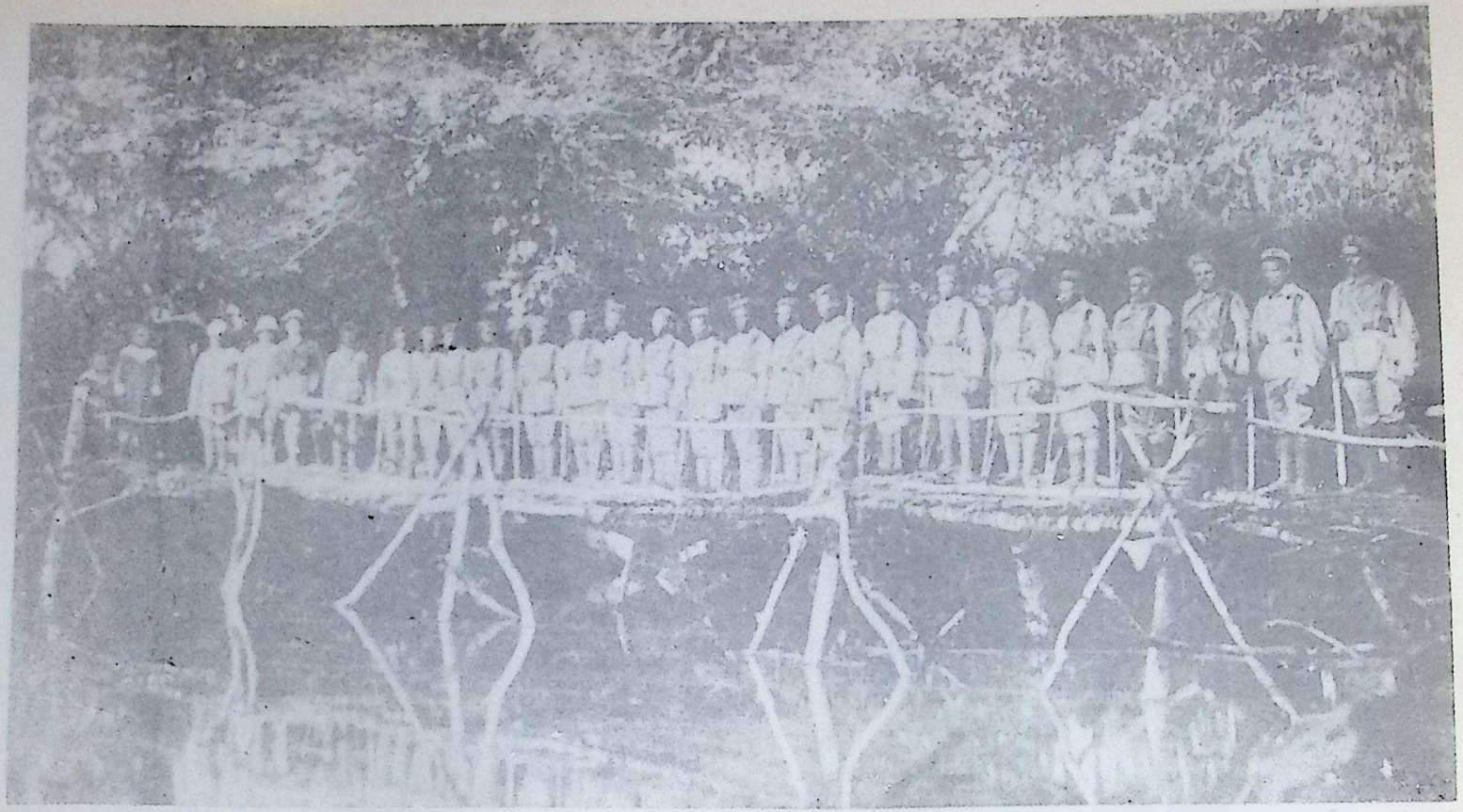

SAPPERS OF THE W .ST AFRICAN REGIMENT ON A BRIDGE OF THEIR OWN CONSTRUCTION

The innumerable bogs of thick mud, locally called " potta-potta," which abound in Sierra Leone, and which during the rainy season develop into vast swamps, have brought to light a certain amount of constructive ingenuity from the civilian population, but the stepping-sticks and trail bridges of native erection are fast disappearing before the proficiency and energy of the sapper regiment. Stout of heart and sturdy of frame, there is little that can disconcert the West African sapper

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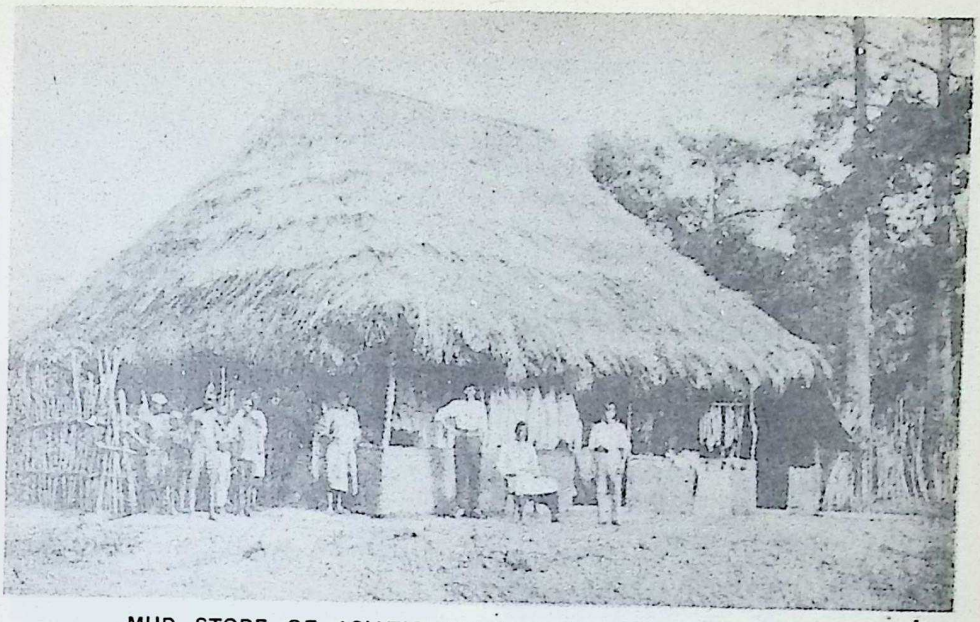
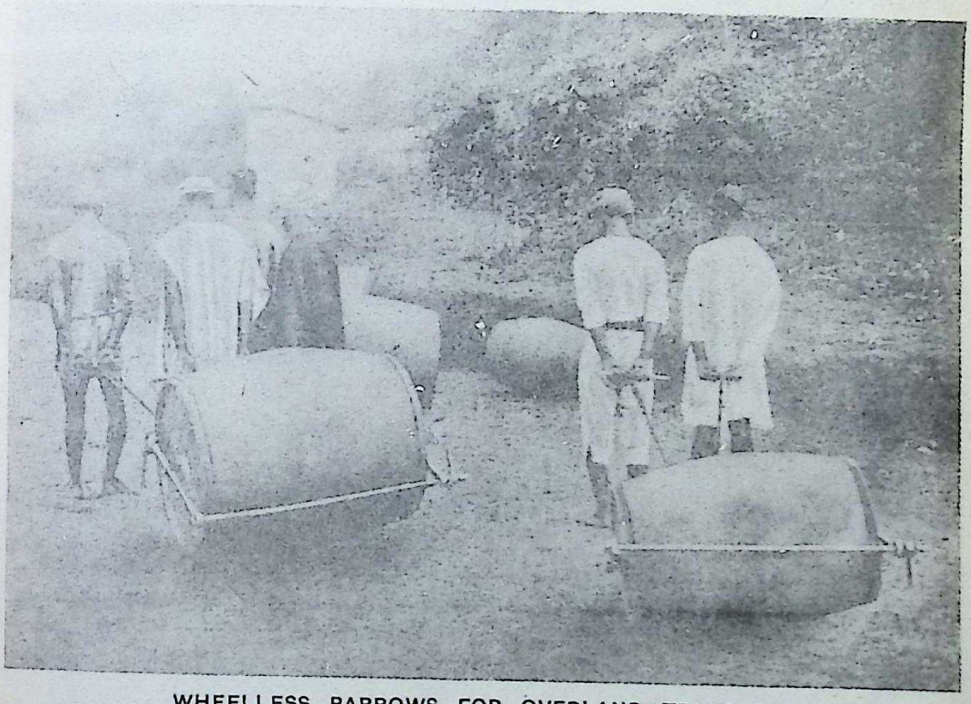


MUD STORE OF ASIATIC TRADERS IN WESTERN AFRICA

A new and formidable rival to the Sierra Leone people is the Syrian trader. He has annexed the West Coast within the last few years. He is a clever man of business, possesses wonderful tact, and succeeds wherever he goes. On arrival he was a mere common pedlar, hawking a few small articles on a board; nowadays he is a competing merchant, and accumulates wealth with singular facility



WHEELLESS BARROWS FOR OVERLAND TRANSPORT

These steel casks, a combination of water-butt and garden-roller, were tentatively introduced by the Government for work on the feeder-roads. They have not, however, been found useful for the transport of anything except cement and palm kernels, as the revolving motion damages other goods. Besides this, the Mendi objects to transporting produce, etc., otherwise than on his back or head

*Photos, T. J. Alldridge, "Sierra Leone, A Transformed Colony"*



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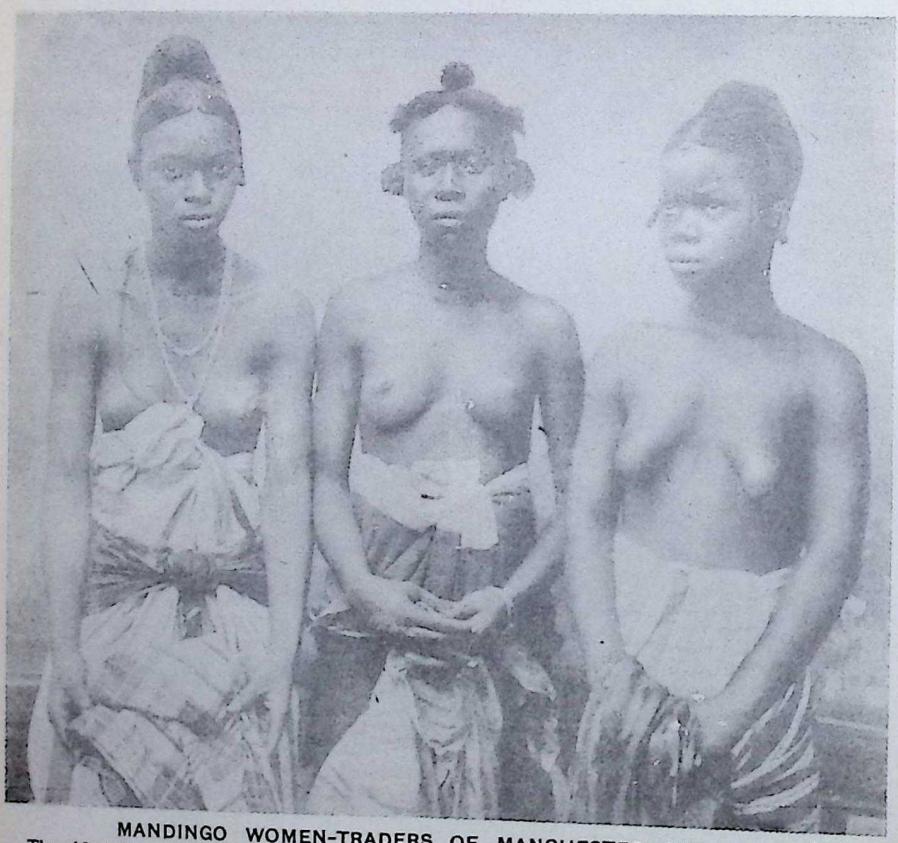
power of the Hausas and established a new and better system of administration. The system was good, but some of the Fulani administrators were not, and at last, under British leadership, the natives overthrew their lords. But the Fulanis remain, some as the aristocracy of the country and others as wandering cattlemen, who fertilise the lands of the black folk.

There also remain, as in the Baulchi highlands from which Nigerian tin comes, aboriginal negroes with cannibal tastes. The banks of the Benue river are likewise peopled by virile, warlike, and very primitive black tribes, such as the Munshies, Bascmas, and Mumunges, who are still in the patriarchal stage of society without any tribal organization. Other powerful tribes have been so harried by the Fulanis that they are but remnants.

Then, in the north-east of Nigeria, extends the old realm of Bornu, with its enterprising half-breeds of negro and Libyan, with broad faces and wide nostrils, who are yet called Berbers by their neighbours, the Hausas. Slave-hunting was their national industry for more than a thousand years. From their mighty city of Kuka, by Lake Chad, they sent great caravans of slaves to Tripolis. Most of their houses are built of reeds and straw in sugarloaf shape, but in their old capital of Binir, which the Fulanis overthrew, baked bricks were used in the construction of palace and walls.

It is sometimes said that the women of the Kanuri stock at Bornu are the



MANDINGO WOMEN-TRADERS OF MANCHESTER COTTONS

The old style, hand-made cloths, with their beautiful designs and exquisite indelible colours from the native vegetable dyes, are now practically ceasing to be made, because imported coloured fabrics at ridiculously cheap prices can be bought all over Sierra Leone. The native woman has an extraordinary faculty for trading, which she hands on to her children, who begin business in life as soon as they can toddle about with a calabash on their woolly heads



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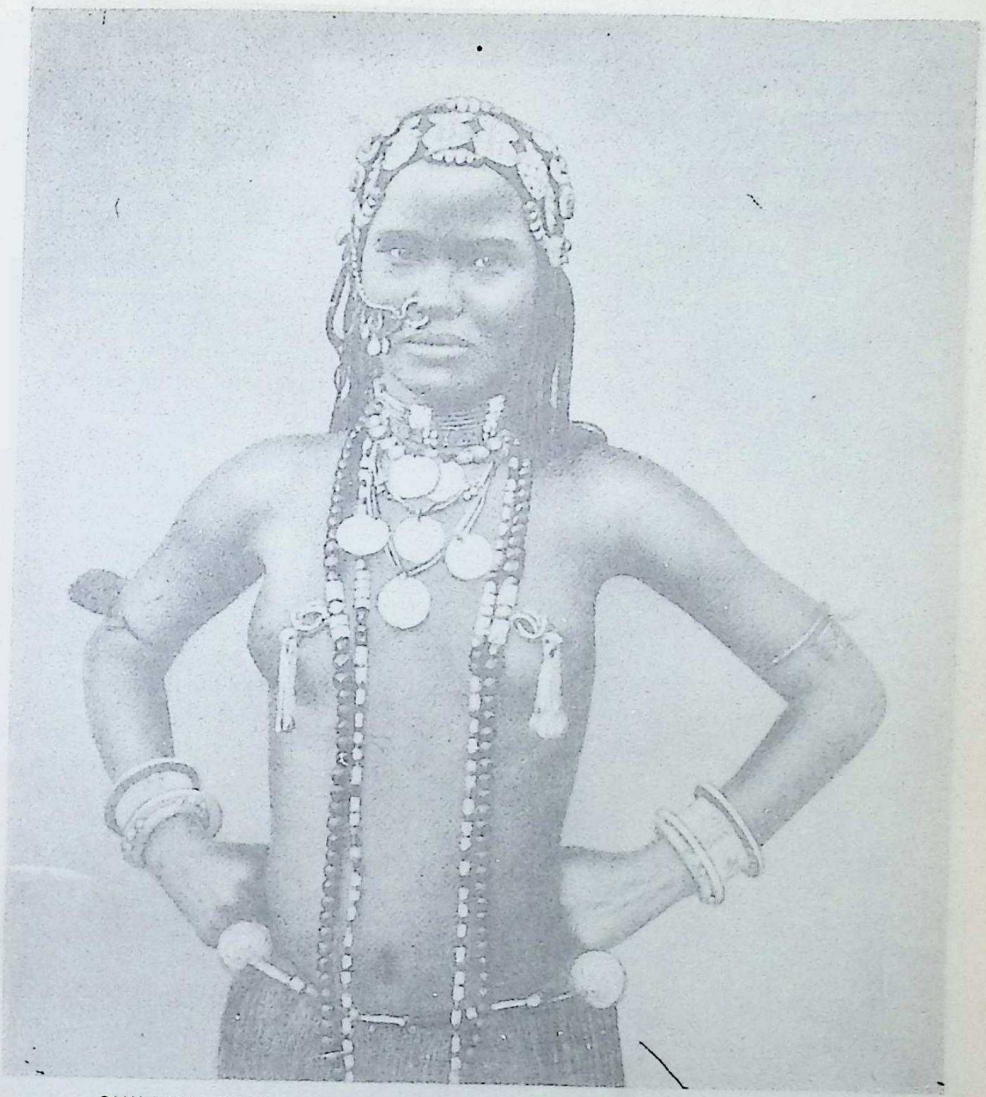

SHILLUK TOWN BELLE ADORNED WITH FANCY'S BIJOUTERIE

She differs but little from her country sister of the Sudan, save in the number of her necklets and ornaments. She is an industrious wife and a good mother, but the education of her children consists practically of the phrase: "Do just the same as you see me do." The nose-ornament is connected by beads with the attractive headdress, and is particularly in vogue among Sudanese women

*Photo, Sudan Govt. Railways*

ugliest in negroland, but the people themselves rank with the most advanced of dusky nations, being good farmers and skilled craftsmen, with a government constitutional in form, though despotic in practice. Remarkably picturesque was the Bornu force of knights in suits of armour, and veiled Tuaregs and curious Tebas, with Kanembu and the Arabic-speaking tribe known as the Shuwa Arabs, are found in the old slave-making Empire.

Nearly twenty years have passed since the negro adventurer, Rabchi, defeated the Sultan of Bornu, ruined the capital city, and overran the country, breaking its power and annulling its importance. But the Bornu folk, like their neighbours the Hausas, are rising again by peaceful ways, strong in their remarkable traditional culture and habit of industry. British motor tracks, advancing railways and river steamers, are bringing new life and prosperity



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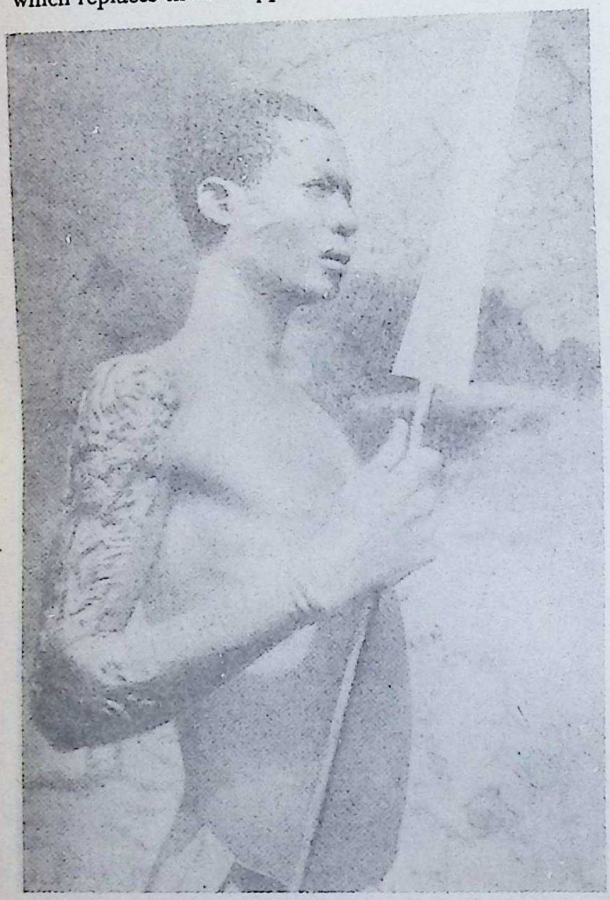
into the ancient kingdoms of Northern Nigeria. The Fulani Emirs are heads of native administrations with native officials, under the guidance of the British staff, and they share with the general revenue the proceeds of the direct tax which replaces the old oppressive levies.



PERSONAL ADORNMENT OF FONDONG WARRIOR

Cicatrisation is caused by cutting the flesh in innumerable places and putting stitches into the wounds. The scars are sometimes worked into elaborate designs, but are no impediment to dexterous manipulation of the massive, long-bladed, two-edged thrusting-spear used by Cameroon natives

They subscribed £98,000 in the war, and offered a further £51,000.

The same system of administration has now been extended to the organized peoples of Southern Nigeria, the Yorubas, Benis, and Egbas. Some 967 miles of standard gauge railway line have been constructed from Lagos, the capital, to Kano, and from Port Harcourt to the Udi coalfields. Another 427 miles of main line is being built from Udi to Kaduna. In the northern lands the cotton crop is likely to increase in importance in the near future.

After Nigeria comes the Gold Coast and its dependencies. They consist of the Gold Coast colony, the Ashanti colony, and the protectorate of the North Territories, and the mandate land of British Togoland. The greater part forms a humid stretch of fever-smitten refuges of pagan negroes, living for the most part in dense forests, though there are also rolling prairies a thousand feet high. Some 340 miles of surf-beaten beach, with no good harbour, have limited the flight of fifty distinct tribes of pure negro blood.

Ewe-speaking negroes once held the country, but were attacked by Chi-speaking negroes, who were driven into the unhealthy coastwise forest belt by the stronger half-breed negroids now holding the healthier upland of the North Territories. The Hausas are making their language the medium of common expression in the north, and the tongue of the Fantis is prevailing in the south.

Cocoa-growing is the chief industry of the nation, which exported 80 lb. of cocoa in 1891, and now produces more than half the world's supply. Prosperity has not made them more open to alien religions. Only five per cent of them are Moslems, and most of these are of northern immigrant negroid stock; another seven per cent are mainly Christian converts, but the rest are believers in fetish. The best known tribes are the Fantis, who



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**NATIVE INDUSTRY IN WHAT WAS FORMERLY GERMAN WEST AFRICA**

The natives of Cameroon weave their mats from long dried reeds or "thongs" of palm-leaves on curious wooden looms, and scorn modern machinery and the personal comfort connected with it. Three weeks after the outbreak of the Great War, British troops from Nigeria entered this German colony, and on February 18th, 1916, it was completely occupied by the British and French



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A BLACK BEAUTY OF THE LATUKA TRIBE

In the valley of the Nile and its tributaries dwell the Latuka tribe, famed for their height and muscular development. It is possible that they possess some intermixture of Hamitic blood, and all have a remarkably pleasing cast of countenance. The women usually practise scar-tattooing, their tribal mark being a series of radial gashes over the cheeks



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STATUES. E WOMAN WATER-CARRIER OF THE NILE VALLEY

Some of Africa's dar est-skinned tribes are to be found in the Sudan, an Arabic word signifying "the Blacks." The negroes of the Sudanese Nile Land are to-day more hopelessly subdivided than the negroes of any other part. They vary widely in height, colour, language, institutions, and religion, and so intricately mixed are they in the southern half that it has been termed the negro "Potpourri"



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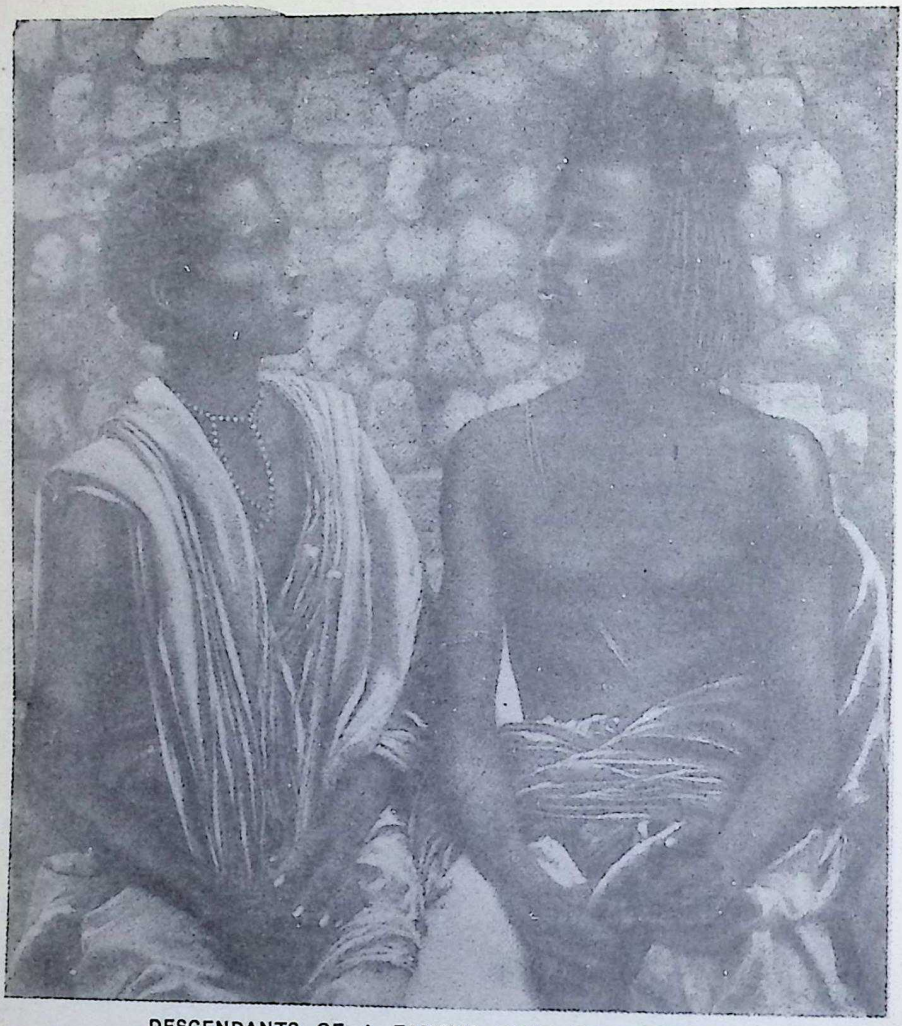

DESCENDANTS OF A FAMOUS RACE OF ANTIQUITY

The Bisharin is a well-known pastoral and nomadic tribe inhabiting the north-east of the Sudan. Together with the Hadendoa, Halenga, Ababdi, and Ben Amir tribes, it is said to constitute the Beja nation of Arabic literature, the Blemmyes of the Romans, the Kushites of the Bible, and the Ethiopians of Herodotus. The men are tall, spare, and well-proportioned, and their thoughtful, refined features distinctly portray their Hamitic lineage

have traded for hundreds of years along the coast, and the Ashantis, crowding behind them and possessing the gold that gave the coast its name. Both are folk with fine bodies and backward minds, steeped in sombre superstitions. Being more directly open to European influence, that has played upon him for four centuries, the Fanti has become notorious for the process of backsliding into savagery known as "going Fanti."

In boyhood he absorbs knowledge rapidly, but at puberty his growth of intellect seems to stop, and sexual passion floods and deadens his mind. Emotion usually rules him for the rest of his life, so that he has the strength of an able-bodied man and the intelligence of a child. The great fetish society, with its sorcerers highly skilled in the practice of hypnotism, is generally enabled to recover control over the Fanti, but it is the Ashantis who have developed the primitive terrors of the fetish into a strong state organization.

The Ashantis were a weak slave race, raided from the north by negroids for



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CHILD SHEPHERDESSES OF THE BIŠHARIN TRIBE

Theirs is a restless existence, but the peregrination of centuries is in their blood and they are hardened to a nomadic life. Where their foot rests is their home. They are Mahomedans, but are known to preserve some non-Islamic religious practices. They still regard the serpent and partridge as sacred, and this obviously points to the fact that animal-worship existed among them in an earlier stage of civilization

dispatch to Moslem countries, and harried on the east by Dahomey slave-hunters and sold to Christians for American plantations. At the beginning of the eighteenth century they produced a fetish king of genius who organized all the tribesmen for war and bought cannon from the Dutch. In 1719 he overthrew the northern negroid kingdom of Denkjera, and his successors met and broke several armies of mounted Sudanese and took over the slave trade. The hunted became the hunters, and the scourge of West Africa. As fetish superstition was the source of the moral strength of the negro nation in arms, it was developed by the fetish king to an extreme degree. His capital of Kumasi, a collection of wattle and clay huts, picturesque arcades and palm-leaf thatched temples, rose into terrifying fame as a holy city of human sacrifices. When the king held more slaves than European traders could ship, he seldom went to the expense of feeding them until they could be sold. Tando, the god of Ashanti, was appeased by their blood.

Also, from the native goldmines great wealth was produced, which, added to



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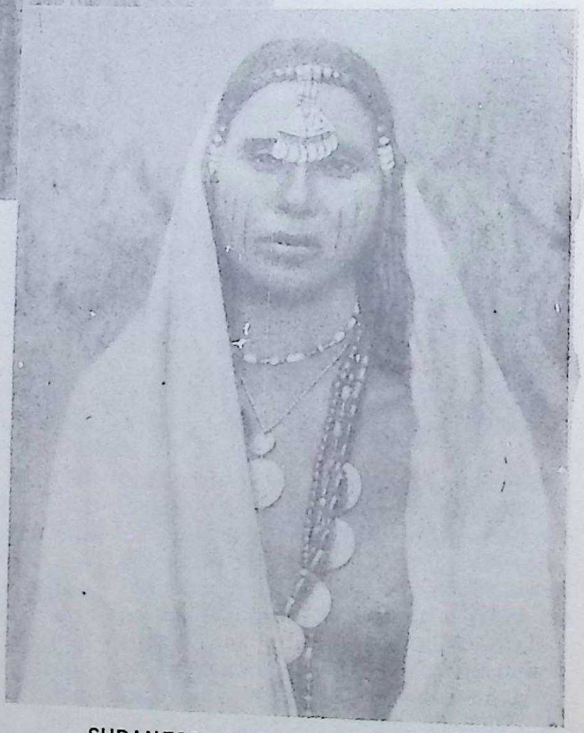
MIXTURE OF COSTUME
The European dress of this Sudanese beauty is a strange setting for her tribal embellishments

the profits made on slaves, gave the king and the ruling class means of buying modern weapons of war. At last, through attacking the Fantis, who stood in their pathway to direct trade on the coast, the Ashantis came into violent contact with the British, and after a succession of defeats were thoroughly overcome by a British expedition in 1900.

Fetish, however, remains the spring of general life in this nation of fighting men, and the magic golden stool from which the fetish king is supposed by his subjects to have derived a kind of divine power is a mysterious and dangerous object. It was hidden from the British. The tribesmen are remarkably good workers in gold, and some of their jewelry is fine. There is no doubt they could make another golden stool that might bring about trouble. Meanwhile, the modern companies are winning by scientific methods of gold-mining remarkable wealth from Ashanti, and the natives, who used to gain all they wanted by warfare, are devoting themselves to farming, and making more by cocoa-growing than they did out of slave-hunting.

In their early career the Ashantis reached Sierra



SUDANESE YOUTH AND BEAUTY
Tall, slender, with her long, loose covering falling gracefully over head and shoulders, she is typical of the women to be seen in the streets of Sudanese towns
*Photo, Sudan Govt. Railways*



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HAIRDRESSING IN THE OPEN AIR

Types of the lower class Sudanese women who frequent the streets of Omdurman. For the most part they are neatly shod and clothed, and take a certain pride in their personal appearance, as may be seen from the action of the younger woman who seizes this moment of leisure to re-adjust the plaited hair of her companion

*Photo, Sudan Govt. Railways*

Leone, then a philanthropic colony in which liberated slaves were settled. The numbers of freed men greatly increased in the early part of the nineteenth century, when British cruisers landed in the colony the cargoes of captives they rescued. Early arrivals from America lived with representatives of all tribes along the western coast, and amid this confusion of tongues and peoples arose a negro-English jargon as a common medium of speech. The freed men spread from the mountainous peninsula rising 2,500 feet from the sea and giving the colony its name, but they lacked the immunity from native diseases which negroes that had never left the country enjoy. Swamp fever, blackwater fever, and yellow fever killed the population more quickly than new freed settlers increased it.

At the same time sleeping sickness lessened the number of the natives of the backlands, such as the Mendis and Timanis. Old Sierra Leone, with its overcrowded city of Freetown, is rather a saddening place. The negro settlers have not answered to the generous care and guidance given to them. American mulattos, with considerable capacity of mind, have not been able to survive the moist tropic climate and its diseases, and the diminished population has largely been recruited from the backlands.

The native fetish men directing the murderous secret society of Leopards still exercise a terrifying mastery over the inland savages. At the present time Sierra Leone Protectorate is a British territory remarkable for its numerous cannibals and human sacrifices. Sierra Leone also possesses at Fourah Bay a



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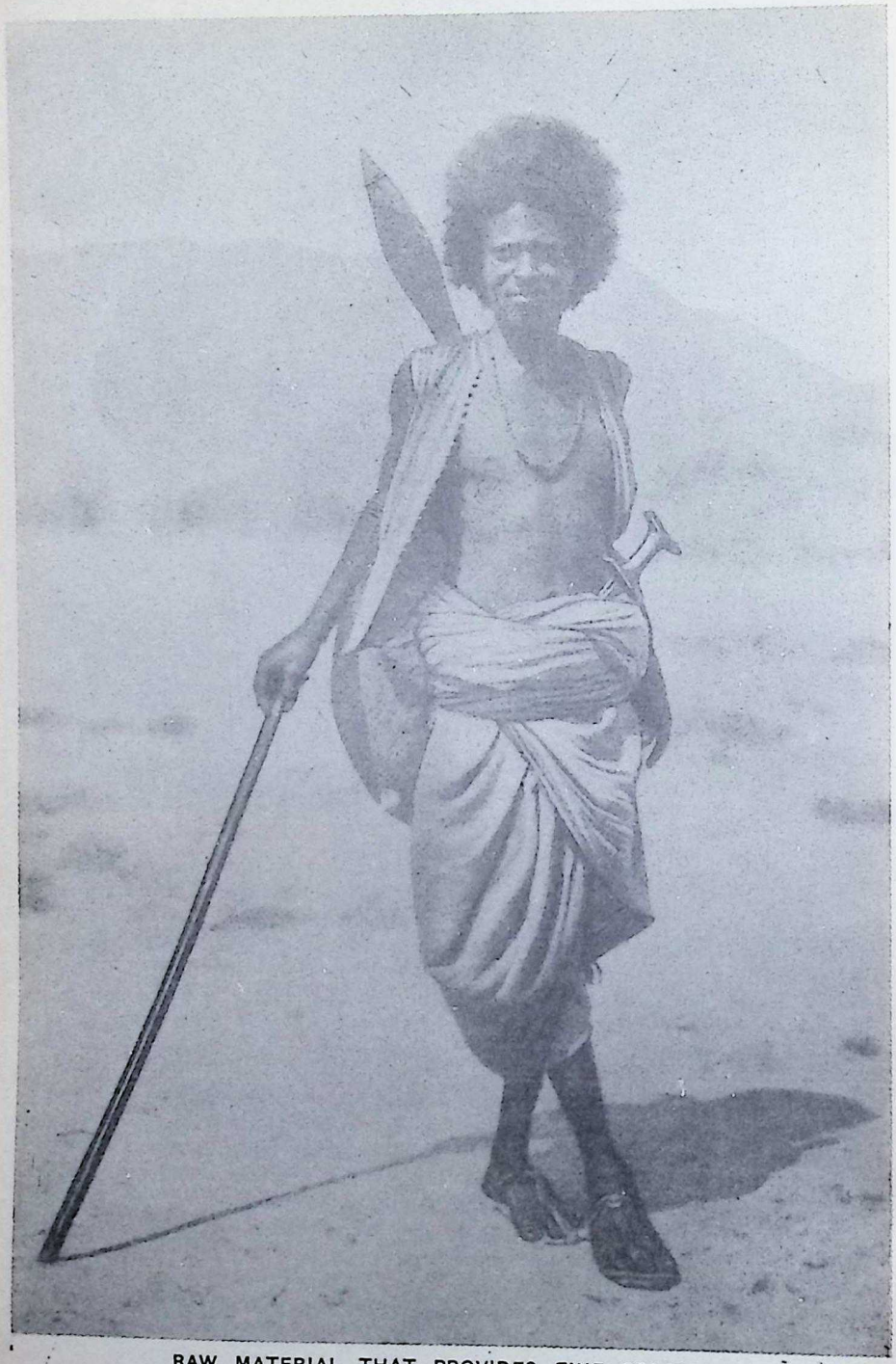

**RAW MATERIAL THAT PROVIDES FINE SOLDIERS**

Here we see him in all his primitive war-paint, a Hadendoa civilian, complete with spear, dagger, and shield of hide. As a trained soldier his appearance, though somewhat less picturesque, is no whit less awe-inspiring. In Kassala a battalion of Arab irregulars is stationed, and recruited locally, chiefly from the Hadendoas. Military discipline and methods are not difficult to instil into them; they are scouts by nature and exceedingly mobile in desert warfare

*Photo, Sudan Govt. Railways*



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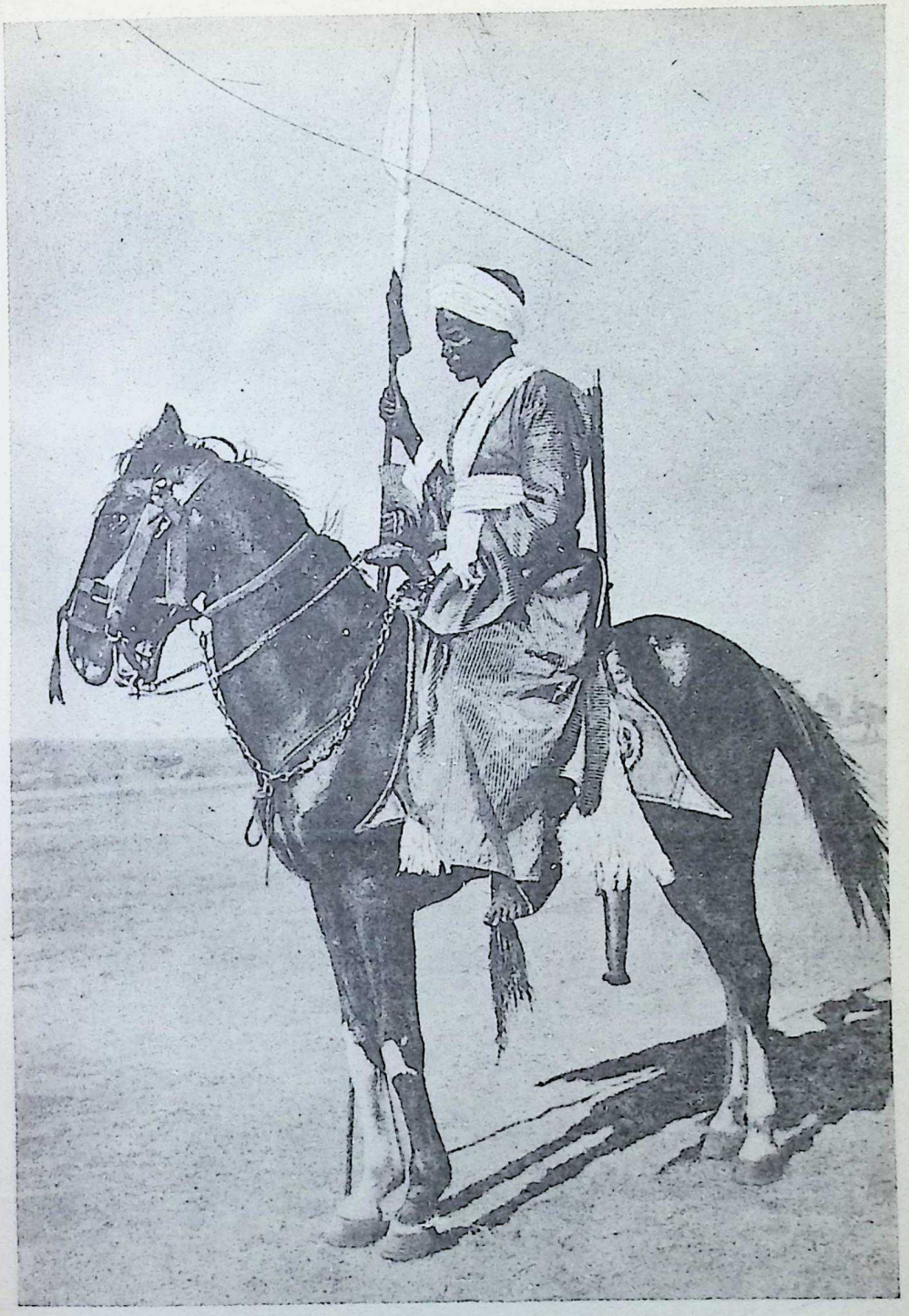

FAMILIAR FIGURES OF THE SUDAN PLAINS

The title of sheikh is given to the headman of a tribe or village. He is an important personage, possessing all the privileges and responsibilities of head magistrate and chief of the police. His state uniform consists chiefly of a silk dressing-gown robe and sash, and a handkerchief bound round his head which, as a Mahomedan, is shaven. A horse is the prerogative of the principal sheikhs

*Photo, Sudan Railways*



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SHIPS OF THE DESERT AND SHIPS OF THE RIVER MEET ON THE QUAY OF OMDURMAN

The town of Omdurman is situated on the left bank of the White Nile, nearly opposite Khartum, and is the headquarters of the native traders of the Anglo-Egyptian Sudan. It was a mere village up to the year 1885, when it was taken by the Mahdi, who made it his capital. It was in Omdurman, in 1898, that the Khalifa, the Mahdi's successor, was overwhelmed by the Anglo-Egyptian forces who destroyed a large portion of the town and removed the capital to Khartum. The port is not always a scene of great activity; nevertheless, a continual stream of life ebbs and flows from this centre, and swarthy caravanners, with their long-legged, long-necked beasts of burden, are constantly passing through the town. Innumerable dhows are lined up the river, but the river is not always tranquil. Farther along it teems with life and savage life, crocodiles, hippopotami, and others; and there are parts which are one vast menageric—a primitive world given over entirely to animals

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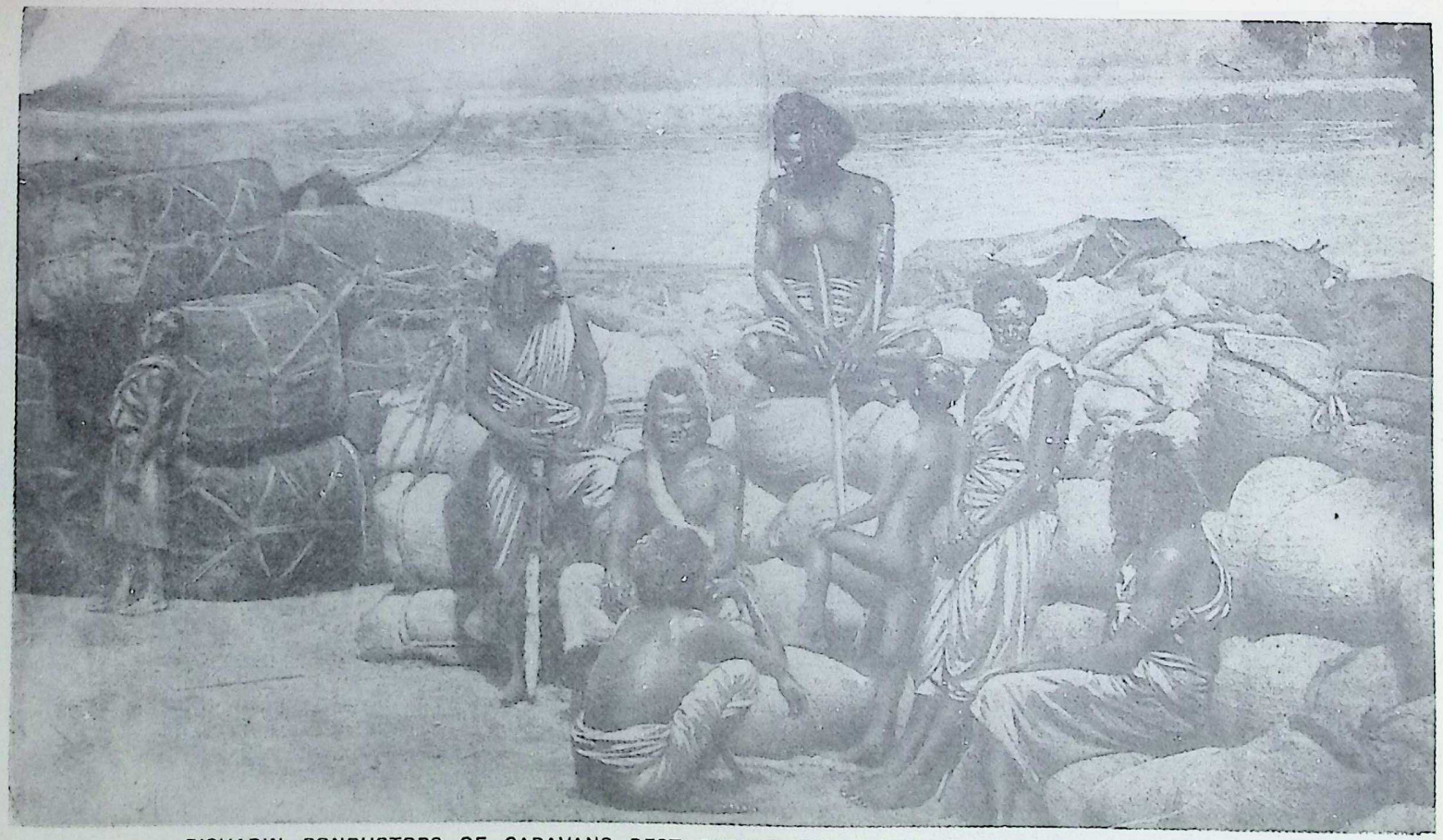

BISHARIN CONDUCTORS OF CARAVANS REST DURING ENTR'ACTE OF LOADING AND UNLOADING

The camels have been relieved of their heavy loads, which are stacked on the river's bank awaiting the arrival of the Arab coasting vessels. Ivory, ostrich feathers, and gum-arabic are among the chief articles of commerce and find ready purchasers in the market-places of Khartum and Omdurman. The Bisharin, a "Tribe of the Wandering Foot," were uprooted from Egypt during the Mahdi insurrection. They are said to be the most characteristic of Nubian "Arabs"



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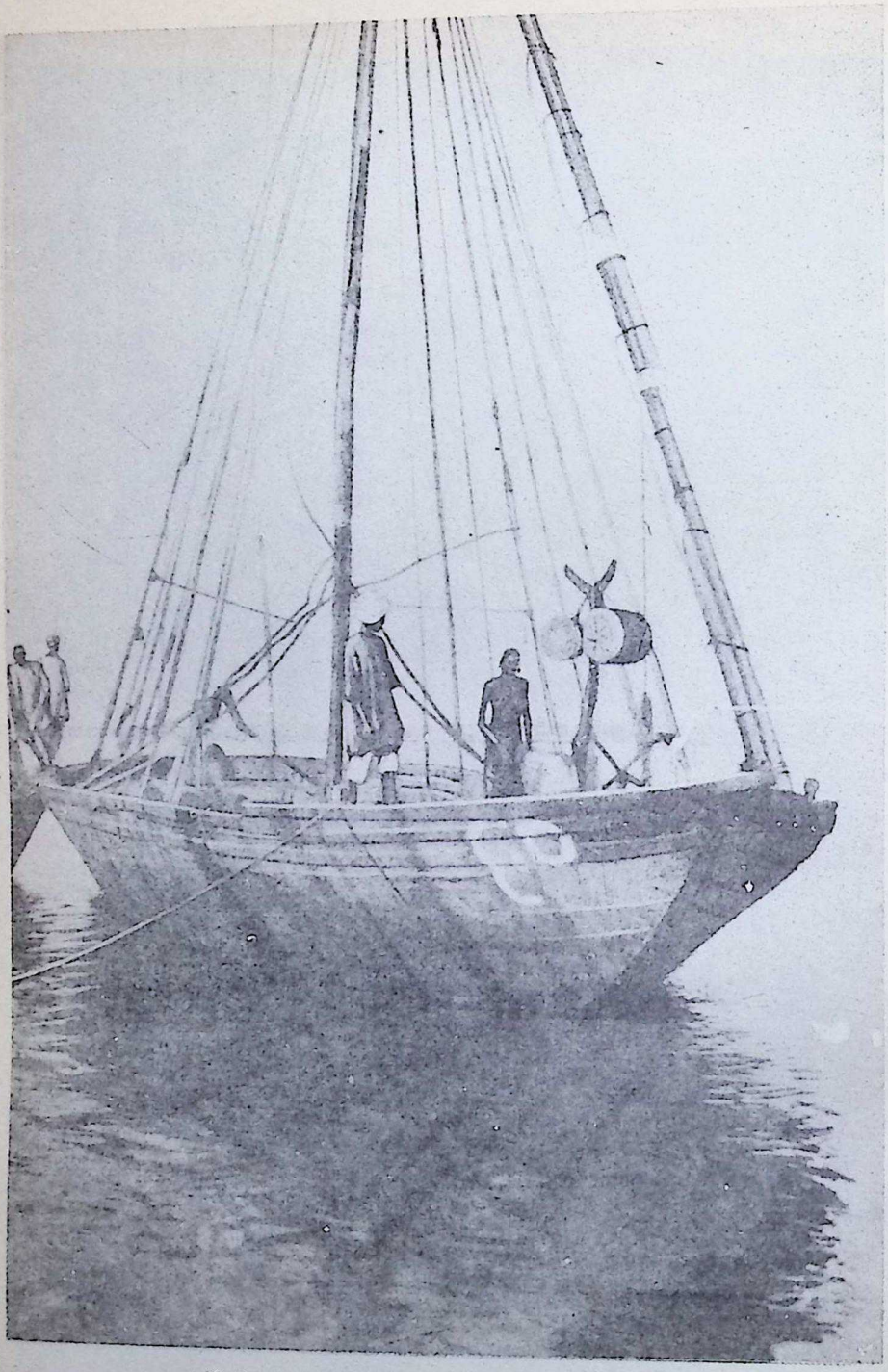

LIGHT CRAFT AFLOAT ON THE RIVER NILE

The dhow is another name for the Arab coasting-vessel which is constantly plying from town to town on the Nile. The sailors are typically nautical, wiry, and agile as monkeys; in the regions where "the soil is like fire and the wind like a flame," they may well be envied their cool river existence. Railways have now robbed the Nile of much of its former transport trade

*Photo, Miss O. J. Hunter*



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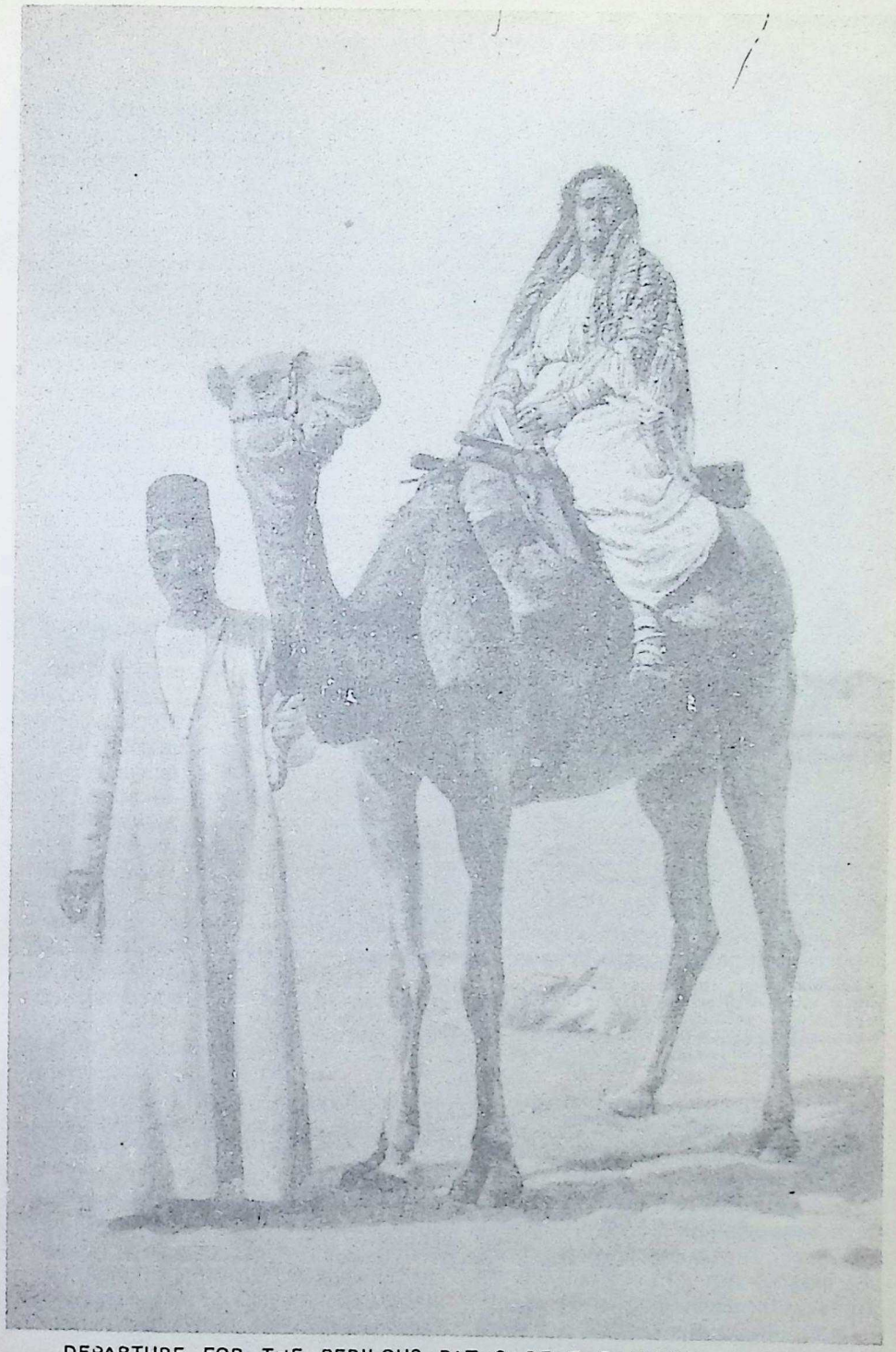

DEPARTURE FOR THE PERILOUS PATHS OF THE NUBIAN WASTES

He is about to join a caravan of travellers who have associated together for mutual security in traversing the immense sea of sand of the Nubian desert. The Arabian camel is a longer-legged and less ponderous animal than the Bactrian species of Asia. Fifty years is its allotted spell of life. This species was one of the earliest animals to be domesticated, as early Bible history bears testimony



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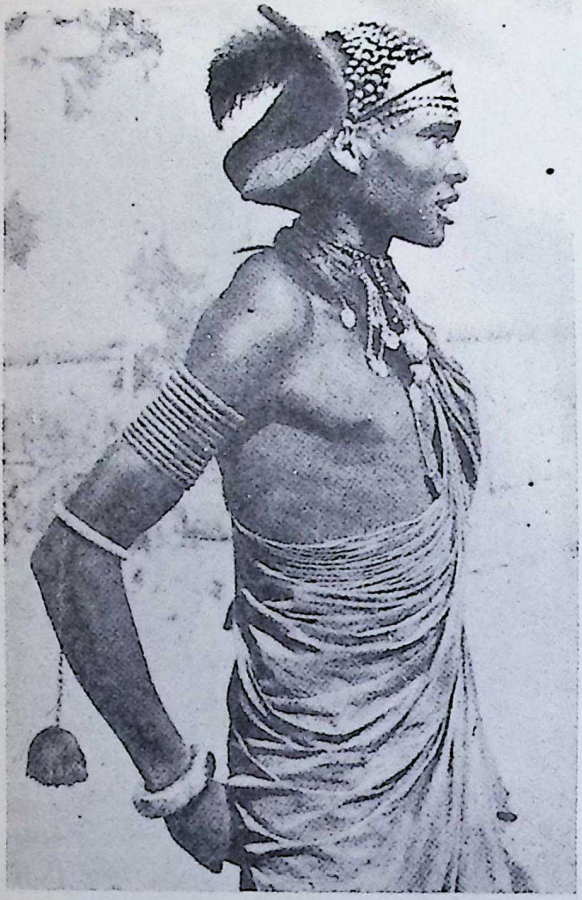

ARTISTIC ORIGINALITY IN SHILLUK COIFFURE

The headdresses worn by the Shilluks are masterly work. The hair, mixed with gum and mud, is twisted into extraordinary shapes — as cockscombs, nimbus-like coiffures, knobs, etc. Coloured beads, cowrie shells and feathers complete the design

*Photo, Sudan Govt. Railways*

centre of university education with 25 students! Freetown is a fine harbour and fortified Imperial coaling station, but the commerce of this land of freed slaves, for whom 338 miles of Government railways and 156 miles of motor roads have been constructed, is practically insignificant. Much produce is left to rot on the ground.

On the other hand, there is a great centre of native commerce in the little northern dependency of Gambia. It has less than 4,000 square miles of firm land against the 27,300 square miles of Sierra Leone territory, and a little over one-tenth of the people, no railways, and large stretches of swamp and desert, yet pours its ground nuts into Europe.

The small population is a quaint mixture. Here may be found the poor relations of the splendid and stately Fulani Emirs of Northern Nigeria, wandering with their herds of cattle among the darker Mandingos, a blend of negro and Fulani, and keen, intelligent, and craftsmanlike. They built and maintained the historic Empire of Melle in the thirteenth century that stretched to Timbuktu and contained at least one palace like that of the Alhambra in Spain. Some of them have relapsed into savagery and paganism, but faithful remnants remain fierce apostles of Islam.

There is another stock of Moslem negroids, the Joloffs, and some survivals of full-blooded negroes, the Jolahs, whom the black Moslems would like to destroy if British authority were relaxed. The little colony is of great importance to the British people in view of the development of airship lines of travel and possible railway extensions.

The ocean port of Bathurst is one of the finest harbours on the coast for a thousand miles, with 27 feet of water on the bar at low tide. It competes with the French port of Dakar as a possible airship station for traffic with Pernambuco in Brazil, but is entirely surrounded landward by French territory, as also is the Gold Coast. To the British Government's lack of interest in colonial expansion in 1889, and to the keen concern in African expansion displayed by the French Government of that



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date, is due the hopeless, disconnected, restricted condition of the West African dependencies westward of Nigeria.

Happily more energy and foresight went to the making of the eastern and northern group of British African dependencies and protectorates. The idea of making a line of traffic from the Cape to the Mediterranean, extravagant though it seemed when first formed, inspired a certain direction of purpose. When Lord Cromer definitely arranged to save Egypt by overthrowing the Mahdi of the Eastern Sudan, and when, to that end, the railway to Khartum was begun, while in South Africa Cecil Rhodes raised funds for the main line across the Zambezi River to the Congo basin, a vast new field for British expansion was clearly marked out.

SMILING PERSONIFICATION OF HAPPINESS

The pleasant face of this Nyam Nyam maiden bears at present no tribal mark, but her body is decorated with scar-patterns. Her upper incisors are filed and her necklace is adorned with the point of an elephant's tusk

*Photo, Sudan Govt. Railways*

Probably nothing but urgent military need would have led to the opening of the Eastern Sudan to commerce and speedy travel. The 1,024,400 square miles of this Anglo-Egyptian territory consist for the most part of inhospitable desert, very scantily peopled by wandering tribes. The settled population is chiefly to be found on the banks of the White Nile, and along its two great tributaries, the Blue Nile and the Atbara, that descend from the Abyssinian Mountains.

Another tributary, the Sobat, has a short course and a terribly unhealthy valley. And, on the other side, the Bahr-el-Ghazal, fed by a hundred streams rising on the watershed by the Upper Congo basin, loses itself in vast swamps near its confluence with the Nile. By reason of these stretches of desert and swamp, little more than one-fourth of the area of the Eastern Sudan is productive. As a matter of fact, little more than one three-hundredth part was under cultivation when the last survey was made.

Generally speaking, the Anglo-Egyptian Sudan is low lying, though the highlands of Darfur run to a height of 8,000 feet. The average fall of the Nile is only about seven inches a mile. This astonishing fact accounts for the vast southern swamp regions, and for the dense, formidable clots of floating vegetation, known as the Sudd, which impede navigation. In spite of all its



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disadvantages, however, British Sudan is a richer region than French Sudan. It has large pasturages westward by the streams of the Bahr-el-Ghazal, much good land eastward by the Abyssinian highlands, 2,500 miles of waterway on which time-tabled services are maintained, and railway connexions with the Red Sea, with Darfur, and through Egypt to the Mediterranean. All it needs to develop into a remarkable centre of supplies of cotton, sugar, tropical produce, and minerals, is population.

Before the discontented slave traders of the Sudan rose under the retired Egyptian official, known as the Mahdi, with a view to preventing Europeans interfering with the traditional slave-hunting business, the population of the country was about eight and a half millions. When the rebellious slave-raiders were crushed by Lord Kitchener it was found that little more than one million natives remained. Much of the cultivated land had run wild, and countless villages had vanished. With peace, good order, and prosperity, the various kinds of native now approach in number half the old population. In another generation, if no grave disorder occurs, they may reach eight or nine millions.

But there will still remain great stretches of good land awaiting close settlement, and probably insufficient labour for all the work. For the Sudan possesses almost unrivalled sources of power, in the cataracts of the Nile and in the mighty currents descending from

GIPSY CHILDREN IN ENCAMPMENT PROVIDED BY NATURE

The habitat of the Bisharin is nominally between the Red Sea and the Nile, but their true home is where they pitch their goat-skin tents. From oasis to oasis they wander in search of trade or pastures. Theirs is an unhampered existence, and with the Nubian Desert as a playground it is small wonder that these sable sons and daughters of the Sudan grow up into restless nomads



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CHILDREN OF ETHIOPIA—"THE LAND OF THE DARK RACES"

The Nubians, in spite of their black skins, are usually classed among the handsomest of mankind, just as the negroes are among the ugliest. Ethnologically, the modern Nubians are a very mixed people, and three distinct stocks, viz., Negro, Hamitic, and Semitic, inhabit the country of Nubia. The Nilotic tribes of Nubia are a peaceful, gentle people and more intelligent and active than the Egyptian Fellahin

the highlands of Abyssinia. Great irrigation schemes, reservoirs, and railway extensions will make the Eastern Sudan a country of high importance so soon as the reduced population recovers its old strength and begins to expand towards its remote limits of sustenance.

Its fund of human energy is varied and generally of good quality. First come the tribesmen of a handsome Mediterranean type, like the Bejas, who spend a good deal of their time in having their hair dressed with egg-shaped balls of mutton fat and powders of many colours. They raise the upper mass of wavy hair into a top-knot, plait the rest in small tresses with unravelled ends, and use the mutton fat to preserve the design. This resembles that seen in ancient Egyptian coloured reliefs. They live by stock breeding, and are both foppish and brave. In Suakin a street of shops is devoted to their hairdressing business, and half a dozen tents are added to the shops to complete the toilet arrangements.

Broken into endless tribal divisions, some speak Arabic and Nubian dialects, but the majority retain their own speech, and people the wastes between the Nile and the Red Sea. Next to them come the Nubian blacks, who are negroes interbred during thousands of years, and Bejas. Before 1600 B.C., the Beja-Nubian kingdom, below the fourth cataract, was so strong as to threaten Egypt; in fact, it outlasted Egypt, and became, at Meroë, the Ethiopian centre of Christianity, often ruled by black queens, known by the general name of Candace, until Hejaz Arabs, entering by way of the Red Sea coast, overthrew



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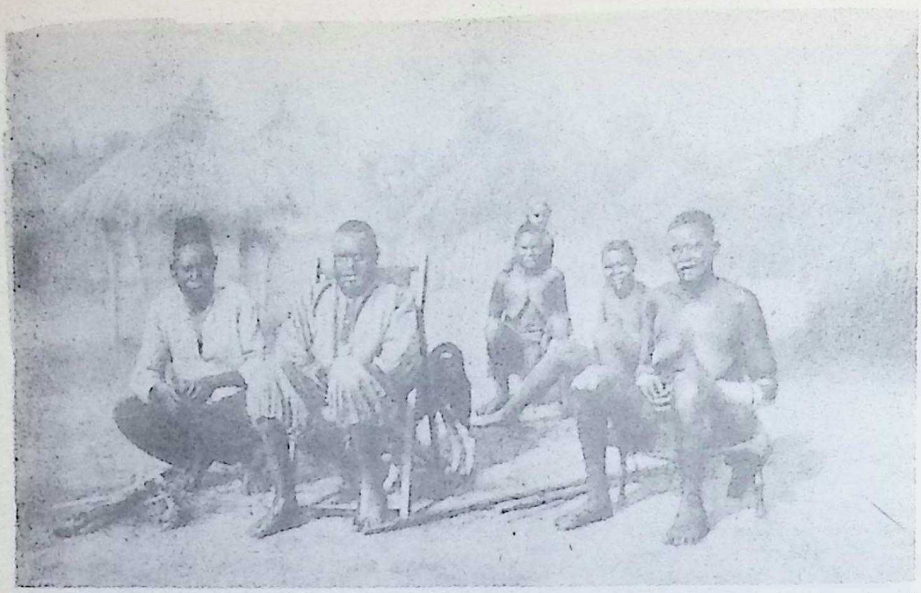
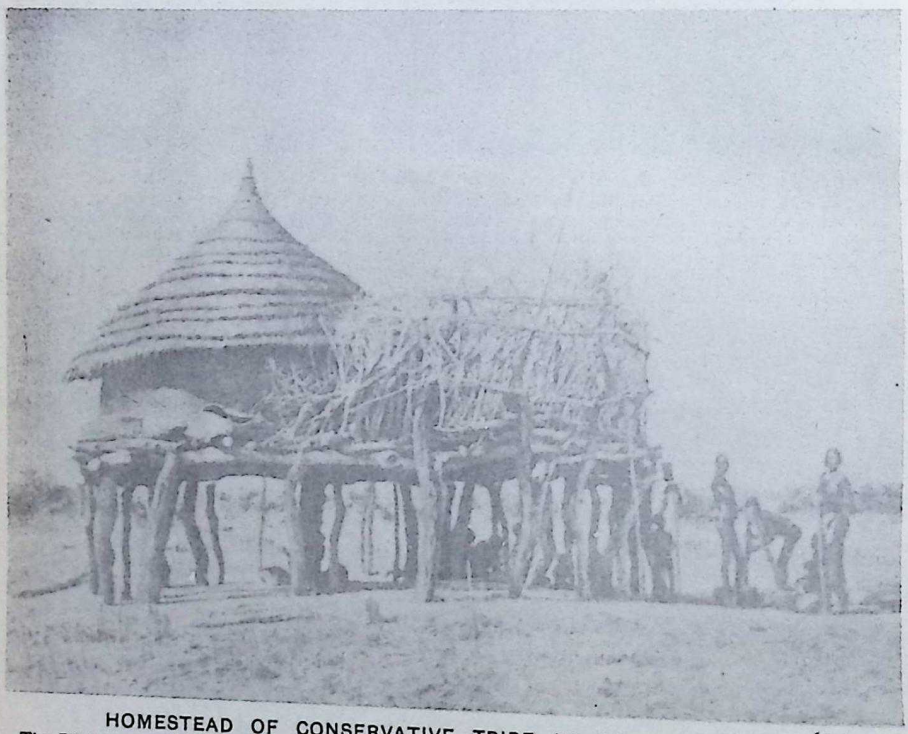


AFRICAN ROYALTY VIEWED IN THE INTIMACY OF PRIVATE LIFE

Seated in the deck chair, with his dog behind it, is Sukada, Sultan of Loka. On his right is his brother. The large lady on his left, dressed in bangles, is his head wife. In the background, equally décolletées, are other wives of less importance

*Photo, Major Claud V. N. Percival*



HOMESTEAD OF CONSERVATIVE TRIBE IN BAHR-EL-GHAZAL

The Dinkas are remarkable for their height and slender limbs and figures, but are not of such fine physique as their neighbours, the Shilluks. They are a passive people, and have suffered much from the depredations of slave-traders and Dervishes. Unenterprising and ignorant, they are loath to adopt any modern innovation, simply on the pretext that it was not the custom of their fathers

*Photo, Sudan Govt. Railways*



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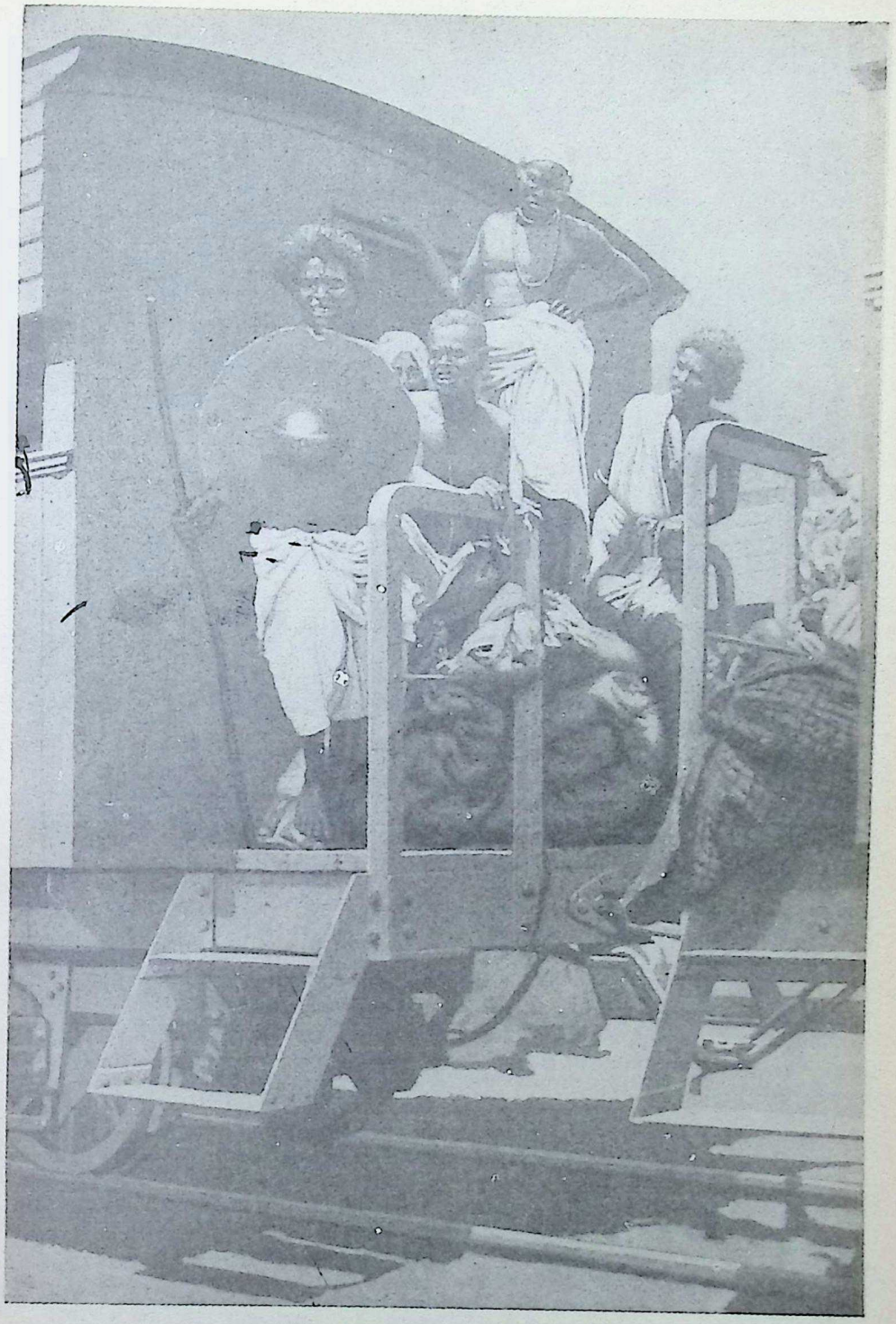

NEW METHOD OF TRANSPORT FOR WANDERING TRIBESMEN

The Hadendoas speak a "rotana" somewhat resembling the Somali language. They are a nomadic race and great cattle-grazers. The majority of them are constantly on the move, here, there and everywhere, wherever rain happens to have fallen or grazing is plentiful. Railways have made many of them less energetic in the matter of long journeys afoot, but the cattle still go on trek

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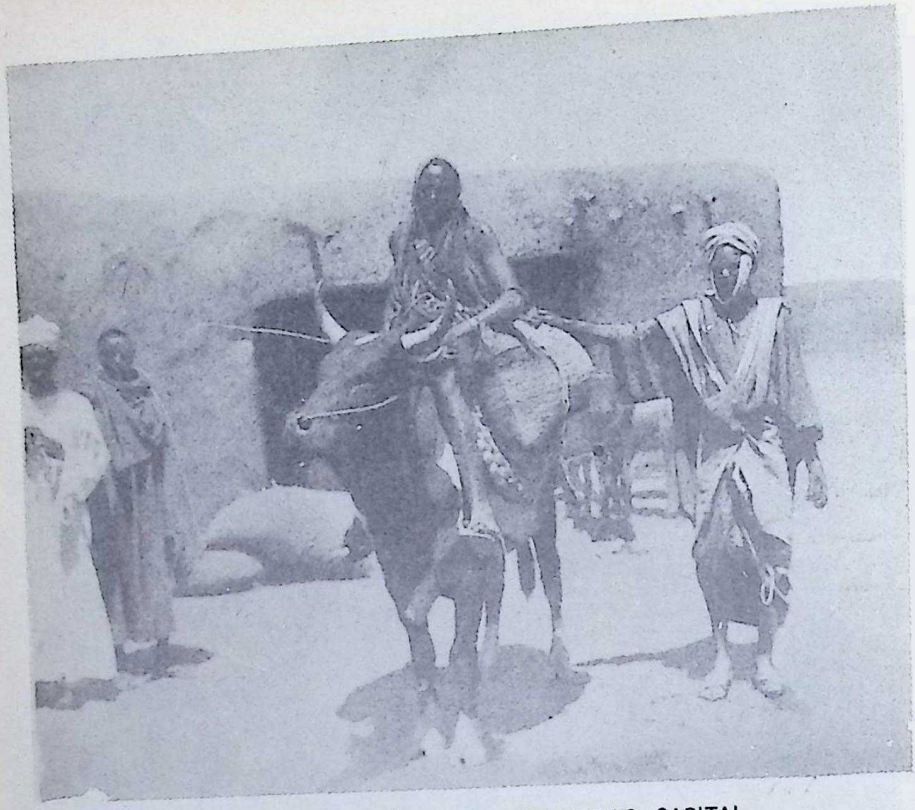

MARKET-MAN IN THE STREETS OF KORDOFAN'S CAPITAL

Before its occupation by the Mahdi in 1883, El-Obeid was the great market of the Egyptian trade in gum and ostrich feathers. These Shilluk traders barter and exchange their goods according to the "quid pro quo" system common to most African tribes, and with true business-like nature they are ever ready to "buy in the cheapest and sell in the dearest market"

*Photo, Sudan Govt. Railways*

the Nubians in the thirteenth century; but the Christian population did not vanish for some two hundred years. Soon afterwards Nubians of free but fierce nature overran Darfur and Wadai, building another kingdom as far as Lake Chad, but the Moslems followed and defeated them in 1640.

Extreme has been the degradation of the Nubian under Arab slavery. His mind has been emptied of knowledge and initiative, and his soul of virtue. He has lost all leadership in the black world. The pagan negroes of the upper course of the Nile seem, at the present time, his superiors. Yet a generation of liberation and peace has given him an opportunity of showing some signs of recovery. He is still ashamed of his national name, holding it as synonymous with "slave," but some day he will be proud of it.

The old stock of pure negroes extends up the White Nile to the Victoria Nyanza. Chief among them are the numerous Dinkas whose villages used to stretch along the west bank of the White Nile, interrupted here and there by open spaces of 500 or 1,000 feet. Round Fashoda are the tall, finely-built Shilluks, who are nearly jet black in colour, and, with the Dinkas, perhaps the finest of black fighting men, from the point of view of European officers. It was probably they who, under Arab leadership, shattered the Christian kingdom of Meroë. Men and unmarried girls usually go quite naked. The little clothing that married women wear is more an ornament to mark their superiority over the girls than an article of dress. Much reduced from their old numbers of a million and more, they will take many years to regain their



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strength. Monotonously up the Nile continue the round straw huts, with airy porches, of naked negro tribes, who at times become mixed with brown-skinned Hamites, and show the Bantus of the Zulu type in the making. The last of the historic nations of these half-breeds can be seen near Victoria Nyanza in the Latuka, but farther south is another group of Nilotic blacks, the warlike Jaluo, distinguished by their feather headdresses, who have stayed the northward march of the Bantu peoples.

Westward, amid the marshes and streams of the Bahr-el-Ghazal, is a curious medley of ancient and new stocks. The most interesting are the inhabitants of the middle course of the streams. There are the red-skinned Bongos and their neighbours, the Mittu, Zandé, and Krej tribes, of similar tint. The Bongos are good smiths and farmers, whose cone-shaped houses are well made, and topped by a straw seat that serves as a look-out for marauders. Alongside each hut the family corn is preserved in a granary, raised on huge stakes against rats and ants.

It seems likely that this Sudanese group of redskins represent the farthest conquest and settlement of the Fulani, whose course we have traced from Gambia, through Hausaland to Lake Chad. If, as is generally supposed, they represent a far-wandered branch of the Berber Mediterranean nation, it is somewhat sad to contemplate the present state of the southernmost woman of the European type. The Bongo lady has her bosom and lower part of the body tattooed, and is deliberately overfed until she acquires an excessive corpulence. In her upper lip she wears a copper nail or ring, while her lower lip is extended sixfold by a wooden plug adopted from the black tribes. Through her nostrils more ornaments are inserted, and she carries a copper ring in the perforated cartilage of her nose. The men, on the other hand, have thin, sinewy bodies, and besides being good farmers and cattle breeders are remarkably fine huntsmen. The Zandés have gone conquering in the Congo region, and acquired a

A CHRISTIAN KING AND HIS ONLY WIFE

The King of Bunyoro, Uganda, and his consort. The king's wife is not the queen, that rank belonging by native law only to a half-sister of the king, daughter of his father by another wife

*Photo, Rev. J. Roscoe*



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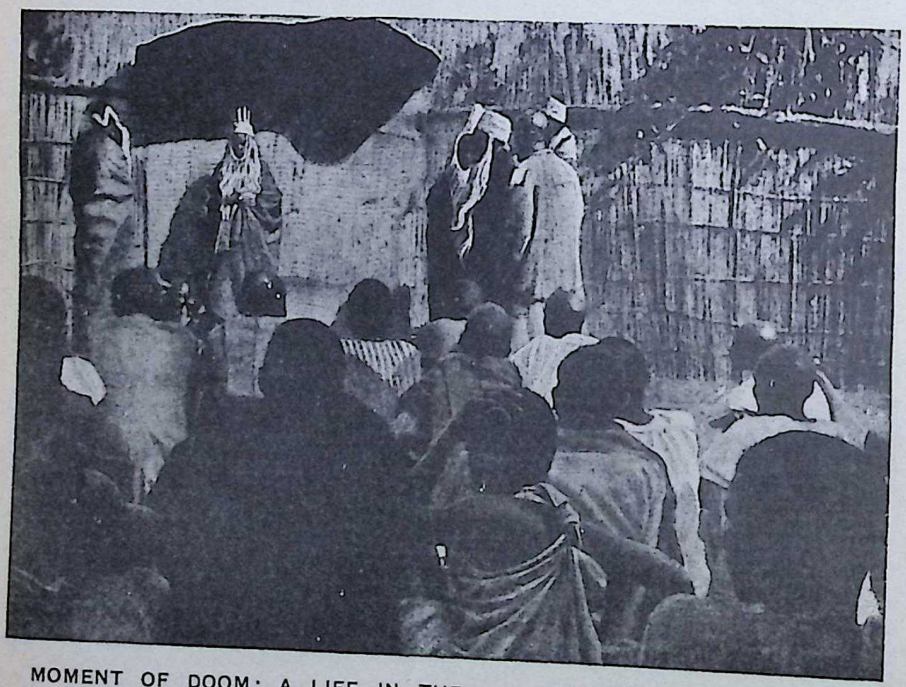
negro look and tint, as well as a passion for man-eating.

On the southern border of this red man's country lives an ancient race of black cannibals. Some of them, who have settled in the Sudan and interbred with the red stock, are remarkable for their virtues. They are naked, of course, but clean, being particularly attentive to their finger-nails. Their women are comely and more attractive than the Bongo ladies, while the men are remarkably industrious and honest. General Gordon found them the best and most loyal carriers in negroland. They are the Makarakas.

Taking as a whole all the Sudanese blacks and their neighbouring redskins, they may be said to be a people capable of progress under prospering material conditions. The disturbing force in the country is the late-coming Arab who arrived from the Hejaz and Nejd, directly by way of the Red Sea. Round Khartum are settled the Hejaz folk known as Jalins, insolent, fanatic, and fierce slave-hunters. For their benefit the dust-coloured new city of the old Meroë kingdom is laid out in remarkably wide streets, diagonal avenues, and open circles, so that a few field-guns can sweep the entire town. For military reasons there are no trees to shade the torrid thoroughfares. Only in the mile or more of European quarters, stretching in verandahed bungalows and luxuriant gardens along the bank of the Blue Nile from the Grand Hotel to the palace, has army engineering left no sign. Perhaps it is because gunboats can work there better than field-guns. Meanwhile, the native Khartumers of Arab stock, always remarkable for their trading talent, are busy extending their commercial influence.

In the swamps and waste west of the Nile, nomad Arab goatherds and Arab cattlemen have divided the country between them. The goatherds have taken the dry northern tracts of mimosa



MOMENT OF DOOM: A LIFE IN THE HOLLOW OF THE KING'S HAND

At the new moon ceremonies observed in Bunyoro, any chief of the sacred guild who has offended comes up for sentence. The case has been judged beforehand, but the sentence is left to the king. If he allows the man to kiss his hand it indicates pardon. If not, the man is haled away to execution

*Photo, Rev. J. Roscoe, Mackie Ethnological Expedition*



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IMPERSONATIONS OF DIGNITY AND WISDOM IN UGANDA

Truly venerable was the aspect of the king and chiefs of the sacred guild of Bunyoro when attired in old ceremonial dress. White-cuffed gowns of finest bark-cloth enveloped their figures, and on their head each wore a special crown fringed with colobus monkey-skin, the long hair of which hung down in front like a patriarchal beard

*Photo, Rev. J. Roscoe, Mackie Ethnological Expedition*

bush between Dongola and Kordofan, and acquired a pacific frame of mind. The cowherds have settled upon the grassy southern lands of the Bahr-el-Arab, and become notorious, as caravan robbers and slave-hunters, for their fanatic fierceness. As Baggaras, distinguished by their courage and stiff mops of hair, they won the admiration of the British soldier, and "Fuzzy Wuzzies" they still remain, but the descendants of their negro slaves, the black Sudanese troops, make further rebellion a matter of difficulty.

Above their range of pasturage are the highlanders of Darfur, numbering some 4,000,000, who did rebel in the Great War. Here live two warlike emigrant families of Nubians, the Tynjurs, who were the first to set up an independent pagan state extending to Lake Chad, and their kinsmen, the Kunjaras, who were also very powerful. There are also natives of Bornu settled in the country, alongside the ubiquitous Fulani and the conquering Arab. The governing race are all slave-hunters who won the country in 1874, and were strongly reinforced by men of the same character, flying from Lord Kitchener's columns after the battle of Omdurman.

They have good pastures and famous coppermines, but they longed to regain the quicker and more exciting way of



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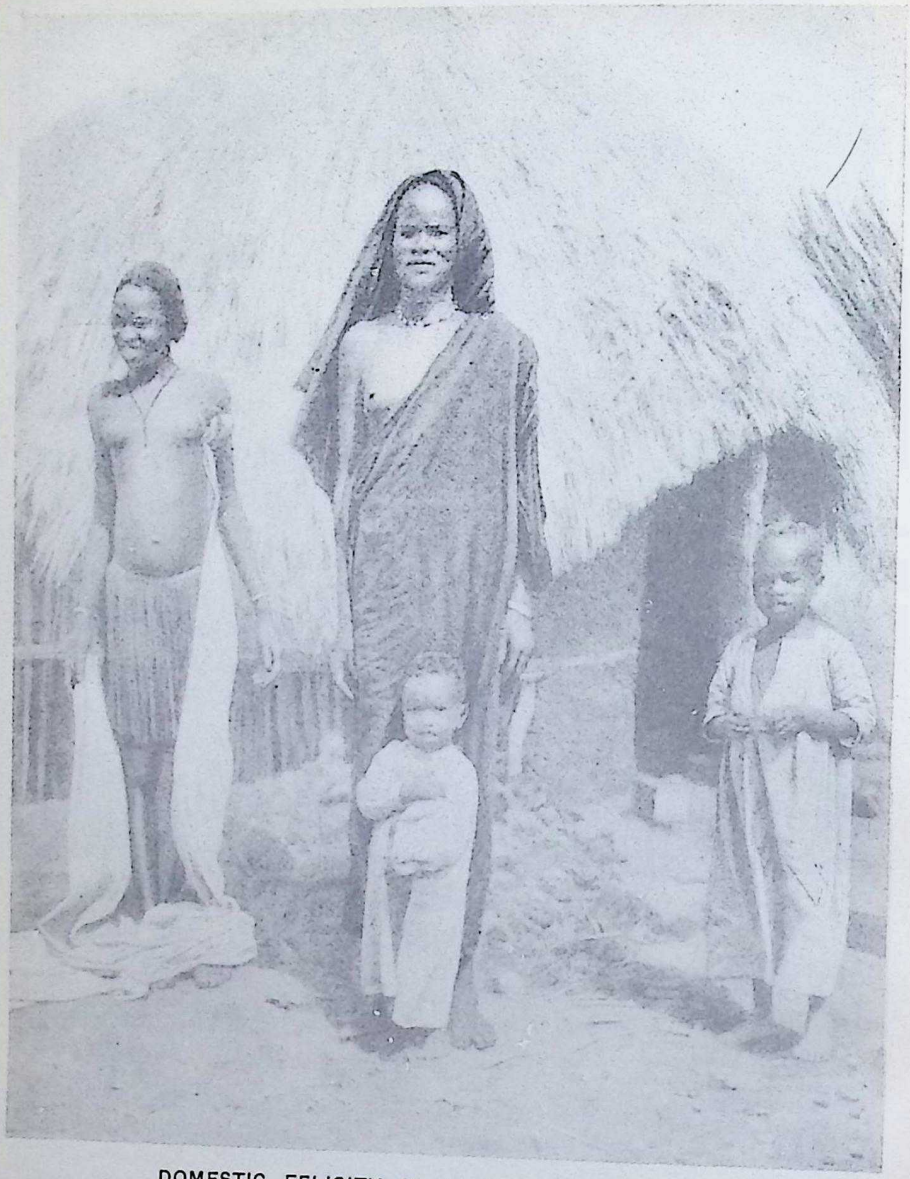

DOMESTIC FELICITY IN A SUDANESE VILLAGE

Having cost her husband a considerable price the average Sudanese wife is generally well treated and contented. Each has her own thatched hut, where she lives with her own children. Clothing, amounting to at most one cotton garment, and, at least, to nothing at all, causes her small anxiety

wealth of which the British had deprived them, and, under cover of religion, endeavoured to recover the Eastern Sudan and prey upon the Pagan blacks. But, with British leadership, the black Nileland troops defeated them, and their ambitious Sultan was slain. Brought now under British administration the lower farming classes have a clear avenue to prosperity open to them, while the restless Arabs, who scorn to stoop to tillage, have to adapt themselves either to stock breeding or trade.

The Sudan ends near Lake Albert, from which the Nile flows through a land of tropic fevers, big game, and travelling "sudd," which is a thing looking like a cabbage, and inclined to



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PATRON OF THE MISSION OF OUR LADY OF LOURDES, AT KILEMA

Foumba, king of the district of Kiiema, Uganda, entered into blood brotherhood with the French missionaries, and greatly assisted them in the establishment of their mission station at Kilema. He became one of the most regular attendants at their services, but never went away empty-handed, manifesting especial delight when he could carry off a few candle-ends

collect above Gondokoro. In this uppermost reach the river divides Sudan from the old black realm of Uganda. This extends eastward to Lake Rudolf, and there connects with the land of its ancient foes, the brown-skinned Gallas, who are Hamites bearing evidence of affection for negresses.

In living interest and scenery, Uganda excels the Sudan. Within are found two varieties of pygmies, a nobility of Caucasic stock, Nilotic negroes, Bantus, and Masai. The snowfields and glaciers of Ruwenzori, rising 16,800 feet, the high vast crater of Mount Elgon, the fiery cones and sleeping peaks of Mount



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Umfumbiro, and the great Nandi-Mau upland that attains 10,000 feet, lift the tropic land into temperate and arctic zones. On the other hand, the Great Rift Valley is an oven of blistering heat; steaming forest swamps and low river courses make an unhealthy climate for Europeans, and the natives have recently been scourged by sleeping sickness, plague, and other epidemics. In the north and north-west, towards is arid country, sparsely peopled by Masai, but southward, above Victoria Nyanza, are rich upland grass pastures which, like the south-eastern lands, are fairly salubrious.

The history of the country can be traced in its medley of races. Pygmies of yellowish and dark chocolate tints still hunt for their food in the sombre Semliki forests, where the Nile waters pour from Albert Edward Lake to Albert Lake. They were probably the aborigines, followed by the bushman type, noticed by some observers among highland tribes. Then came the negro, now represented by Nilotic stock of Northern Uganda. Most of these were pressed down the Nile by fierce Caucasians of the Hamite branch, of which the latest arrivals have, somehow, established reigning dynasties over the blacks, while others have won southern territories for their half-breed descendants of nomad cattlemen. Except for new British settlers, who hold some 200 farms and help to make Uganda a great cotton-growing country, few Caucasian invaders of tropical Africa condescend to cultivate the earth. When obliged to work for a living they keep to the lordly, easy life of cattle-breeders, and fight for good pasturages. This is still the way of the Hamites of Uganda, but in modern days, as in the Primitive Age, the men take young negresses as concubines, and breed, as the Tuaregs of the Sahara have done, a mongrel stock of household serfs. The modern Bantu tribes of Uganda are the Waganda

FAMILY CONTENTMENT WITHIN THE SPHERE OF THE HOME

Wandorobo architecture is elementary, a hut being little more than a ribbed and plaited sphere with room inside for the family, and nothing else. Friendly little people, the Wandorobos have a keen sense of humour, remarkable powers of observation, and a surprising talent for mimicry

*Photo, American Field Museum, Chicago*



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A FRIENDLY GAME OF CARDS IN A SHADY CORNER

Cards have a fascination of their own and, as quickeners of the wits, much to recommend them. The expression of alert intelligence and interest on the faces of these natives of Kenya Colony is very notable, and hardly less so is the attention they have paid to the amenities of the game as represented by the table and tablecloth

or Baganda and the Wanyoro or Banyoro. They formed a great dominion known as Kitwara, that split up into the kingdoms of Uganda, Bunyoro, and Karagwe. They ruled from the Ruwenzori Mountains, to the Kavirondo country on the eastern side of Victoria Nyanza, and at the height of their power conquered all the surrounding tribes.

It is a nice question whether the Hamite herdsmen of Uganda, now known as Wahima or Bahima, and apparently connected with the Gallas of Abyssinia, organized the Bantus for conquest in the fifteenth century. The royal dynasty are of their breed, but it is still doubtful whether these are descendants of original conquerors, or whether the Caucasian blood of the present Uganda royalty was merely derived from women included in the harems of Bantu kings. In any case, the Hamites do not now form a ruling aristocracy like the Fulani in Northern



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ARMS AND THE MEN: A GROUP OF MASAI WARRIORS IN FULL BATTLE PANOPLY

Sharp-pointed spearheads set on shafts six feet and more in length, short two-edged swords, heaviest at the point of the blade, and knobsticks, light but very murderous, make the Masai warrior most formidable in offence. For his defence he carries a shield of painted buffalo hide, and for his martial adornment he plaits his hair with wool and besmirches the matted mass with red ochre, or so

*Photo, S. J. Hopper*

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Nigeria. The principal chiefs are Bantus. Before cotton growing was introduced the natives used bark cloth and lived on bananas, made some good black pottery, and were as progressive as other black and red nations. The Baganda were notorious for human sacrifice, and made their victims drink a magic draught from a curious pot, in order to kill their souls and so prevent them haunting their slayers. They also kept certain horns in which their deities of war and hunting were supposed to be confined. The Hamites, on the other hand, worshipped lions, holding them to be the spirits of their dead chiefs. They still have priests who live in their sacred forest for the purpose of feeding the big cats. Common African witch-craft, with the usual ordeal of poison and fire, prevails, though most of the intelligent and civilized Baganda have been converted to Christianity.

The great lake country is, for the most part, fertile and well watered with a prospering people of 3,300,000. There are about 200 European estates, and the area under cultivation is about 3,000,000 acres, with 37,000,000 acres uncultivated. The cotton grown fetches about £2,000,000 sterling when delivered in Manchester, and is likely to increase rapidly in quantity. Uganda also possesses in the Ripon Falls, on that branch of the Nile that issues from Victoria Nyanza, an unused source of enormous power, and is linked by a service of steamers on the great lake to the East African railway. It is a country of great agricultrual promise, in spite of the attacks of the sleeping sickness fly.

Directly connecting with Uganda, as Uganda in turn directly connects with Eastern Sudan, is British East Africa, recently renamed Kenya Colony. It is a land of nearly a quarter of a million square miles, through which runs the Equator. But under the Equator it sometimes freezes, while north of it is a scorching desert. About half the country is wilderness, hot, sandy, and badly watered, while the southern part contains almost every variety of scenery. It rises rapidly from the coast to a great tableland, 300 miles wide, with an average height of 5,600 feet, crowned by the great mountain masses of Kenya, rising 17,040 feet.

A SOLDIER OF THE KING
Private of the King's African Rifles in service kit. This regiment proved its fine quality in the Great War

Then the Great Rift Valley, some 30 to 50 miles broad, gashes the tableland westward of Mount Kenya, breaking into beauty by Lake Naivasha and into slight volcanic activity throughout. The supreme feature of the country is its Equatorial upland, on which white men can live and work, with all the pleasures of hunting around them from elephant, hippopotamus and buffalo, lions, elands, buck, leopards and hogs, wild ostrich, and much other game. In the hot months the highest mean temperature varies with the height from 62 to 69 degrees, and, in the cool months, from 63 to 55, seldom falling below freezing



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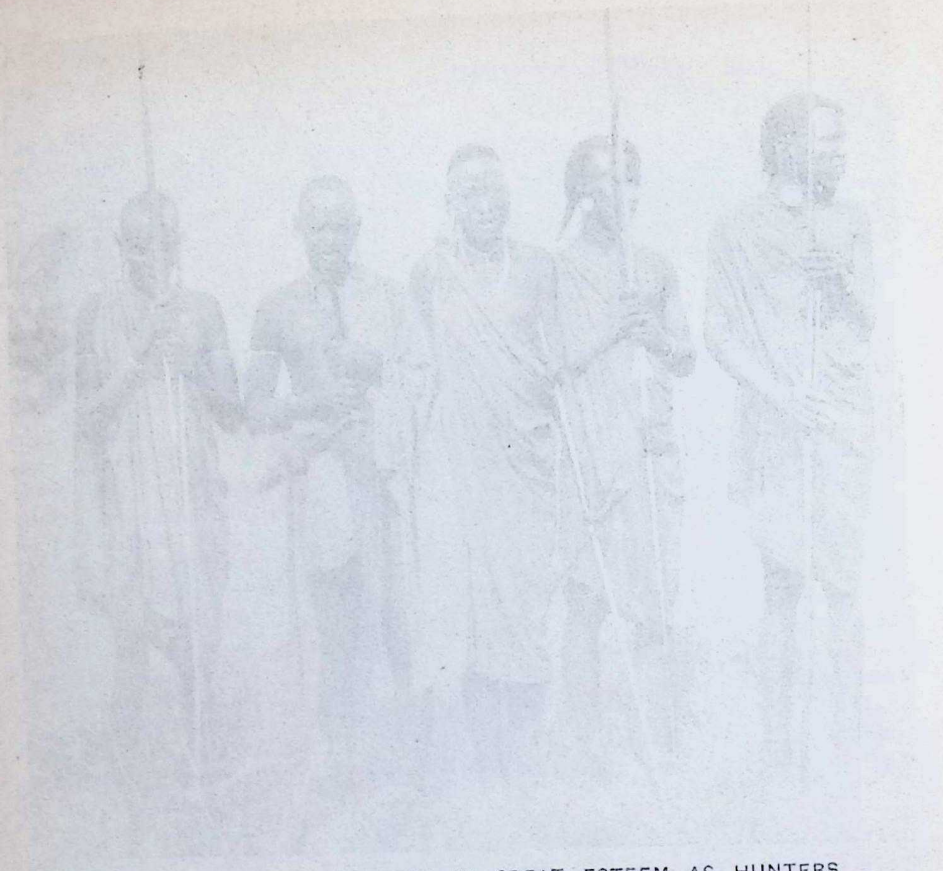

LITTLE MEN WHO ARE HELD IN GREAT ESTEEM AS HUNTERS

Descendants of an aboriginal dwarfish race of Equatorial Africa, these Wandorobos are famous hunters. They live on very friendly terms with the warrior tribe of Masais, whom they supply with game, and also with palm wine, in the preparation of which they are experts

*Photo, S. J. Hopper*

point. The problem whether a European can permanently breed on the remarkable tableland without sending his children to the temperate zone for recuperation, can only be solved in practice by the future third generation of settlers. But all the highlands above tsetse fly and mosquito range have a pleasant and good climate, with light, dry air and cool nights. The only drawback is the effect on the nerves of strong sunlight combined with great altitude. At the capital, Nairobi, children seem to thrive up to the age of five, but it is doubtful if they do well to stay in the country. On the other hand, both settlers and animals coming from the Cape seem to be entirely acclimatised.

It was largely due to cattle plague that the rapid British conquest of this land of promise was effected. The majority of the population belong to the Bantu stock, in which are included the Swahilis of the coast. These descend from slaves captured by the Zanzibar raiders, and charged with a considerable amount of Persian-Arab blood, in addition to their original Bantu negro and Hamite blend. The Bantus have not founded any native kingdom, but in the old Uganda region of influence at Kavirondo the tribal system is strongly established and advancing towards kingship stage. On the other hand, the Kikuyu and Wakamba remain in the family degree of social organization. The Hamitic tribes of Gallas and Somalis are wandering pastoral folk, slim and wiry in build with good features, warlike in character, and so independent that they are averse to the authority of tribal chiefs. Every type of hybrid



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MASAI WOMEN AT SOUTHERN GUASO MYIRO, KENYA COLONY

In some parts of Africa long hair is not a glory to a woman. These ladies, whose tribe is deemed the aristocracy of British East Africa, have shaven heads, and pride themselves mightily on the brass that binds them round neck and arms and legs. The extra wire coils dependent from her ears distinguish the lady on the right as the wife of a chief

*Photo, S. J. Hopper*

between Hamite, Bantu, and negro seems to exist. But the great nation of Kenya is the strange Masai, who are connected in speech with the negroid Latuk race of the White Nile, but have the Caucasian features of the Hamites. They are a new and more handsome blend of the Bantu sort, almost equalling the Zulus in military organization, but they arrived too late to establish themselves in permanent strength on the upland pastures of Kenya. Their entire life was devoted to war, and a succession of great leaders shaped them into dusky Spartans.

After serving as armed herdsmen, boys of the age of sixteen are made warriors, and, as happened in the recent raid into Tanganyika Territory, endeavour immediately to blood their spears in some enemy. They then remove to kraals of their own and live a life of abstinence, sobriety, and discipline, being forbidden intoxicants and tobacco, and being nourished only on milk, blood, and beef. They wear lion's skin adornments, monkey-tail leg ornaments, or ostrich feather headdress, and train in companies of sixty to a hundred spearmen. Though inhabiting a fine game country, the Masai hunt few beasts except the lion, whom they follow boldly into swamps and reed beds and slay with spears. They hold that a lion will never charge home at a man who shows no sign of flinching, and, as no white man has been known to await a lion's charge motionless like a Masai, the curious theory can neither be proved



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nor disproved. The warriors, until lately, passed their prime of life in training and fighting. Usually they did not mass in an army, but sallied out in small parties and wore the natives down by taking their cattle and killing the men. They had the remarkable trait of chivalry of never slaying girls and women—their aim seems to have been to win useful serfs and the fine pasturages, and monopolise all the cattle. During warfare, trade between their women and the hostile Bantu women used to proceed without interruption.

**PLUMP AND PERSONABLE DAME**
With her broad girdle and ample cloak this Wakambi woman achieves a large measure of conventional decorum without losing her native picturesqueness
*Photo, Field Museum, Chicago*

The remnant of the race, much reduced by cattle plague and consequent famine, is now in a reserve, as is also the warlike and somewhat similar nation of Nandis, who sheltered the large Masai party which was beaten in the civil war.

Another important race is the Somali of the Northern Kenya wilderness, who have taken up the Masai work of recovering the light desert pasturages and inland riverlands from the wild Gallas from Abyssinia. It is no pleasant country which the Somali are peopling. There are marches of 150 miles between water, and often when it is reached the animals have to stay a mile or so away and drink has to be fetched for them to save them from death. For the tsetse fly hangs round many of the rare watering places. The Somalis, however, manage to avoid it and raise large herds of cattle and many camels, which they drive across the desert and sell in the British settlement. They are also coming in increasing numbers to work, emigrating from Italian territory and as far north as the Aden corner of Arabia.

The only permanent streams in their Jubaland settlement are the two rivers, Juba and Daua, and two rivulets by the coast. The thick thorn scrub, however, feeds their camels, and some semi-permanent water gives them a succession of cattle pasturages, and occasion for a certain amount of tribal warfare. One small Somali chief recently tried to win kingship by setting up as a fighting Mullah of the Somaliland sort, but some of the chiefs did not want to fight for him and he was killed.

British Somaliland itself, having yielded to the Abyssinian emperor the fruitful region of Harrar, remains at present of little more than strategic value. It prevents occupation by any other Power of the coast and thus passively secures the traffic route through the Suez Canal. The 58,000 square miles of territory consists mainly of high tableland, rising sharply from the sea to a height of 7,000 feet, and falling southward to 2,000 feet, with 400 miles of coast, a port at Berbera, and frontiers



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along French, Abyssinian, and Italian Somali territories.

For many years development of the land was delayed by constant fighting with the keen-minded, ambitious native leader, strangely known as the "Mad Mullah," who was at last defeated in 1920. There are prospects of discovery of mineral oil, and more to the taste of most men with a love of sport is fresh, fine large fields for lion hunting and game, in which the native Somali is usually eager to help.

He is a fine hunter himself, taller than many Europeans and perhaps as intelligent, varying in colour according to his forefathers' relations with Arabs or negro serfs, but handsome in youth and graceful in bearing. Dressed in his toga-like robe, he often represents, in spite of Semitic and negro touches, one of the supreme types of Caucasian man. His women also, when in the flower of life, are barbaric beauties, excelling in physique and comeliness the ordinary European woman. His Moslem culture sits rather lightly upon the last of the Hamite invaders of Africa. He is a savage with many strange ways, and his superior intelligence may not be rightly directed for some generations to come, but, as a beginning, six of his boys have been sent to Gordon College, Khartum, for education.

The inland Somali is a camelman, wandering from camp to camp and leading a hard life with little food. His powers of endurance resemble those of his very remote kinsman, the Tuareg of the Sahara. In his seaward valleys grow the frankincense and myrrh which the ancient Egyptians used to seek from his ancestors in the days when Somaliland was known as Punt. On the plains little flourishes except thorny scrub and mimosas thinly scattered and serving as camel fodder. There are no rivers which do not dry up in the hot weather, but, while the coastland is torrid, with a scanty rainfall, the high inland country is dry and healthy, and receives from ten to twenty inches of rain a year.

By the southernmost limit of territory which the Somalis used to raid for slaves

"AFTER YOU!"—MASAI BELLES SURVEYING THEIR OWN CHARMS

Mirrors are adjuncts of civilization that make irresistible appeal to uncivilized races—to the men no less than to the women. These Masai ladies, though black, yet very comely, have good reason to be satisfied with what the mirror reveals to their smiling eyes



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begin the old dominions of the Arabs of Muscat and Zanzibar. The Portuguese conquered and held Muscat, but were ejected by the Arabs, who proceeded to attack the Portuguese African settlement at Mombasa, captured it, and made Zanzibar Island a great centre for trade in ivory and slaves. So important did the island become that the Sultan of Muscat removed to it early in the nineteenth century, brought his fleet there, had the land planted with cloves, and attracted the commerce of the world. His slave-hunters overran East Africa until they met the Masai and were forced down to the coast, and, swerving back, fought the Belgians for the Congo. Then the British and German occupation of the mainland ports of Mombasa and Dar-es-Salaam, at the opening of the twentieth century, stopped the slave traffic, and with the liberation of all slaves on Zanzibar and on the smaller island of Pemba, wealth, power, and glory passed from the crumbling, picturesque Arab sultanate. The freed slaves sank into indolence and bad ways, and, for lack of labour, the clove plantations decayed. Many Arab land-owners are now little more than hard-pressed foremen of Indian moneylenders, who refuse to foreclose and take the estates, because it pays better to allow the nominal owners to work for them.

SCIONS OF AN OLD FIGHTING STOCK

Once a savage, warlike people comparable to the Zulus, the Masai subdued all tribes with which they came in contact. Now they live quietly in the reserve set apart for them in British East Africa

*Photo, T. Lyndale Byers*

Some fifty miles from Zanzibar is the East African port of Dar-es-Salaam, now the capital of the Tanganyika Territory, from which the Zanzibar raiders used to obtain most of their slaves. To the Belgians has been assigned the best and most populous region of this country, which was formerly German East Africa. Though the British portion is some 365,000 square miles in extent, some of it is almost desert, and the population is little more than eleven persons to the square mile. It contains, however, the magnificent Kilima-Njaro, the highest mountain in Africa, rising 19,330 feet, and picturesque Meru, with a height of 15,000 feet. On their cool



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SWAHILIS BRINGING THEIR DHOW ALONGSIDE A STEAMER AT MOMBASA

Mombasa harbour, though over a mile long, is only 1,200 feet wide and unsuitable for large ships which, therefore, have to discharge their cargoes into lighters. These are mostly Arab dhows. As a study of physical energy this superb photograph can hardly be surpassed

slopes, on the Usambara uplands and elsewhere, are lands suitable for white settlement, with some 2,100 square miles under cultivation, mostly near the white man's highlands in Kenya.

But the natives are, as a whole, an unhappy race. They are Bantu stock, half-breeds of negro and Hamitic blood, just saved by European intervention from practical extinction. The two most formidable of black races were breaking them. From the north, the Masai cattlemen, organized only for war, harried them and seized their land; from the south, the Angoni, an offshoot of the Zulu empire, and another branch, the Wahehe, or MaFiti, swept the country. Then, from the east, the Arabs hunted them down as slaves, Finally, the Germans decreased what remained of the Bantu tribes, and parcelled much of the country out to Swahili and Arab "Akidas," who misgoverned the people. British authorities are now trying to restore the old tribal systems that allow a certain degree of native administration under Imperial guidance. They are thus freeing the tribes from alien tyranny, as well as giving them at last the blessing of peace.

Some Bantus have survived by their warlike measures. Such are the Digos of the northern frontier, who dwell in tribal strongholds on hilltops, with separate works for different clans, and a council house and spirit hut. Others have abandoned the kraal of thatched conical huts, and made square houses that serve as primitive forts. The most remarkable of the tribes are the



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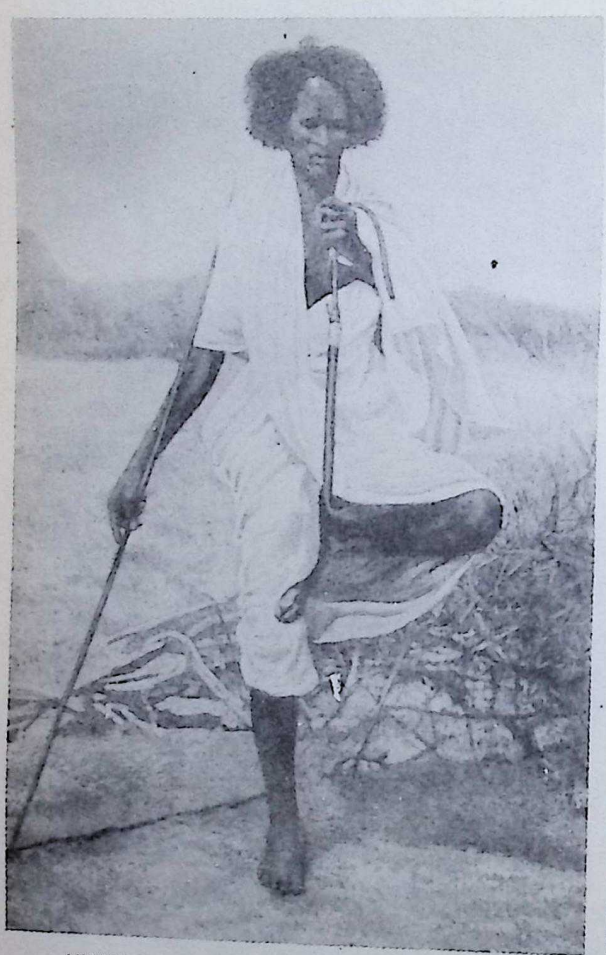
Wanyamesi, by Victoria Nyanza, who adopted Zulu tactics, and under a caravan porter, Mirambo, founded a little empire. About 1871 they crushed an Arab force in which Stanley was assistant. They are distinguished in industry and trade, as well as in war.

Most of the southern tribes, on the other hand, have had their talents dwarfed by sufferings, and the invading stocks, wedged between them, are not of much interest. For many years to come the country will need financial help from Great Britain, yet it promises to repay development, on which the Germans have already spent large sums. When the peaceful, active farming tribes have grown into their old strength, there is cotton land for them to irrigate, and much mineral wealth awaiting labour for its exploitation.

South of Tanganyika Territory nearly all the natives of the rest of British Africa are varieties of the Bantu stock. Some of them can be distinguished as old settlers, and others as later comers, but the most striking differences between tribe and tribe are largely of modern making, and tend to decrease under British administration.

One of the main causes of these distinctions was the warlike organization of the Zulus, begun by the chief, Dingiswayo, after study of the white troops at the Cape, and then perfected on independent lines by Chaka, in 1818. For nearly three-quarters of a century, Zulus, Zulu offshoots, and Zulu imitators, reshaped tribal conditions and tribal territories from Victoria Nyanza to Basutoland. Old tribes vanished, new tribes were created out of remnants of broken peoples, and many quiet, old pacific customs were transformed into new habits of a cruel character.



HUMAN PELICAN IN THE WILDERNESS
Men take their ease as they do their pleasure in many different ways. This, the favourite attitude of rest adopted by the Somalis, seems to have been chosen in imitation of the birds

Nyasaland, a territory that stretches westward along Lake Nyasa into the Shire highlands, is a modern Zulu settlement. The men broke from Chaka, and in 1830 joined the Matabele, then fought the Matabele, and marched northward, ravaging as they went, broke up, part fixing on the glorious Nyasaland mountains as a base for further



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MOTHER AND CHILD: A SCULPTOR'S GROUP IN LIVING EBONY
Infancy's beautiful confidence in the power of mother-love to protect it from all harm is touchingly illustrated in this photograph of a young Somali woman and her babe. The Somalis are much more prepossessing in appearance than most African peoples

operations against farming tribes with cattle to steal. Many of them are known as Angoni, but round Nyasa are kindred marauding clans with varying names. Some still lead the old, wild life of slaughter and robbery, when opportunity allows, in Portuguese territory, but most of the stock has been reduced to a peaceful frame of mind since the Rhodesian pioneers became their neighbours. They rely upon the Christian missionaries who maintain 2,000 schools, with 80,000 pupils, among the coloured population of nearly a million and a quarter. But the old, dark wizards have not yet lost all their power.

Another delightful mountain refuge for discontented Bantus in the Zulu period of tyranny which has become a British protectorate is Basutoland. It is entirely encircled by lands of the Union of South Africa, with splendid



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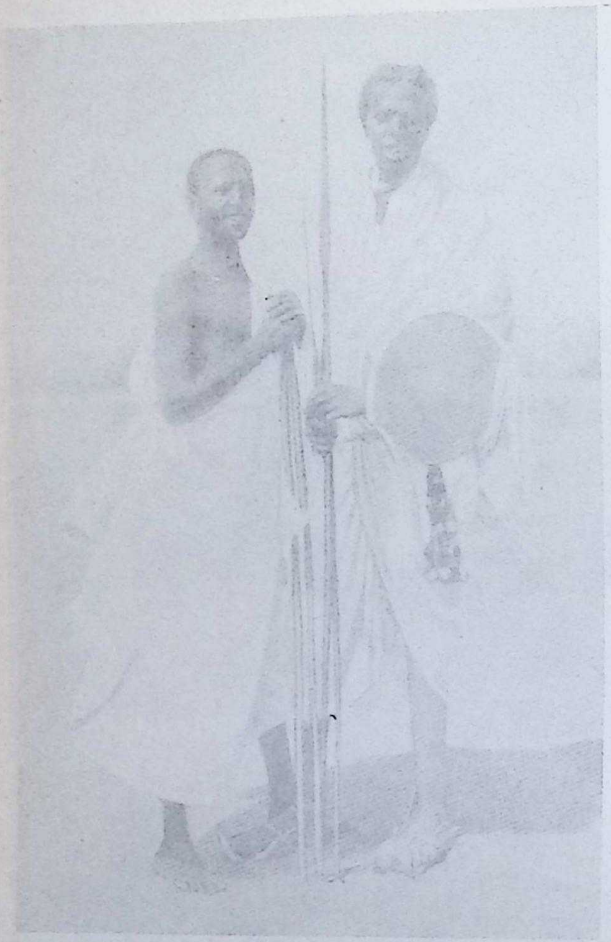

DESCENDANTS OF THE PROPHET'S TRIBE

Habr-Wal Somalis all claim origin in a member of Mahomet's tribe, who founded a powerful state in the Zaila district. They show Arab blood in their oval faces, very regular, handsome features, and rather light skin

scenery, magnificent climate, streaming water, rich pastures, and the best cornfields in South Africa. The establishment of this native paradise, from which European settlers are generally prohibited, is perhaps the greatest achievement in statesmanship of a modern Bantu. He was Moshesh, who settled in a mountain position impregnable to native attack, and collected about him fugitives of broken tribes.

Against Dutch and British settlers, Moshesh subtly guarded his conquest by placing it under French missionary protection. He combined the Christian faith with zeal in stealing Boer cattle, and in 1849 and 1852 defeated British forces sent to stop his raids. When overthrown by the Boers, he threw himself cleverly on the mercy of the British. He left his country strong enough to withstand attack by Cape Colony in 1880, and the stolen ponies and cattle grew into a large, permanent source of wealth.

The keen intelligence of the Basuto, who has proved one of the ablest of the Bantus and out of a population of some 400,000 persons sends over 30,000 pupils to his mission schools, is derived from general Bechuana origin. Modern Bechuanaland, extending between the Union of South Africa and Rhodesia, is another but less lovely and fruitful retreat of the old race of early Bantu invaders, who were at last outstripped in the march down Africa, by the later, fiercer men of the Zulu type.

They excelled in all crafts, but the stronger race pushed them towards the Kalahari desert. Then there was a struggle with the Boers, and the most brilliant chief, the famous Khama, became the Christian leader of the natives, and managed to exclude, except from some small districts, both Dutch and British settlers, as Moshesh had done in his country, and save the coloured people. Most of the land is flat and wanting in water, and includes the larger part of the Kalahari desert.

Here is the last, wide, bleak home of the bushmen. These small, yellow, wandering hunters and artists, whose course through Africa can be traced from the East African highlands, are one of the most interesting of



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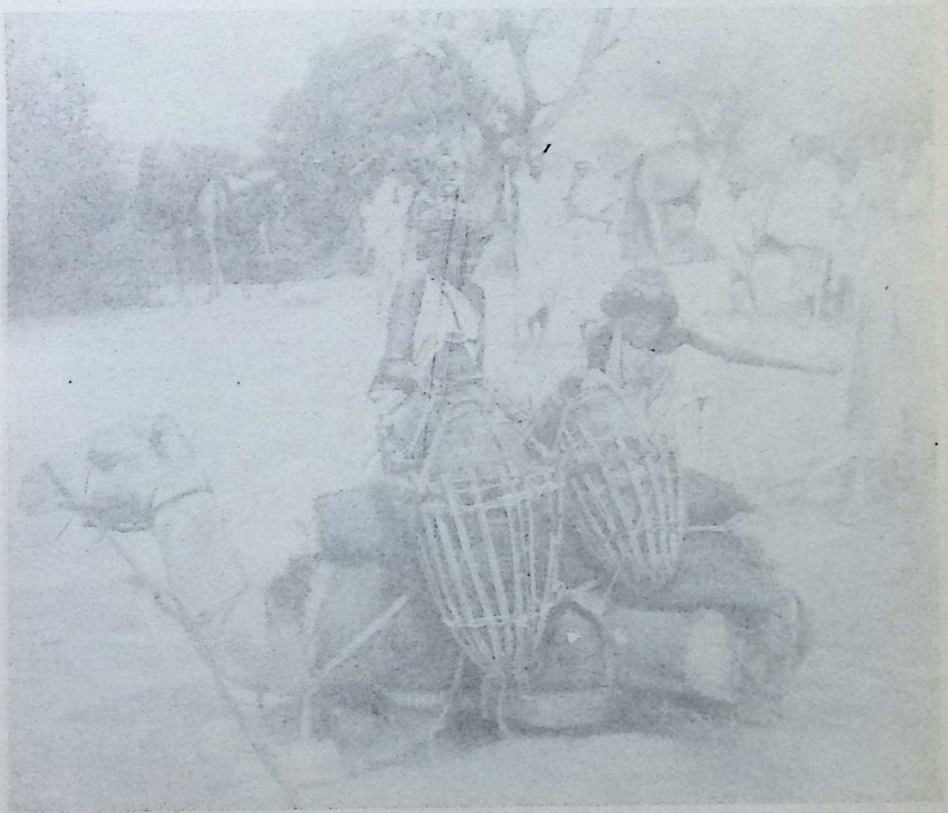
races. Exterminated, like wild beasts, by Boers and Britons, after resisting Hottentots and Kaffirs for thousands of years, only a degraded, dying remnant of them survives in the waterless waste. They fought every race that seized their hunting-grounds. From the entrails of a caterpillar half an inch long, they made a poison of very quick action, which, placed on an arrowhead, could kill lions and men. This they still know how to use, and they still eat bushmen's rice, which is termites' eggs roasted with fat.

They carry water in ostrich eggs, and draw it from the sand by curious filter pumps, make intoxicating mead from wild honey and, when in numbers, have great feasts and dances. They are more musical than the blacks, and their women are more self-respecting than the Bantu girls. Their chief article of dress is a mantle of fine skin, which serves as a blanket when they curl up at night to sleep. Physically they are finely made, but they have extraordinary masses of fat in places, like the pygmy artist races of France and Spain in the old Stone Age, with whom they may perhaps be connected. It is their genius for painting and sculpture that makes them wonderful. The way they can foreshorten an animal figure in action is astonishing. It may be the direct heirs of the primitive creators of art whom the South Africans have driven into the desert to perish.

The little native country of Swaziland, lying south-east of the Transvaal, has now lost its political importance. It is the refuge of a branch of the Zulu confederation, that rose against the black despot, and, as usual, took to the



**GETTING READY FOR A START: GIRLS LOADING THE CAMEL**

In Somaliland, camels are the principal domestic animals, and the extensive caravan trade is carried on entirely by their means. The Somalis also possess asses of exceptionally fine strain, appearance, and stamina, and a very serviceable breed of hardy ponies, one of which, with graceful, flowing tail, just figures in the right hand corner of this picture

*Photo, American Field Museum, Chicago*



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mountains, settling in the early 'forties of the nineteenth century near the Drakensberg Range. They are a fine people of the Bantu race, taking their name from the chief named Swazi, who had led them to independence. The Zulu kings tried to keep up authority over them, but without success, for the Swazis were clever enough to make friends with the Boers and the British, and so found useful allies.

However, when the rivalry between Briton and Boer began to trouble South Africa, the Swazis found themselves caught into the struggle. The Boers were very anxious to get hold of Swaziland and employed both threats and bribes to induce their chief, Umbadine, to break off all relations with the British. "It is no use your relying upon them for help," he was told. "The Boers beat them at Majuba: we are going to be the paramount people in South Africa. You had better sign a paper admitting that you recognize our authority, then we will protect you." But Umbadine and his counsellors had the wit to see that they would be foolish to take the Boers' side, so they applied to the British authorities to know whether they could hope for protection from them. No decided answer was given them.

BEDIZENED ARAB BEAUTY OF ZANZIBAR

Arab ladies, when not veiled, wear the "barakoa," a mask reaching down to the upper lip, made of gauze, threaded with bands of gold. The handkerchief, proudly displayed, is saturated with her favourite otto of roses

Soon after this numbers of mining prospectors made their way into Swaziland to get hold of the gold fields, which are a continuation of those called after De Kaap in the Barberton district. This perturbed Umbadine, and he asked the British Government if it would send him a resident to show that his authority was supported by Britain. Nothing was done, however, and very soon the chief's apprehensions were justified. A colony of Boers took up their residence among the Swazis, and called their territory the Little Free State. This was clearly done with the object of



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MEDIEVAL THOROUGHFARE IN MODERN ZANZIBAR

ıe town of Zanzibar, a port of call for several steamship lines, was chosen, even in antiquity, notably by Phoenicians and Arabians, as the most suitable entrepôt for trade on the eastern coast of Africa. Here we have a glimpse into one of its old-world streets, through which motley pedestrians are ever passing, and where polyglot signboards prominently displayed arrest the attention of the stranger



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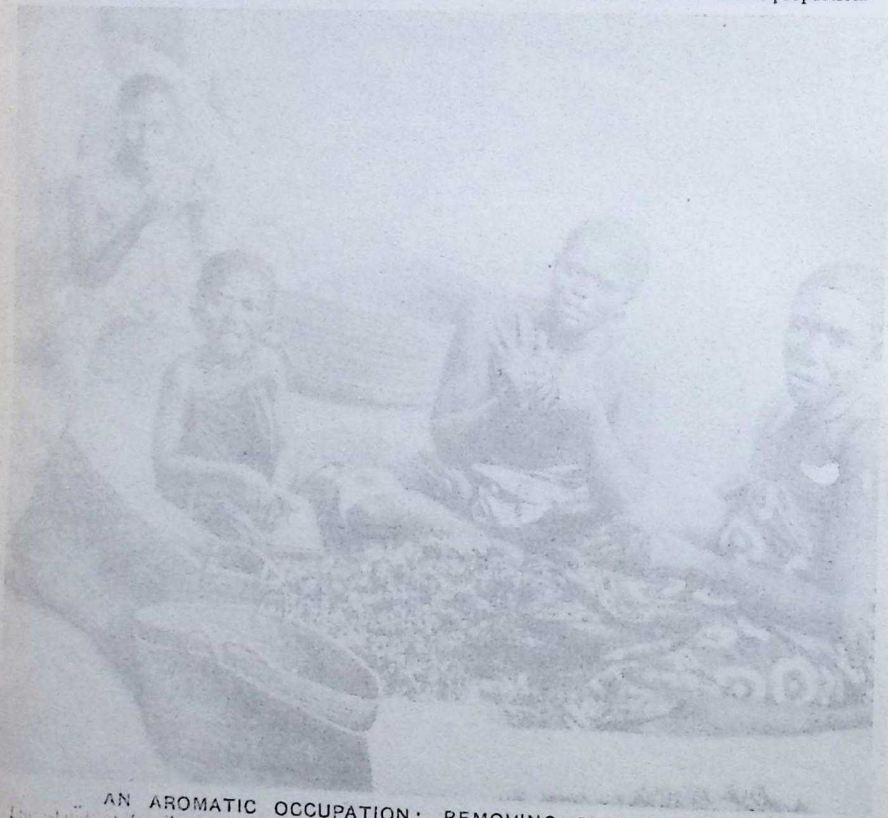
CLOVE-TREE FLOWER-BUDS ON A ZANZIBAR DRYING-GROUND

For some days the stalked cloves are exposed to the sun; when almost black they are dry enough to store. Cloves are largely used for the distillation of oil of cloves, Oleum Caryophylli, employed in the manufacture of drugs, perfumes, and confectioneries. With the introduction of the clove-tree from the Moluccas, 1818, the Arab slave trade of Zanzibar revived and rose to enormous proportions



AN AROMATIC OCCUPATION: REMOVING CLOVE-STALKS

The islands of Zanzibar and Pemba yield seven-eighths of the world's clove produce. The clove of commerce is the dried, unexpanded flower-bud of the clove-tree, which flourishes profusely and will withstand drought, fire, and even the axe. Women climb the trees and gather the buds; after removing the stalks the cloves are measured by an overseer, who pays the women accordingly



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GIRL CONVERT TO THE CHRISTIAN FAITH

She has renounced her Moslem creed and been admitted to the Christian Church. Her tribesmen, the Swahili, are nearly all Mahomedans, but are very tolerant; one of their proverbs asserts that a useful infidel is better than a useless believer. Swahili women are simply clad in two square cloths of coloured calico, but are very particular that the patterns should be in the prevailing fashion

grabbing the whole country. Now, poor Umbadine was in a fix. He could not resist the Boers without British aid, so he thought the best thing to do was to invite them to annex Swaziland, which he knew they meant to do in any case.

Soon, however, the British Colonial Office woke up, and when the Boer Government asked Britain to agree to their annexing the country, Britain said: "No, there must be joint control." So a joint commission was nominated to survey Swaziland and see what could best be done. What the commissioners found was that the chief had given away everything that was of any value, rights to mine and rights to hold grazing land (which is rich), rights to establish postal service and telegraphs, rights to set up a bank and to



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charge customs duties on all imports. Britain therefore lost interest in the Swazis and their land: in a few years it had been handed over to the Boers of the Transvaal. Then came an embassy of six Swazi chiefs to London to ask Queen Victoria to make their country part of her dominions, but it was too late. The Swazis, owing to British delay and indecision, were placed under Boer government. What the Boers aimed at was to press on from Swaziland eastwards and seize a strip of coast with a seaport; this would have given them the access to the sea which they so badly needed.

SLAVE IN THE BONDAGE HOUSE OF FASHION
The Swahili, or coast population, are interesting folk with their African speech, admixture of Asiatic blood and Arab religion. The incongruous combination of archaism and modernism is delightfully illustrated in the nose ornament and necklet safety-pin
*Photo, G. R. W. Lincoln*

But before they could carry out this plan, Britain intervened once more and itself took possession of the coveted coast-strip. The natives, of course, suffered from this clash of British and Boer ambitions, and they suffered still more later on when, owing chiefly to the rabidity and disorderly behaviour of concession hunters, the country fell into a state of chaos. Umbadine's successors had been unable to cope with the increasing obstacles to good government, and it was a relief to everyone when the country was at last made a British Protectorate. Since then the Swazis have been quiet and fairly contented. There are about 100,000 of them scattered over the warm valleys and big hills of this land of pasture and minerals. Tin is found as well as gold, mostly in river beds, and there is good anthracite coal. Many Swazis go to the Rand mines to work for a time, leaving their wives to cultivate their mealie-patches, and return with enough money to keep them in perfect happiness—that is, in complete idleness—for a long period. Others go to earn the money they must pay for a wife. They are a simple folk, of splendid physique, and easy to get on with if they are treated decently.

British island possessions round Africa can scarcely be included in the black countries, but we must here mention these scattered bits of historic or picturesque land, as there is no other place for them. First comes the only island on earth which is an official ship, H.M.S. Ascension, lying on the direct route from Britain to the Cape. It is a small, barren rock mass, rising 2,820 feet above the tropic sea, and controlled by the Admiralty, with a little garrison of



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marines. Its old naval importance would partly revive in a war in which the Suez Canal were blocked or wrecked, and, by reason of its tonic air, it is useful as a place of convalescence for fever patients from the African coast.

St. Helena, 800 miles south-east of Ascension, glows in the fame which her Imperial prisoner brought her, not merely by dying, but by constructing the Napoleonic legend there. The island thereby became the birthplace of the Second French Empire. Indeed, the chain of events leading to both the First Peace and the Second Peace of Versailles began in plain, lonely Longwood Cottage on the half-abandoned island.

De Lesseps deprived St. Helena of her old power over the seaway to the Indies, and though it is still a coaling station for the Navy, and about the size of Jersey, its people live in a condition of semi-starvation. The climate is mild and healthy, and crops of flax and potatoes are grown, but the population of 3,468 cannot obtain enough food, the land rising quickly from a luxuriant tropic zone into a bleak upland.

Tristan da Cunha, largest of a group of isles fifteen hundred miles south of St. Helena, is only one mile long. It was occupied by troops during Napoleon's stay at St. Helena and when they were withdrawn three of the men remained and, with some shipwrecked seamen, fathered a population now numbering a hundred. Mothering it was another problem. For a long time only one man had a wife.

The islanders have an excellent character. There is no crime. The oldest man rules; all possessions are held in common, including 400 cattle, 700 sheep, pigs, poultry, and fruit trees. Rats of too Bolshevist-Communistic nature make grain-growing unprofitable, but the potato crops flourish. Rabelais would have avoided the tiny Utopia, for its lack of good drink, but the abstaining

"IVORY AND SLAVES," A SLOGAN OF ZANZIBAR
A record pair of tusks, one weighing 230, the other 235 lb. Ivory has long been the chief article in Zanzibar trade, and "ivory and slaves" formed the shibboleth of the Arabian settlers and traders of past centuries



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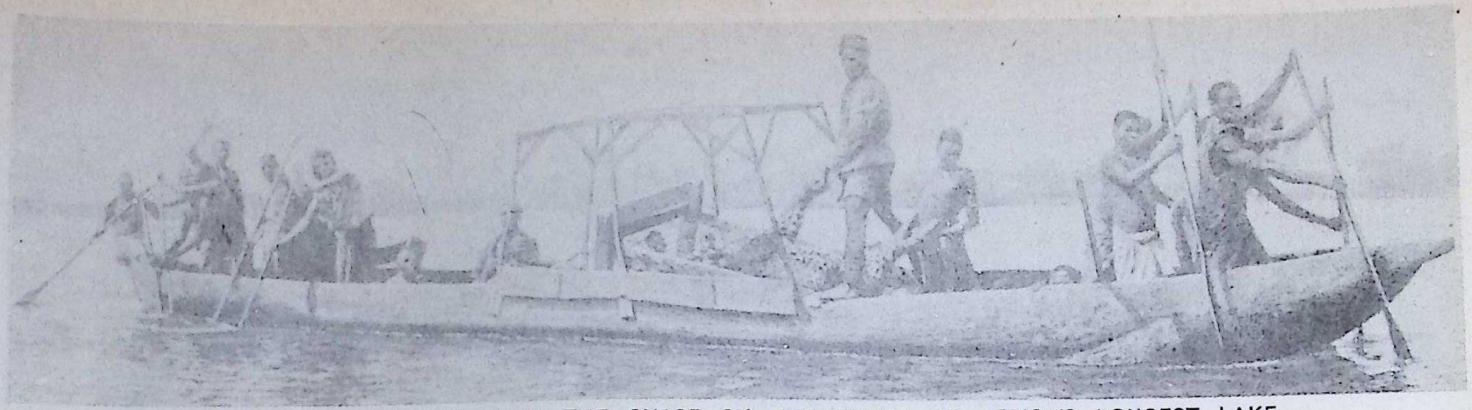

HUNTERS RETURNING FROM THE CHASE ON THE SHORE OF AFRICA'S LONGEST LAKE

Native craft used on Lake Tanganyika are clumsy, round-bottomed dug-outs, very apt to roll bodily over if at all heavily laden. Nevertheless, the natives handle them with confident dexterity on the often rough waters of the lake, standing up to paddle and often raising wild chants as they work

POOR SPORT FOR THE FAINT OF HEART: CANOEING ON BANGWEOLO'S REEDY SWAMPS

Tall reeds stud wide expanses of Lake Bangweolo, greatly impeding the progress of canoes. Passengers squat in the bottom of the dug-out and trust to the balancing agility of the crew, who flourish their paddles as rope-walkers do their pole, and use them at once to propel and trim the boat

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BOYS BRINGING BACK THE DINNER IN THE TANGANYIKA LAND OF GAME

Meat is dear to the heart of every African native, and best of all he likes it red and raw from the animal just after it has been shot. He will gorge himself on meat grilled or fried, minced or chopped, or cut into strips and dried in the sun until he is so distended that he can hardly march

islanders are well-contented and will not leave, and from time to time stores are sent to them.

Mauritius, another naval station of high importance on the old seapath to the Orient, stands in the Indian Ocean, about half-way from the Cape to India. A lost fragment of old France, in which the French tongue is used, it has a beauty of cool mountain, tropic valley, splendent sky, and resplendent sea, celebrated in the French romance of "Paul and Virginia."

When it was discovered and annexed by Portuguese in 1505, there were no inhabitants, nor did the Portuguese attempt settlement there. When the Dutch took it at the end of the sixteenth century, they brought in a number of African negroes as slaves (it was they also who named it after Prince Maurice). From the Dutch it passed to the French, who started sugar and indigo planting and introduced more negroes, but also induced a number of French people to settle there.

Thus its culture became French, its religion was the Roman Catholic, it had French laws and institutions; and these remained unchanged even when the island passed into British possession in 1810. Indeed the legal system has continued to be chiefly French to this day; the Roman faith is still overwhelmingly professed, Protestants numbering only between seven and eight thousand against not



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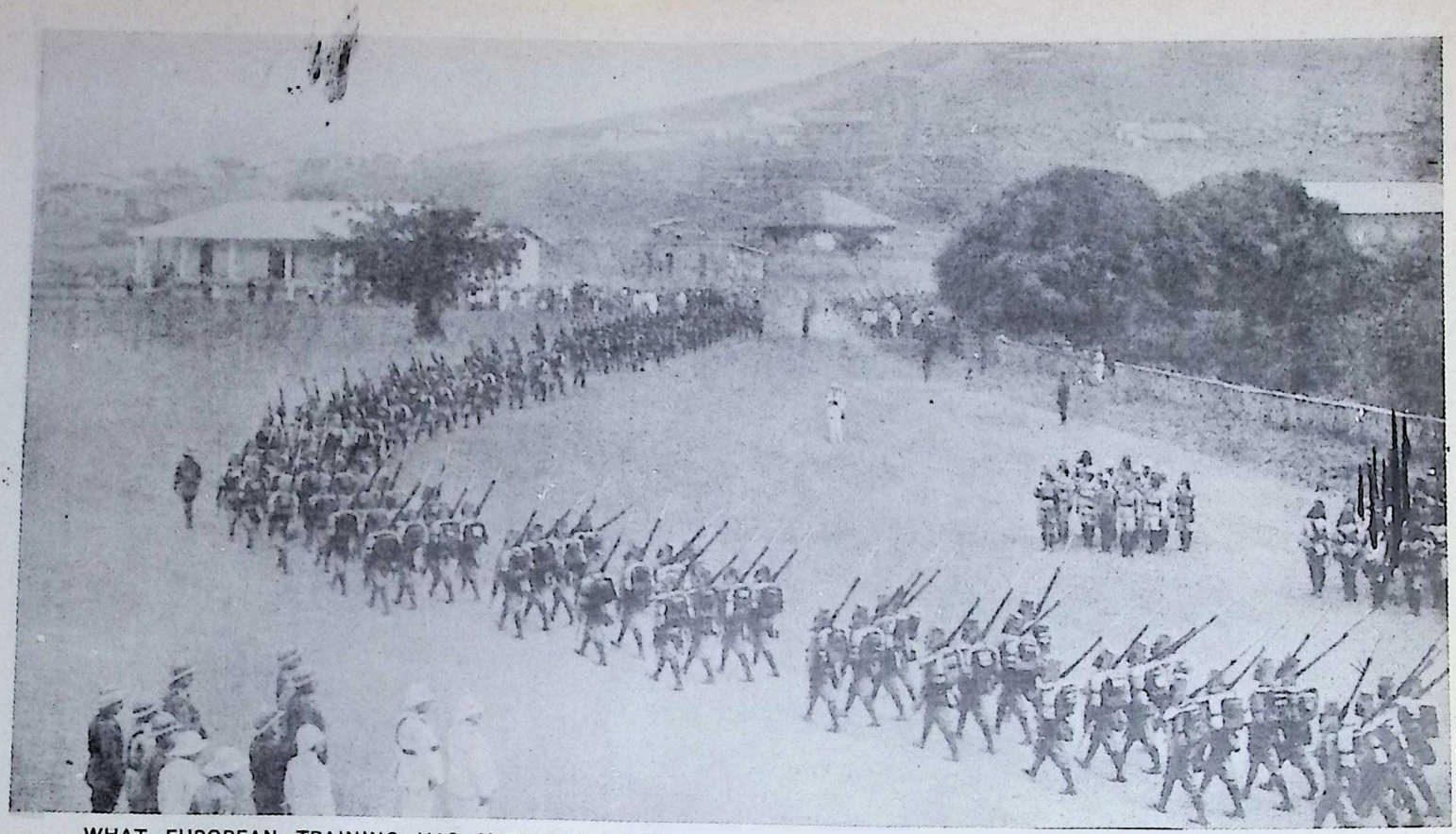

WHAT EUROPEAN TRAINING HAS MADE OF AFRICAN RAW MILITARY MATERIAL: A MARCH PAST AT KIGOMA

...ered by white men, and once inspired with confidence in them, many African natives, particularly the Hausas and the Sudanese, make fine soldiers possessed of courage and fortitude. This review took place at Kigoma, a growing town with a beautiful harbour about ten miles north of Ujiji on the east coast of Lake Tanganyika. Ujiji itself is an important military station, and one of the best towns in the African interior

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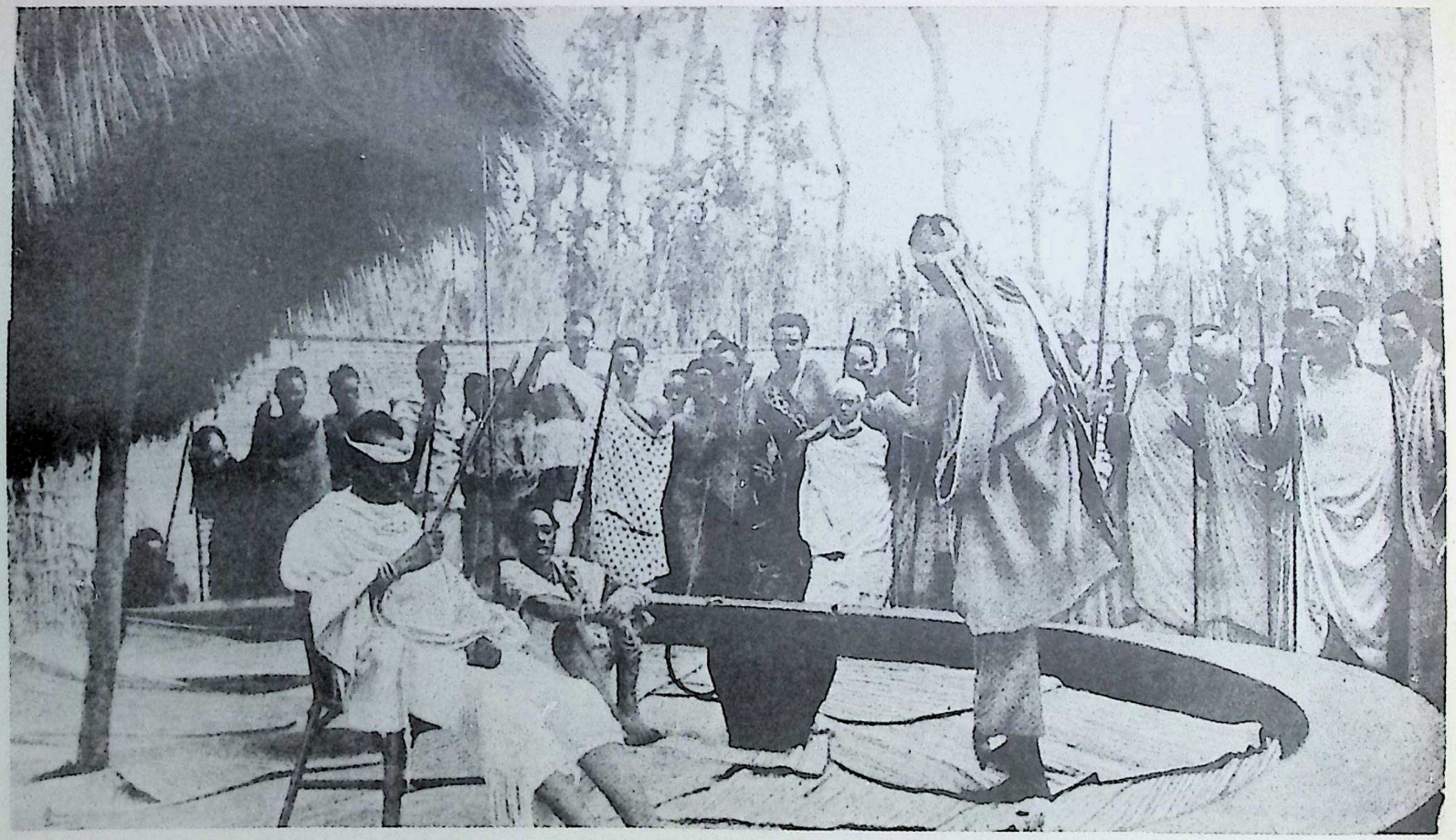

**ROYALTY AS THE FOUNTAIN OF JUSTICE IN TANGANYIKA: THE KING OF RUANDA PRESIDING IN THE COURT OF APPEAL**

An African king's reception hall is the highest court in his dominions. Here he discusses state business with his chiefs and personally hears appeals. Seated at the entrance of his enclosure, on a dais covered with bark cloth and the royal rug, with his prime minister and the guardian of the royal fetishes seated beside him, he passes final judgement on all cases referred to his decision

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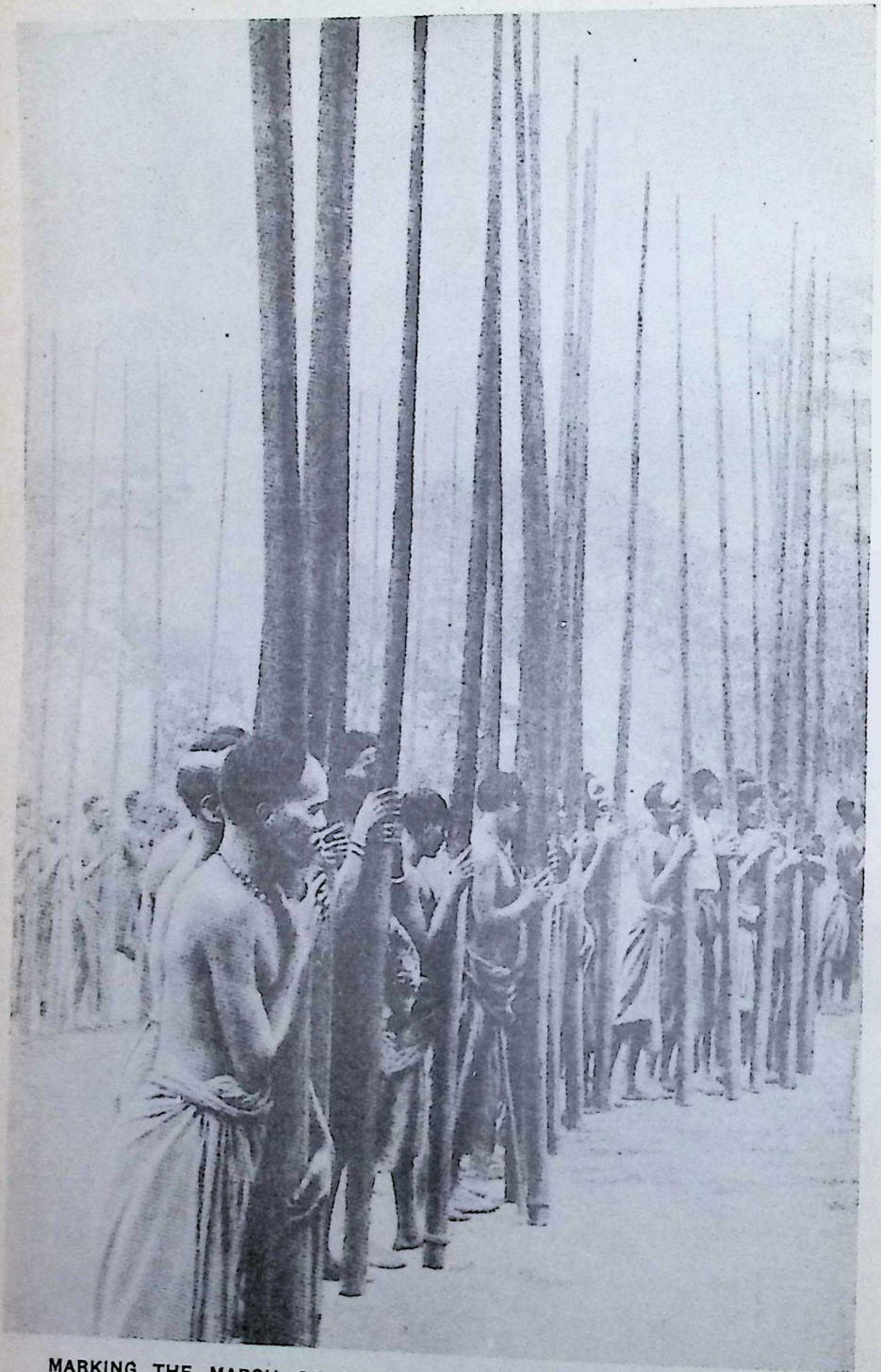

**MARKING THE MARCH OF CIVILIZATION THROUGH DARKEST AFRICA**

Ever lengthening lines of poles like these trace the white man's progress from the Cape to Cairo and from Mombasa to Freetown. They are the cast-iron poles that support the telegraph wire which links coast with remote interior. The natives shown here are bringing up the standards for the wire along a section of the Tanganyika railway



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WORKADAY EQUIPMENT OF WATUTA WOMAN

Typical waytarer with knapsack and staff, every appearance testifies to her being of a vagrant race. Her tribesmen, now settled in the country south-east of Lake Tanganyika, are descendants of the A[illegible] Kaffir clan, who fled from South Africa a century ago to escape Zulu tyranny. The axe [illegible]houlder is no empty ornament; her sturdy arms can wield it with workmanlike effic.

*Photo, American Field Museum, Chicago*



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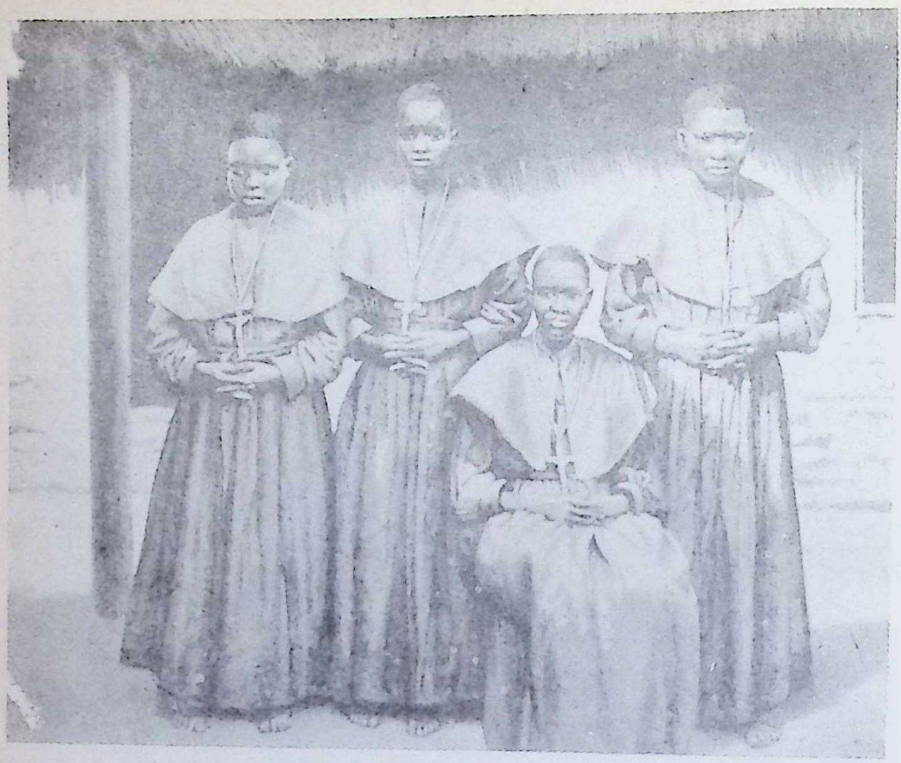

CHRISTIAN CONVERTS IN THE GREAT LAKES REGION

Missionaries, both British and French, have been very active in East Africa, especially since about 1875. These native nuns belong to a Roman Catholic mission station on the eastern shore of Lake Nyasa. The Universities Mission has a centre at Likoma on the same lake, in the neighbourhood of which the Scottish churches are also doing much good work

far short of 150,000 Roman Catholics. In the legislative council either French or English can be spoken, and in general French is the language far more often heard.

The Creole element was very strong in Mauritius. Creoles are persons of European family, born in other parts of the world, such as the West Indies, New Orleans, and the Indian Ocean islands. Once they were familiar in Paris and London; were frequently put into books and plays. For a long time they have been little heard of, and even in Mauritius they are diminishing in number. There are a good many half-castes of a fairly high type, vastly preferable to those of Spanish America, for example, and there is still a considerable negro population, but the greater part of the work of the island is done by Indians.

These were first introduced after the emancipation of the slaves in the 'thirties of the nineteenth century. The freed negroes would not work, the Indians were very industrious, and the hot summers suited them. They multiplied rapidly and now they are the chief element of the population. There are a certain number of Chinese also; both they and the Indians own a great deal of the land.

The effect of alien example upon native indolence, observable in the contrasting spirit of the freed classes in Mauritius and in Réunion, is remarkable. The British island has no labour troubles. It now contains about 250,000 Indians, and over 100,000 people of French speech. With it are connected many small islands. The largest is the picturesque Roderiques, with a population of 6,500 on an area of 42 square miles, lying 350 miles eastward. Then 1,200 miles northward, on the route from the Red Sea to Australia, is the Diego Garcia group of four isles. And



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there are other specks in the ocean. Finally, a thousand miles north of Mauritius, are ninety emeralds set in sapphire—the Seychelles. It is a matter of taste in geographical jewelry whether or not they are preferred to anything of similar size the South Seas hold. But they are very hot. The tale runs that one wicked resident died and did not go to heaven. On attending a spiritualist seance, his island acquaintances received from him the message "Please send me down my blankets!' Mahé, the largest isle, mountainous and

A MINION OF THE LAW

Basuto native policemen make up in dignity what they lack in uniform. Serious crime is very rare among their fellow tribesmen

SAVAGERY'S BLUNTED BLADE

Not long ago the axe of the Zomba headsman spread terror in the Shiré highlands. Now Zomba town is the capital of the British Government of Nyasaland

of fairylike luxuriance, is peopled by negroes, and as a home for troublesome cannibal kings of West Africa has a certain romance, streaked with the business of collecting coconuts and pride in the possession of giant tortoises. Its capital, Port Victoria, with houses mainly built of glistening white coral, is a coaling station of the British Navy.



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BIRD'S-EYE VIEW OF MOCHUDI, MODEL BECHUANA VILLAGE AND BUSINESS CENTRE

Mochudi is an important telegraph station of the British South Africa Company. Its kraals are conical, with extinguisher-shaped roofs, and from a distance this enterprising town has all the appearance of a Brobdingnagian mushroom-bed. Closer inspection produces a very pleasing impression; for, under British supervision, cleanliness and order reign in all the labyrinthine streets. The Bechuana, essentially a craftsman, excels in carving, pottery, and basket-making. Military occupation and annexation of Bechuanaland by Great Britain took place in 1885

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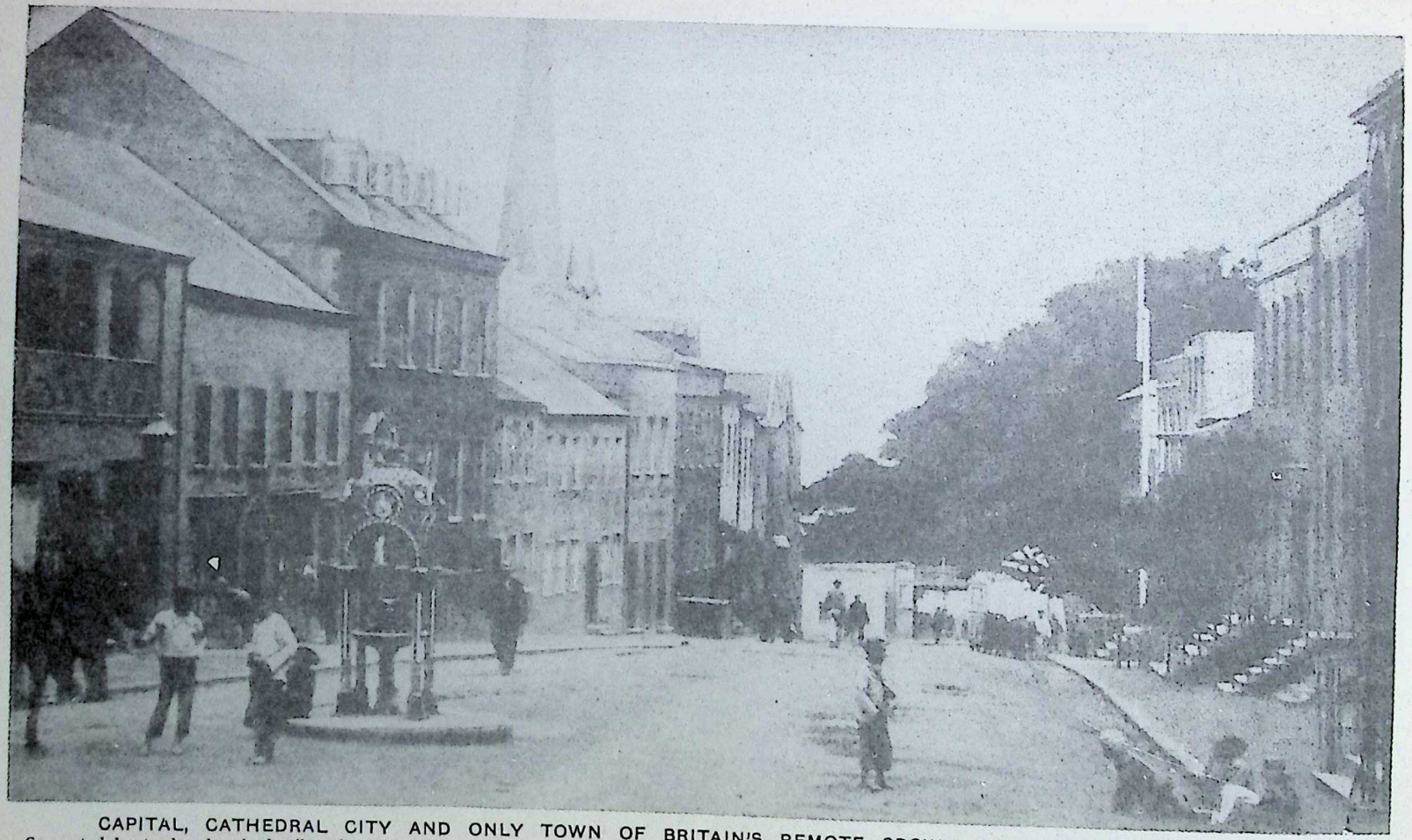

CAPITAL, CATHEDRAL CITY AND ONLY TOWN OF BRITAIN'S REMOTE CROWN COLONY IN THE ATLANTIC

Separated by twelve hundred miles of sea from Mossamedes, the nearest port on the West African coast, St. Helena's always scanty population was dependent for most of its trade on passing ships that called for fresh meat and vegetables. With sailing ships its prosperity passed, and now only some three thousand people live on this lonely island, more than half of them in Jamestown, whose pleasant main street is figured here



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SHADY PROMENADE IN PORT LOUIS, THE CHIEF TOWN OF THE BEAUTIFUL TROPICAL MAURITIUS

The island was discovered by the Portuguese in 1505. Afterwards it passed into the hands of the Dutch, and later became a French possession; in 1810 it was captured by the British. Port Louis, a strongly fortified town, is the capital. Coral reefs surround it, irregular and rugged mountains encompassing fertile valleys give it an imposing and picturesque appearance. Delightful descriptions of this little island are to be found in Saint Pierre's famous romance of "Paul and Virginia".

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# British Empire in Africa

## III. Manners & Customs of its Native Races

By Northcote W. Thomas

Late Government Anthropologist of Southern Nigeria

THE continent of Africa is, without doubt, one of the most anciently populated land areas, yet the greater portion of it has been opened up within the memory of a generation hardly beyond middle age. Our knowledge of its peoples has advanced with leaps and bounds, but the work of digesting the information has hardly kept pace with the collection of data, and we are still far removed from the stage at which even the main lines of classification of its peoples can be regarded as established.

It is generally recognized that the peoples of the north and north-east are racially different from the dwellers south of the Sahara, but a broad generalisation of this sort does not go far to resolve the problems raised by the difference between one tribe of negroes and another. There are people with traits so well marked and so different from their neighbours that they can at once be named by the observer; sometimes, like the Bahima of East Africa, they are clearly allied to the Hamites of the north, being tall, pale-skinned, and handsome, with markedly non-negro features. But simple inspection will not decide the origin of the different elements of West African tribes, whose physical measurements put beyond a doubt the presence among them of two distinct strains.

If we regard only bodily characteristics, there are long and short legged peoples, long-headed and

WOODEN PUPPET AS MAIDEN'S MASCOT

This Agbede maiden can imagine no lovelier doll than the rough-hewn toy she is nursing. In Africa many girls carry about the dolls with which they played in childhood until they marry, as an innocent charm to ensure them babies by and by

*Photo, Northcote W. Thomas*



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FASCINATING GAME WHICH HAS TAKEN MENDI HEARTS BY STORM 67

The game of Warri is par excellence the game of all games for the Mendi people. It is played on a boat-shaped board with counters or beans as "soldiers"; the twelve holes represent "towns." In Freetown, a Sierra Leone man may frequently be seen playing with a Mendi, for the latter will have a game whenever opportunity offers, and his enthusiasm speedily secures him an opponent

short-headed; red, yellow, and chocolate brown types are intermingled in the same tribe; and at present we do not know even the distribution of these characters, much less the causes which bring about the predominance of one or other in a given locality.

It may be noted that the popular idea of the negro as a black man is almost wholly mistaken. Here and there one may see a Sudanese who has been burnt black with the sun, but even in his case the tint of the skin is very different from that of the hair, and, generally speaking, depth of colour seems to vary with the dampness of the atmosphere and the exposure to the sun's rays; the darkest skins are perhaps to be seen about five degrees north of the Equator, and even here the town dweller strikes the observer as light-coloured compared with the villager, who lives more in the open.

But light and damp will only develop deep coloration where there is already a predisposition. There is a tribe widely scattered over West and Central Africa south of the Sahara who differ widely from their negro neighbours; they are the Fula, or Fulani, and some authorities suppose that they came from Syria hundreds of years ago. Certain it is that they have straight hair, thin lips, and an almost South European fairness of complexion, but they have without doubt lived for hundreds of years side by side with negro neighbours without acquiring their coloration, except where inter-marriage has taken place.

Apart from physique, there has been little or no attempt at classifying the natives of Africa, save from the point of view of language. By far the greater part of South Africa is occupied by Bantu-speaking peoples, but the value of this fact is discounted by the facts, first, that Bantu has undoubtedly swallowed up non-Bantu languages; and secondly, that Bantu is itself only a group of negro languages, distinguished by its remarkably uniform method of showing the concord of noun, adjective, and verb by means of prefixes. The negro, or Sudanic, languages proper



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INNOCENT AMUSEMENTS NEAR BENIN, ERSTWHILE CITY OF BLOOD

Despite statements of older writers to the contrary, West Africans play plenty of games, but for the most part at night, by the light of the moon, when all the youngsters turn out to romp with shouts and laughter. A favourite girls' game is Olawolo, in which each girl creeps between the legs of her playmates standing in single file

*Photo, Northcote W. Thomas*

fall into two sub-families, one of which classifies nouns, like Bantu, by means of pronominal prefixes, which represent the gender and case of Indo-European tongues. The other negro languages are isolating and almost monosyllabic in some cases; the meaning of the sentence depends upon the order of the words, not upon the use of affixes. The precise meaning of this two-fold division is unknown, nor is their relation to Bantu clear, though the fact that forty per cent. of the roots of the monosyllabic languages are also found in Bantu shows that the relation is a close one.

We are on more certain ground when investigating the question of the origin of specific features of African culture. For example, in the sixteenth century it was the practice in Sierra Leone to deal as follows with the corpse of an important man. After the abdomen had been laid open and the contents taken out, the cavity was washed with sweet-smelling herbs, meal and rice used to fill it; then the body was rubbed with palm oil. Even if there were no trace elsewhere in West Africa of Egyptian influence on burial customs, it would not need a wide acquaintance with Egyptology to recognize in this brief account a derivative of mummification. Elsewhere in Africa, for instance, in the great bend of the Niger, to the present day a corpse is deposited in an underground chamber, above which is a hut with offerings of food, etc. As archaeological evidence shows that Egyptian influence goes back, in the Yoruba country, some twenty-five centuries, we are not building upon the sand when we trace to Egypt also this feature of the negro burial rites.

One test of the advance of a people in civilization is their calendar. The negro is far ahead of the aboriginal Australian, who has numbers that stop short at three or four. But even in Africa one finds it easy to reach the limits of numeration of some tribes; when such numbers as seventy or eighty



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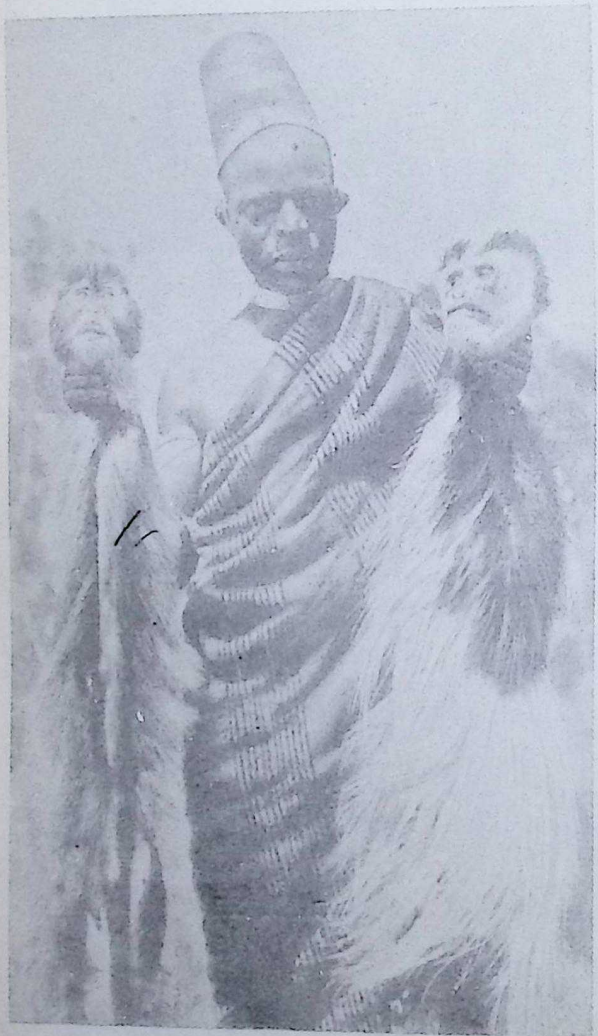
are reached, an informant becomes confused. On the other hand, other tribes, especially trading peoples accustomed to reckoning in cowries, may have numbers that carry one into millions and be ready in the use of them. It is singular that the women are often the chief traders, and as a result they are quicker at arithmetic than the men. In Edo (Benin City) in the old days the king had certain "day reckoners," whose function it was to keep count of the lapse of time, and they were all of them old women of the king's household. As two years—male and female—were in use, their work was not so simple as it seemed, and the fact that months, even lunar months, were not known, complicated the matter still further.

Generally speaking, of course, the negro, if he knows when to prepare his fields and sow his crops, does not trouble his head about months or years; no negro can tell you his age in years, though he may know the ins and outs of his genealogy so well as to be able to name hundreds of his kinsfolk, to tell you whom they married, where they live, and so on.



MONKEYS MINUS MISCHIEVOUS DISPOSITION
The Cercopithecus and Colobus are here well represented, left and right respectively. The East African tribes particularly prize the guereza seen on the right, its skin finds a ready customer, and is also a handsome covering for native shields
*Photo, American Field Museum, Chicago*

Among the white peoples marriage customs are of little importance; wedding ceremonies may be said to occupy all our attention. In Africa, wedding ceremonies are as good as absent. The day is named on which a girl goes to her husband, and on the appointed day conductors, often members of her own family, lead her, usually after night has fallen, to her husband's house. This may be the signal for firing of guns, dances, or other performances, but of anything resembling a European wedding there is usually not a trace. It is possible to live among a tribe for years without seeing once any ritual connected with a wedding.

The fact is that the essential rites, which make it a lawful union and not a runaway love



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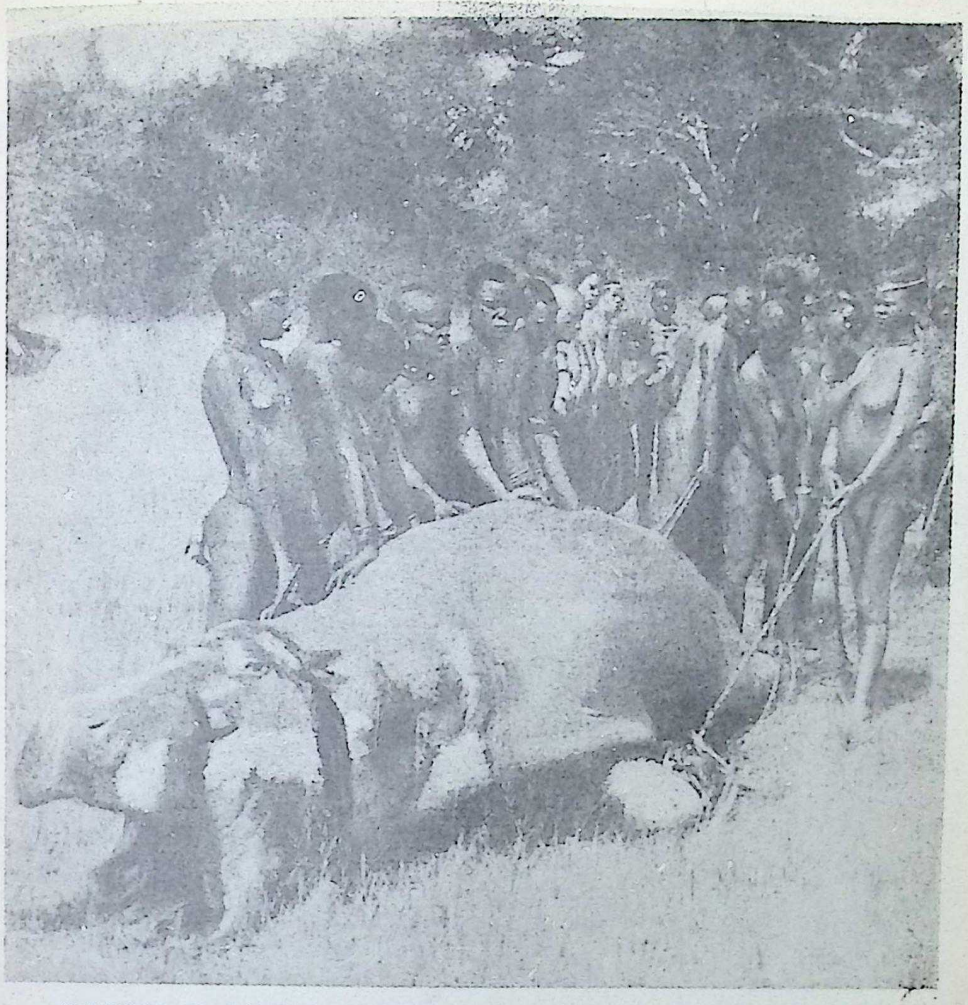

HAULING TWO TONS OF HIPPO MEAT HOME TO THEIR VILLAGE

Women of the Kavirondo tribe, inhabiting the north-east end of Lake Victoria, are most enterprising. They pursue agriculture, herding, hunting, and fishing with their menfolk, and are their tribe's only "medicine-men." The flesh of some wild animals is greatly esteemed by the Kavirondo, particularly that of the wild cat and leopard; plucky and dexterous hunters, the fiercest hippopotamus and largest elephant invariably succumb to their traps and spears

affair, have been performed years before, often when the bride was not old enough even to form an opinion on the merits or otherwise of her future spouse.

In the Ibo tribe, on the lower Niger, for example, a suitor will come with a load of wood and throw it down outside the door on the very day that a girl baby has arrived; if he is of speculative tendencies, he may even carry out the ceremony earlier still. A week or two later he carries to the father a pot of palm wine. If the latter accepts, the suitor is the recognized claimant to the hand of the girl, but before his position is legalized careful inquiries are made as to his character, the reputation of his family, and the like, for the negro is far more careful, ease of divorce notwithstanding, in such matters than the normal member of a white race. Once accepted, the suitor must bring annually certain gifts for father, mother, and girl; over and above these he may begin to pay the bride price, which runs from a few shillings in some tribes to forty pounds or more in rich communities like the blacksmiths of Awka, twenty miles east of the Niger.

The suitor is further bound to render assistance to his future father-in-law when the house needs re-roofing, or



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WILD DANCE OF EXULTATION TO CELEBRATE THE KILLING OF THE KING OF BEASTS

The natives of British East Africa, both during and after the event, thoroughly enjoy a lion-spearing. Hunting lions on foot with spears is not very dangerous ; the lion is bewildered by the natives closing in upon him, and is at a loss to know whom to attack. After the lion has been rounded up, his death is almost instantaneous. Round the carcase the natives give vent to their delight at the success of their expedition

*Photo, Carl E. Akeley*

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MAGICAL METHODS FOR LOCATING SPIRIT OF SICKNESS IN ANKOLE

Among the Bantu peoples sickness is attributed to magic, or to the influence of some ghost, and the medicine-man's duty is to discover the cause of the illness. An animal is killed, and the verdict formed after careful examination of the body; the ghost is then exorcised, and the patient led to believe that he has regained health. Healing by suggestion is common enough in Africa, and works many a cure. When treatment fails the medicine-man is ever ready with a plausible explanation

SACRED MILK FOR BUNYORO'S SACRED MONARCH

In Bunyoro, Uganda, until recently, tradition prescribed a very limited diet for its King. With the exception of some sacramental meat, his food was milk and milk alone. Being a sacred personage, a special herd of sacred cows supplied his milk. Carefully chosen milkmen and milkmaids, with their faces, chests and arms whitened with clay, performed the duties connected with serving the King

*Photos, Rev. J. Roscoe, Mackie Ethnological Expedition*



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COMPLETE CEREMONIAL COSTUME OF GOLD COAST FETISH MAN

He is decked out in regulation costume to perform a religious rite. White clay is extensively used for painting various lines about the body, and curiously shaped pieces of iron are massed on cord round his ankles. A reed brush is part of the outfit, and he holds in his left hand an axe's helve to which parrots' feathers are tied with "addor," or woven grass, constituting a magical charm

*Photo, P. A. McCann*



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IMPOSING FIGURE CUT BY AN OVRA DANCER IN FULL REGALIA

Secret societies are a feature of native life on the West Coast. In November, when the dry season begins, members of the Ovra Society among the Ebo of Benin perform hidden magical rites for the good of the community, and then, masked and dressed in marvellous attire, and wearing enormous hats of parrots' feathers, emerge to perform a public daylight dance

*Photo, Northcote W. Thomas*



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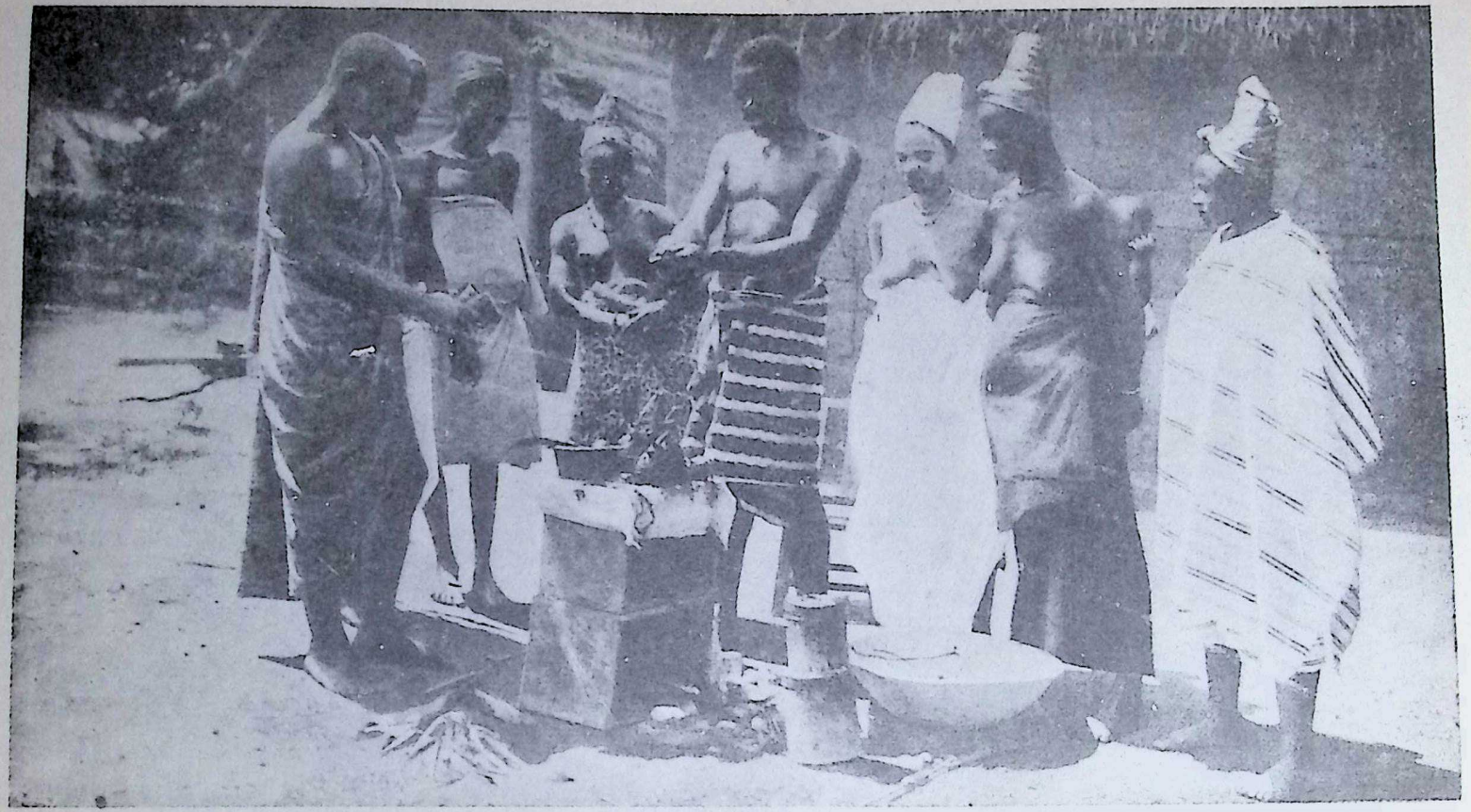

INVOCATION TO TUTELARY DEITY ON BEHALF OF A SICK CHILD

When a person is sick, it is customary among the Fanti to offer sacrifices to the tutelary deity of the family. Here a fetish man is seen preparing a magical draught of eggs, rum, palm-wine, and the blood of fowls. The mother stands near the priest with face and body smeared with white clay. Should the sick person die, it is believed that he had given offence to the guardian god who in anger had withheld his protection

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when farm work has to be done; he may even be called upon in some tribes to bring with him a number of young men of his own age to speed what corresponds to the plough, and clear the ground or plant the yams. The sole expense to the owner of the farm is the provision of food for those who assist him with their labour.

### Buying and Binding a Bride

The suitor has so far done no more than stake out his claim; after some years the Ibo will take the really important step which binds the girl to him and makes him the legal owner of any children she may bear, be the father who he may, until the proper steps have been taken, by refund of the sums paid towards the bride price and so on, to depose him from his privileged position. Precisely how he will bind the girl to him depends upon tribal usage; it will, however, often take the form of a sacrifice to her ancestors, or it may consist in the formal common meal of the two families concerned.

The rites are, however, infinitely varied. Among the Baganda of Uganda the suitor may approach the girl herself, giving her a mat of salt, or he may ask her brother, who consults his father's brother. If the suitor is accepted, he makes the round of his friends and relatives to collect from them the sum to be paid as bride price. Before she goes to her husband, the bride cuts grass—the native carpet—draws water, and brings firewood as a symbolic last service to her parents; and after shedding tears at leaving her father's house, she is conducted by a man or men to her husband's house.

### Money Overcomes the Bride's Shyness

She goes after dark, but nevertheless wears a veil of bark down to her ankles. When she has gone half-way, her party is met by the suitor and his party, and they now take charge of the bride. When the house is reached, cowries are given to the bride when she crosses the threshold, when she sits down for the first time, when she begins to eat, her reluctance having to be overcome in each case.

In this tribe the marriage ceremony proper is performed after the bride has gone back to visit her parents some days later; she takes a fowl back to her husband as a sign that the union is ratified by the family. The wife's first duty is to cultivate the garden; her second, to cook food.

Among the Yoruba, who live south and west of the Lower Niger, the scheme is different. Three stages may be distinguished; first, the choice of the wife, often made by a man's female relative; then the betrothal, which is a very important rite carried out with the consent of the girl as well as of her parents; and finally, the actual wedding, often just after the crops have been gathered in, when all have leisure for gaieties. Before the betrothal, which is postponed till the girl is marriageable, the family oracles are consulted; the rite of betrothal takes place at night, and kola nuts are eaten by all persons and sent to important absentees, who are thereby made witnesses. From this time on the bride must veil her face when she meets her betrothed or any member of his family.

### Year Long Marriage Ceremonies

The bride price is partly in kind, kola and pepper being essential; partly in cowries, but only a small amount, at most ten "heads," or about five shillings' worth; and in former times even less was paid. The money is, in fact, only a token that the girl is handed over.

When the time comes for her to go to her husband, she is dressed in white and attended by companions with drums, singing and dancing. Women of the husband's house meet her at one entrance to his compound; there they wash and feed the bride and lift her over the threshold. A bath is the next item on her programme, and then she is conducted to the apartment of the chief woman of the house; she will not go out for twelve months, except closely veiled and followed by attendants. She usually brings with her her household gods—a custom common among other West African tribes, which permits the traveller to infer from which



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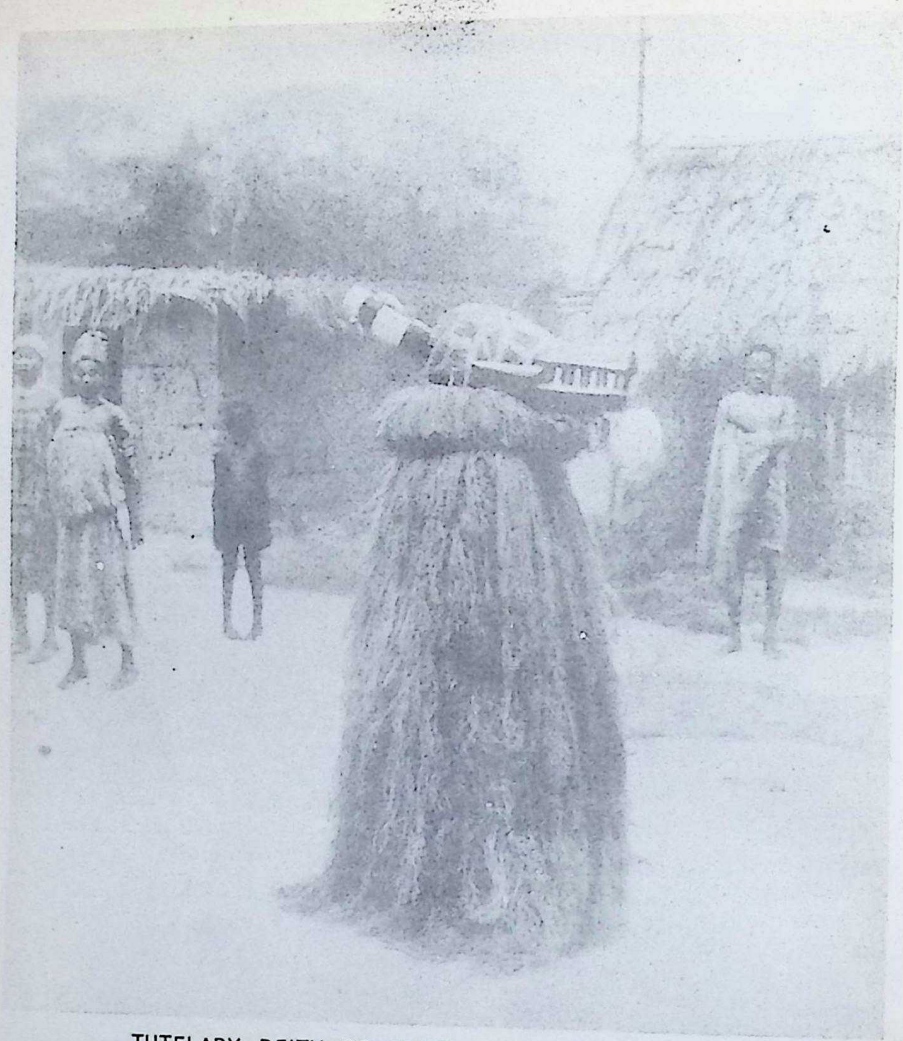

TUTELARY DEITY OF FANTI VILLAGE IN WASSAW

The Fanti profoundly believes in the world of spirits, and the great object of fetish worship is to propitiate the spirits and to seek their good will and protection. The deities worshipped are identified with many of the most striking objects of nature; in addition to these are artificial representations made of wood and other materials, fashioned into grotesque forms as exemplified by this fetish god

*Photo, P. A. McCann*

town a man has taken his wives. It must not be supposed, however, that there is only one form of marriage in a given tribe; there may be two or more. In West Africa the distinction is between "bond" and "free" marriage; in the former the wife becomes the property of her husband, her children are his heirs, the husband buries his wife if she dies before him. If she becomes a widow his heir inherits her as a wife. She is not a slave in status, but there is good reason to suppose that this kind of marriage originated in the setting free of a slave to become a wife. In the "free" marriage, on the other hand, the woman may leave her husband at will; if she dies, her own people take the corpse and bury her. The husband would have to pay damages if he infringed their rights. The children of such a wife belong to the family of their mother and inherit from her relatives; if the father wishes them to become his heirs, he can accomplish his wish only by purchasing them from the family of the mother. Two other forms of marriage may be



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**ARMOUR OF PLASTER A GUARANTEE AGAINST SICKNESS AND WITCHCRAFT**

Mothers of Ubiajá, in the Esha country, when they have not far to go, carry their babies astride their hip; on long journeys they sling them behind their back, supported by their cloth. Also they plaster them with chalk to ward off disease and magic. The broad arrow, incised in blue, on this young mother's temple, is the Esha tribal mark

*Photo, Northcote W. Thomas*



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GROTESQUE TERRORS THAT CONFRONT A WEST AFRICAN YOUTH ON THE OCCASION OF HIS COMING OF AGE

Awe-inspiring ceremonial attends the most important event in tribal life—the admission of the young men into the full rights of manhood. In South Kukuruku the initiation is performed once every three years by members of the Eliminya Society. They wear uncanny, somewhat insect-like masks with pendant tassels—always jealously concealed from the uninitiated and from women—a kind of tunic of loose cords, and crested helmets of palm-fibre

*Photo, Northcote W. Thomas*

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BUNDU INITIATES OF THE MENDI COUNTRY SINGING THEIR WEIRD CHANT IN SUPPLICATING POSITION

The great Order for girls in Mendiland is the Bundu, an absolutely secret organisation, the innermost workings of which are known only to its members. A Bundu is always held in a secluded spot in the bush, the session lasting about four months. The novices are whitened with a clay wash, the stripes being made by the fingers of the duenna, and while in their isolated encampment pass the time chiefly in dancing, eating, and sleeping

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*



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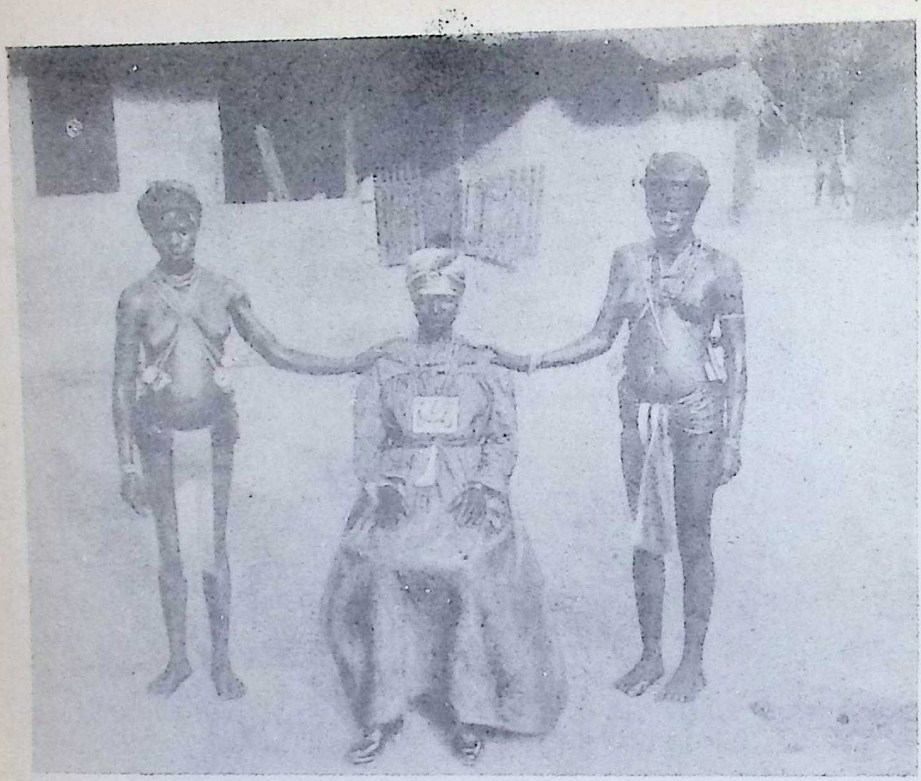

DÉBUTANTE RETURNS FROM BUNDU BUSH TO HOME LIFE

Quaint and bizarre are the many formalities connected with the final ceremony of dismissal into public life of the girl-novices upon completion of their course within the Bundu. Modern style dresses the recruit, now "medicinally washed out" of the secret society, in European garb. As a full member of the Order she is free to return home, and, if betrothed, is given to her husband

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*

mentioned here. If it happens that a man has no sons, it means that his property will pass to his brothers or other descendants. This he can avoid by retaining one of his daughters at home; in the Ibo tribe she is called idegbe. She is not married in the ordinary way by wife purchase, but takes a husband who comes to her in the house. Her children are reckoned as the children of her father, not of her husband, and they are his heirs.

The other kind of marriage is entered upon when a woman has wealth, probably gained by trading in the market, but no children. She, too, is unwilling to see her money go to others; as a remedy she "marries" a girl and selects a lover for her, who is virtually her husband, the children belonging to the woman who purchased the girl, and they inherit from her.

Plurality of wives is the exception rather than the rule. Not only is the wedding of a wife a sign of riches, but in the normal negro community there is no such disproportion among the numbers of adult males and females, as would be needed if polygamy were the rule. In some tribes there is even an excess of males; in Sierra Leone, where war till the beginning of this century made havoc of the population, three boys are born to every two girls, either as a result of war conditions or for some other reason.

No less varied than the marriage customs are those that attend the birth of a child. Among the Edo of Benin, for example, it is incumbent upon the expectant mother to have her hair dressed in a certain way till a month before the confinement; then a woman who has borne one son is summoned to dress it in another style, which is retained till seven days after the birth, for a black woman's hair, once put up, may remain up for months or even for



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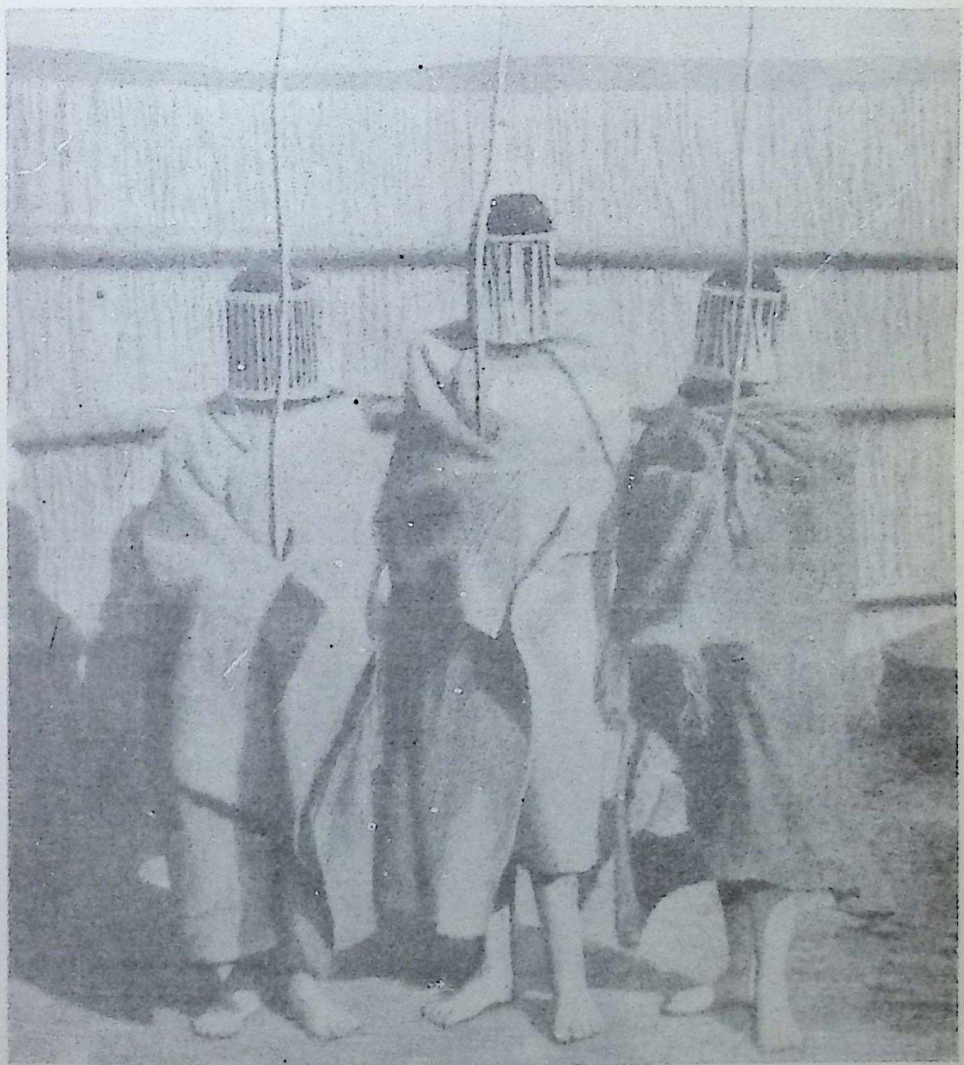
years. Birth may take place inside the house or outside; it is no uncommon occurrence for a robust woman of the hill tribes to bear a child on her way to or from market, or in the market-place. A trifle of that sort troubles her little; she slings the child in her cloth, and with her load on her head marches off home as if nothing had happened, and is well enough the next morning to dance for an hour or two in celebration of the happy event.

Dwellers in towns often remain in the house for seven days after birth, and then the house is "rubbed" by women —that is to say, the surfaces are polished with cloths, etc. The child may remain in the house much longer before it is taken out. Before it is taken out, its head must be shaved, for children are born with soft straight black hair, and before the child is carried by the mother, the latter washes her hair and allows it to dry. After



BURLESQUE DISGUISE OF BASUTO GIRL-BRIDES

Initiation ceremonies are generally held before any young people can be admitted as members to adult tribal society; likewise before marriage the girls of Basutoland carefully observe a period of initiation. After receiving a new name each neophyte is whitewashed, blanketed, and masked, and in this guise undergoes many rites. The brides are well cared for during the weeks of preparation, food being usually supplied by their future husbands



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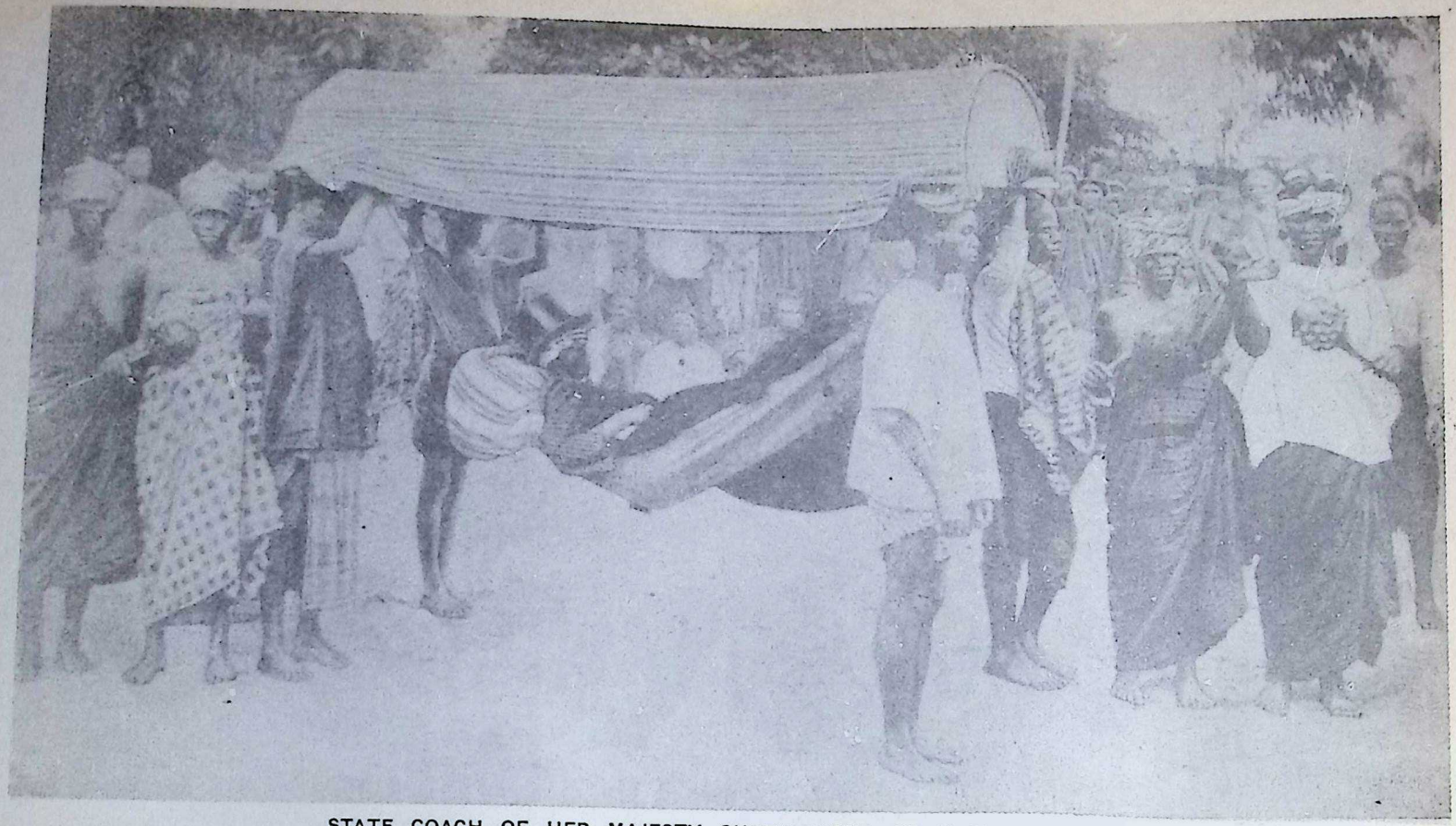

STATE COACH OF HER MAJESTY QUEEN MESSI OF MASSA, SHERBRO

There is no Salic law among the tribes of Sierra Leone, and some of the native women potentates have proved themselves to be very capable rulers. Queen Messi, reclining on the cushions of her palanquin-hammock, is on her way to attend a political meeting; dancing-girls and henchmen of her Majesty's suite take part in the royal procession. It will be observed that the top hat, the emblem of authority, is not confined to male rulers

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*

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this tne house is rubbed again; a small creeping plant called "afo" is cut up and put in water, and the decoction is thrown about the house as a purificatory ceremony. A small chicken is also bought and waved about in the house for the same purpose, then it is hung in the gate, and anyone who comes to the house passes it round his or her head to remove any evil influence.

### Mystic Significance of Negro Dolls

If a child is born outside the house, it may not be brought in till it has cried, for some tribes say that the child which does not cry has an evil spirit. As it enters the house, water is thrown on the roof and allowed to fall upon it. This will keep it in good health. Upon the roof are also thrown the milk teeth as they fall out. A child begins to eat ordinary food in the shape of mashed yam at the age of four or five months, so that it is not surprising to learn that infant mortality is far higher than it should be.

The doll is as popular in West Africa as it is in Europe, but has an added significance. In some places one is given to a girl when she is betrothed, and when her first child is born the doll is laid by the side of it, clearly a magical means of ensuring that no harm shall come to the child. Elsewhere the girl retains the wooden doll of her childhood. This is believed to ensure that she shall not remain childless.

### Joyous Games of African Children

The little negro child knows far more games than any town-bred child in Europe. For three or four days, about the time of the full moon, all the juvenile population of a village turns out, if the weather is good, and plays games from seven o'clock until eleven each night. There are dances, races, feats of agility, games resembling "hunt the slipper," "prisoners' base," "leap-frog," and so on, some for boys only, some for girls only, others for both sexes. It is a curious fact that the older writers who visited Benin tell us the native had no games, but this was clearly due to the fact that all were played at night. With the exception of a few games like marbles, wrestling is almost the only sport to be seen during the day, and that, like most of the dances, is not so much play as serious business. In a wrestling festival held at one place east of the Niger the combats are confined to girls.

The rule that games are played at night does not, of course, embrace sedentary games, of which Warri or Mancala is the best known and most popular example. It is played by two players with cowries or beans and a "board" of wood or mud, which may be either round or rectangular. A certain number of cowries are laid in the row or rows of holes belonging to each player and then these are moved from hole to hole; under certain conditions the opponent's cowries are captured or "eaten," and the game ends when one player has lost all. There are many varieties of this game, which is played by adults as well as small children, and it is worthy of remark that the latter are, as a rule, far too quick for any European who sets himself to learn the game.

### Dancing is the Adult's Pastime

There is no lack of harmless pastimes even for adult males; in some places, for example, they may be seen shooting with small bows and arrows at an orange pulled along the ground by a string. As a rule, however, they are sufficiently occupied with field work, carrying loads, or "public works," to which they are liable up to a certain age, not to feel the need of anything more strenuous than an occasional dance.

The great occasions for ceremonial dancing are the appearance of maskers or of bodies of them, and at the burial of a member of the family or community. But there are also ordinary dances, and the white man who halts near a town of any size will often hear the rhythmical beat of the drums far into the night.

If marriage customs are numerous, burial customs can be reckoned by myriads; among the Edo, for example, each kinship group, of which there are certainly over a hundred, has its



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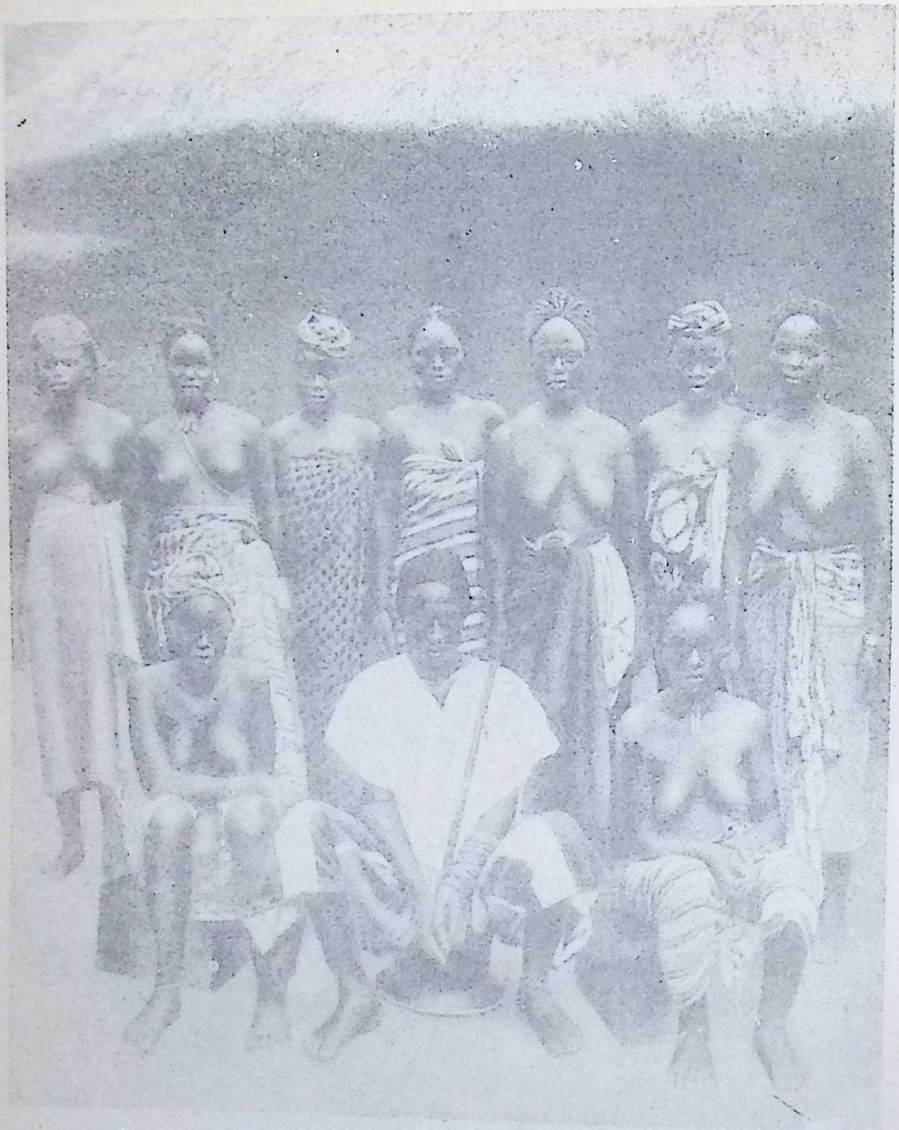

OLD-TIME CHIEF WITH RETINUE OF FAVOURITE WIVES

The paramount chiefs of Mendiland were, in former days, supreme in their own country; the present-day chiefs represent quite another order of rulers, and are responsible to the British Government. They have no written laws; fresh laws are promulgated through messengers chosen from the Poro. The highest degree of this secret Order is sacred to chiefs, who are themselves sworn to secrecy in the fastnesses of the Poro Bush

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*

appropriate rites. If they do not carry these out to the last jot and tittle, they condemn their deceased relative to exclusion from "elimi," where are gathered the souls of the dead, be he never so well supplied with sacrificial meats. It avails him nought, for the departed souls appropriate the food and cast him into the outer darkness. Each of these families has its sacred animal or plant, and tradition enjoins that the survivors shall sacrifice or otherwise use these otherwise sacrosanct objects.

We meet another type of burial rite in the way in which the Ibo dispose of the body of a blacksmith, who is far and wide in Africa a mysterious being, either feared or despised. His corpse



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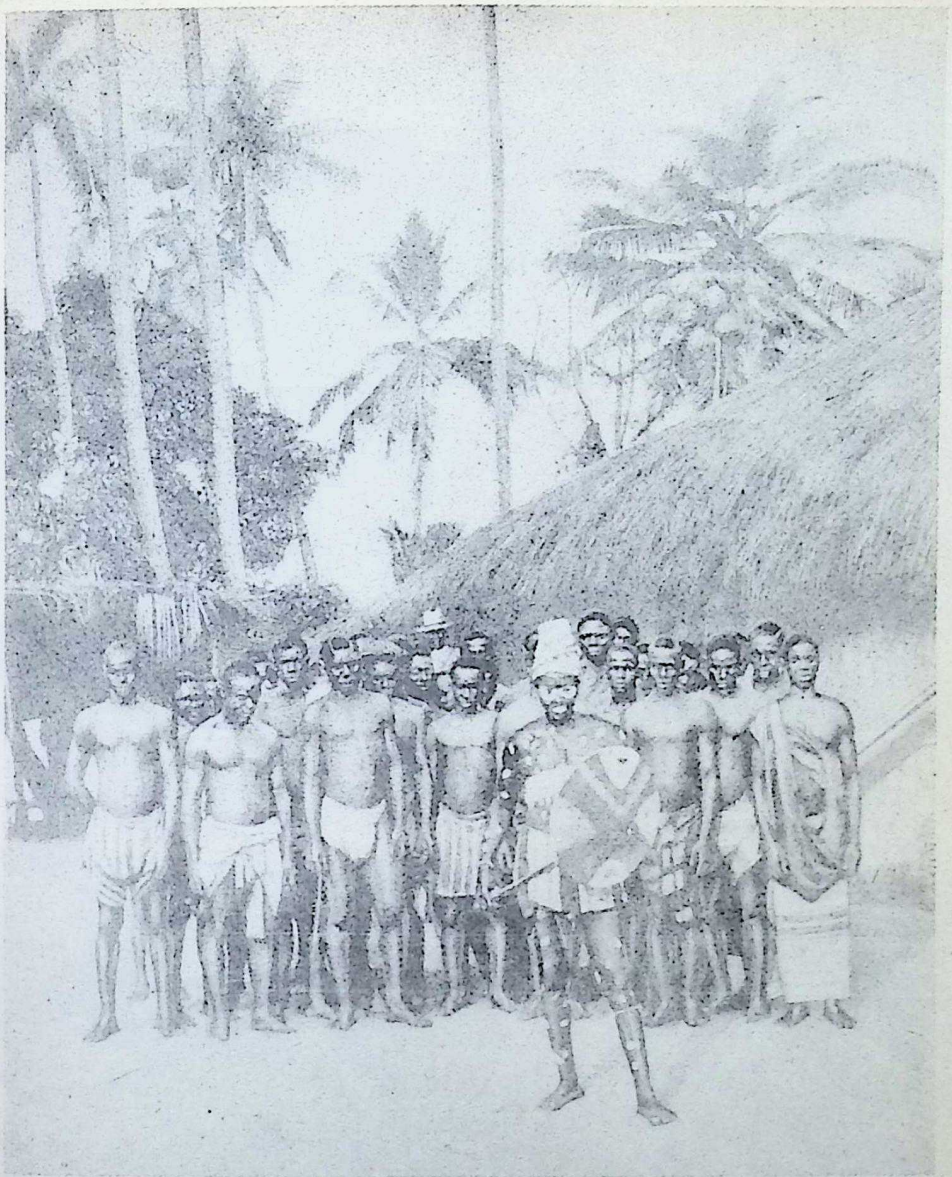

MERCURY OF MENDILAND, THE MESSENGER OF THE PORO

In Sierra Leone he is known as the "Laka," or messenger, and he summons the people together upon certain important occasions. When a Poro is to be held his energies are given full play. Daubed fantastically and accompanied by his retainers, he rushes round the town uttering shrill cries and gesticulating wildly with his caducean staff. Although his feet are wingless, his movements are remarkable in their bird-like celerity

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*

is put upon a frame of wood and carefully "kippered" for fourteen days over a slow fire before it is put in the grave—an aberrant form of mummification it may be. In Sierra Leone we meet with another variant at the death of a chief. Custom enjoins that his head shall be severed before his death, for his successor must preserve it in his bag. Is it not strong in magic? The headless body is interred in the bed of a stream, which has been diverted from its course for a time; this was introduced early in the sixteenth century by the conquering Manes, a tribe or mixture of tribes that invaded the land



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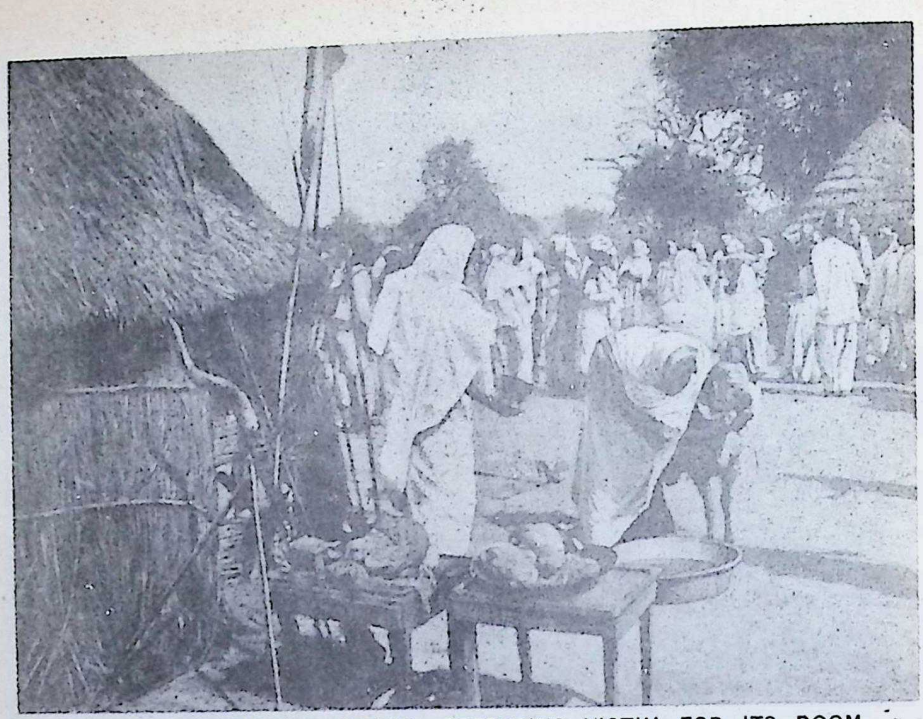

SUDANESE SACRIFICIAL DANCE: PREPARING VICTIM FOR ITS DOOM

To the accompaniment of sacred music the officiating priestess binds the sacrificial sheep which has been chosen as an offering to the river gods who, thus propitiated, will preserve the tribe from plagues and other evils. When all is in readiness, the natives gather round for the Daloukka, the sacrificial dance which is performed during the ceremony with all the frenzy of religious fervour

FINAL STAGE: SACRIFICE COMPLETED AND THE GODS APPEASED

Her efforts crowned with success, the veiled priestess, oblivious of her blood-stained raiment, seats herself on a carpet in close proximity to her victim. Her assistant standing near is holding in her hand a bowl containing the slaughtered animal's blood which, to the simple and unenlightened mind of these pagan people, represents the health and prosperity of the many members of the tribe



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SUDANESE DANCING TROUPE GIVING EXHIBITION OF THEIR ART

Gently at first, and then with ever-increasing speed, the dancers glide over the hot sand, to the accompaniment of a low sing-song chant and the weird strains of a primitive native lyre. Youth and grace are combined in the figure of the unveiled dancer, and this young Salome is fully aware that her charms have supremacy over those of the other and older women of the troupe

FAIRY-FOOTED SIRENS OF THE DESERT DANCE THE SWORD DANCE

A two-edged sword is not an ideal asset to graceful dancing, but the hand here seen wielding this dangerous weapon, now in softly swinging half-circles and then in fierce, far-reaching lunge-like movements—in perfect accord with the rythmical cadence of the dance, is sure and steady, and knows to the full the significance of a naked sword-blade



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CIRCE OF THE SUDANESE DANCING WORLD

A glitter of tinsel, a jingle of myriad dangling coins, vivid touches of scarlet among embroidered vestments, shapely arms that curve and float in graceful butterfly gyrations, a lithe mahogany form of exquisite contour, and a pair of large black animated eyes; this is the Nubian dancing-girl—a siren of the lands of the desert

rom the east. Similar rites are found to his day in other parts of Africa, but we annot yet say where they originated.

A brief account of the funeral of an bo woman will give some idea of the trange scenes enacted. A young ıarried woman died in the quarter of he town next to her birthplace. It was, f course, necessary for part of the rites ɔ be celebrated there. The first intimation of her death was a burst of wailing from the people in the house; a few minutes later the women and girls of her own quarter were streaming across the market-place to the scene of death, lamenting loudly with tears running down their cheeks.

Then followed a period of lamenting in the house, and then the crowd returned laughing and merry as though



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AFRICAN GLADIATORS: A WONDERFUL SOMALI WAR DANCE

One of the most striking dances in the Somali repertoire, called the "Bororoma-Boromsi" dance. Surrounded by an ever-restless chanting chorus of spearmen, the two combatants—one attacking fiercely with cutlass, the other defending desperately with his small Somali shield—seem to be in grim and deadly earnest, and none would believe them to be at play

THE LAST SCENE: THE DUSKY VICTOR APPEALS TO CÆSAR

The defender sinks to the ground and abjectly craves mercy, while the chorus, dancing more madly, chant "Boromsi Boromsa." The conqueror pins his victim and prepares to give the final blow, but, like an ancient gladiator, turns to the spectators to ask the beaten one's fate



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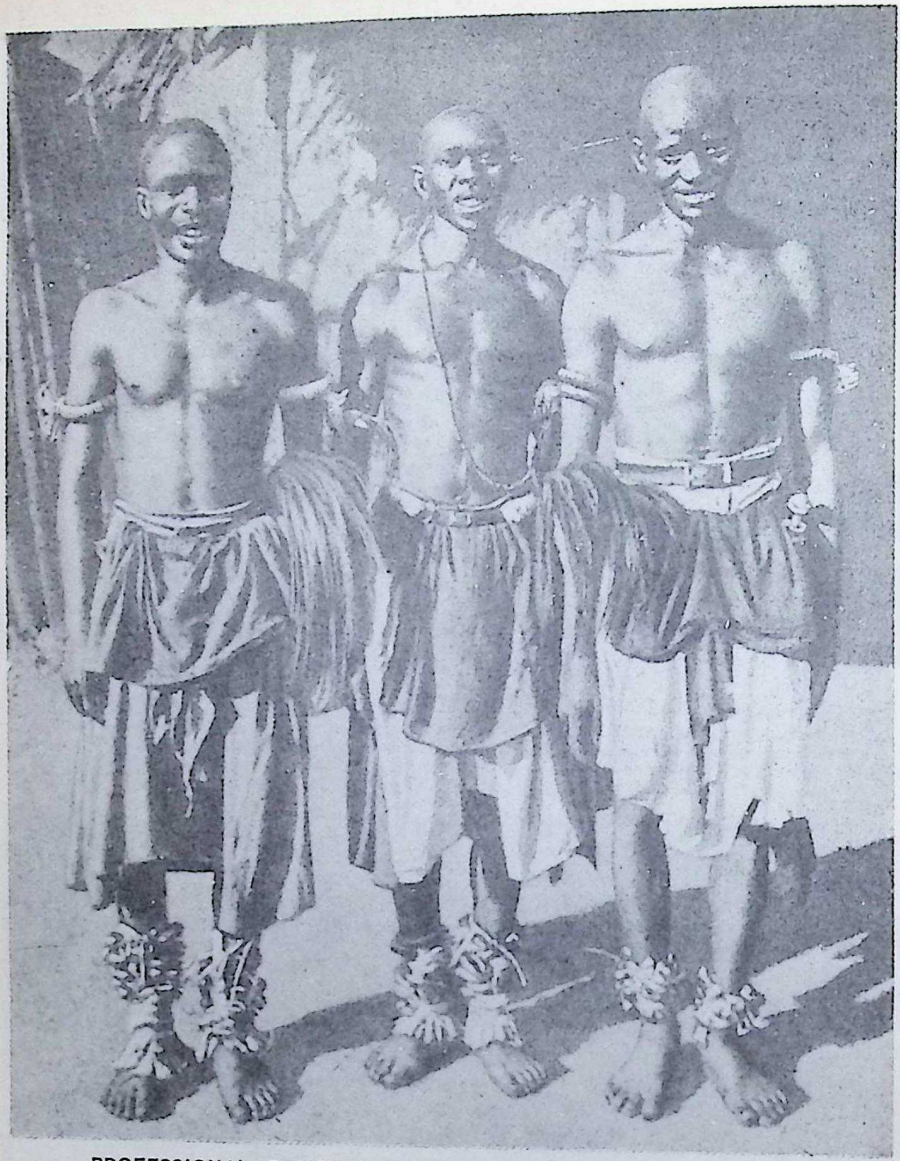

PROFESSIONAL DANCERS OF ZANZIBAR IN BALLET COSTUME

As picked native dancers, their lot is assuredly a happier one than that of their parents who, under the trade name of "Black Ivory"—so precious were they in the eyes of slave-traders—were, some thirty years previously, still wearing the manacles of slavery. Roughly, these men may be classed as Swahili coast-men; in reality, they are an Arabised mixture of all the tribes of the mainland

*Photo, E. R. W. Lincoln*

they had been to a wedding. By the next day the body had been washed and prepared for burial. It was carried across to an open space in the deceased's own quarter, and all the women and girls assembled round. One took her seat on a stool at the head of the corpse which was wrapped in a mat; the remainder, weeping and howling, cast themselves on the ground and upon each other round the bier, calling out to the dead woman: "Why have you left us?" and similar phrases. The only unmoved person in the assembly was the seated girl; inquiry showed that she was the only sister of the deceased.

When this was over the women, who wore large ankle plates, proceeded to



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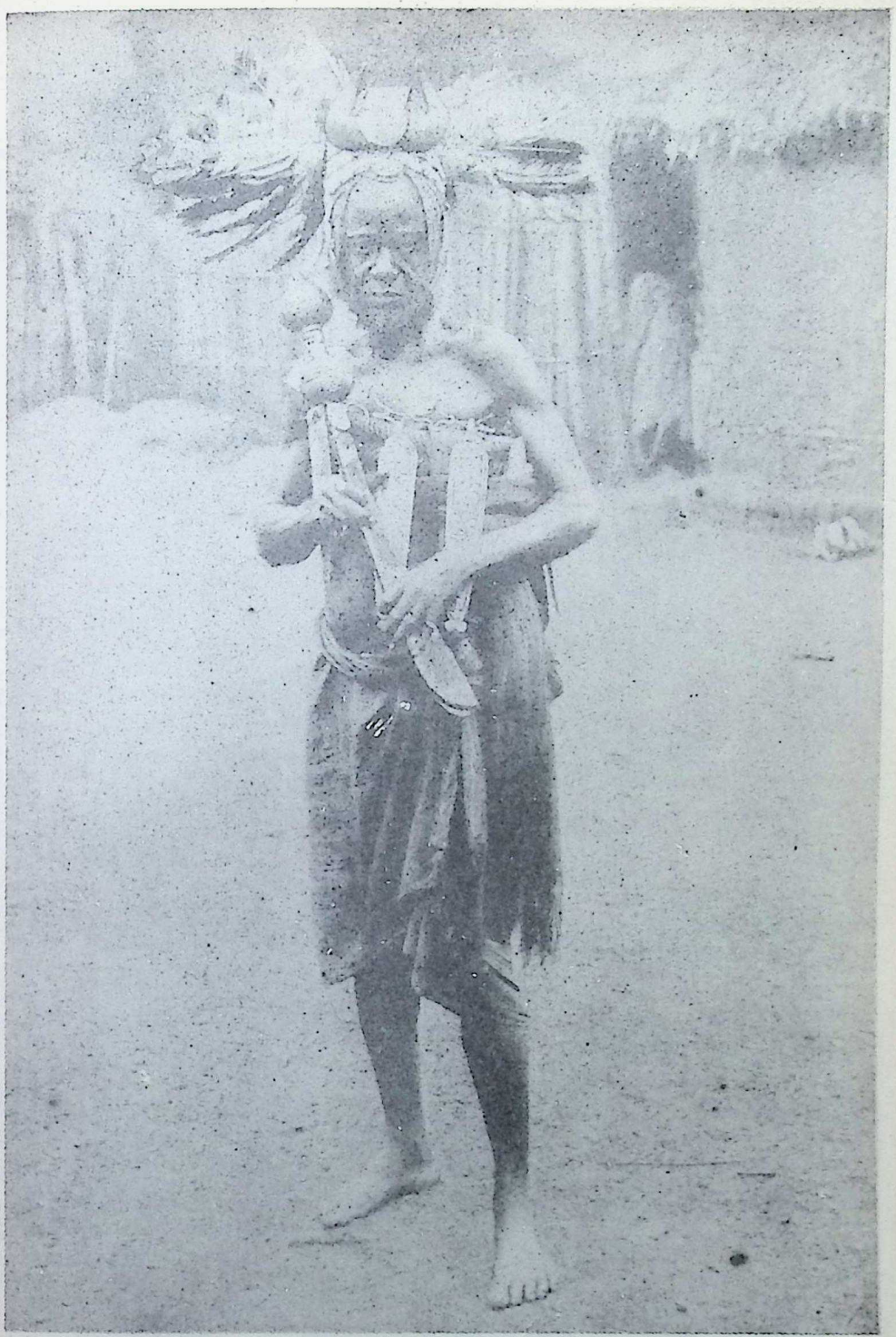

**CHIEF SWORD-BEARER TO THE KING OF BEKWAI, GOLD COAST**

The king's household is comprised of and controlled by many important officers, such as the captains of the Stool-bearers, Elephant's Tail-bearers, Court Criers, Royal Butlers, etc., but chief among them all is the Captain of the Sword-bearers. At state ceremonies and court dances he is a conspicuous figure in his war-cap of eagle feathers, and the gold-handled sword is his most treasured possession

*Photo, P. A. McCann*



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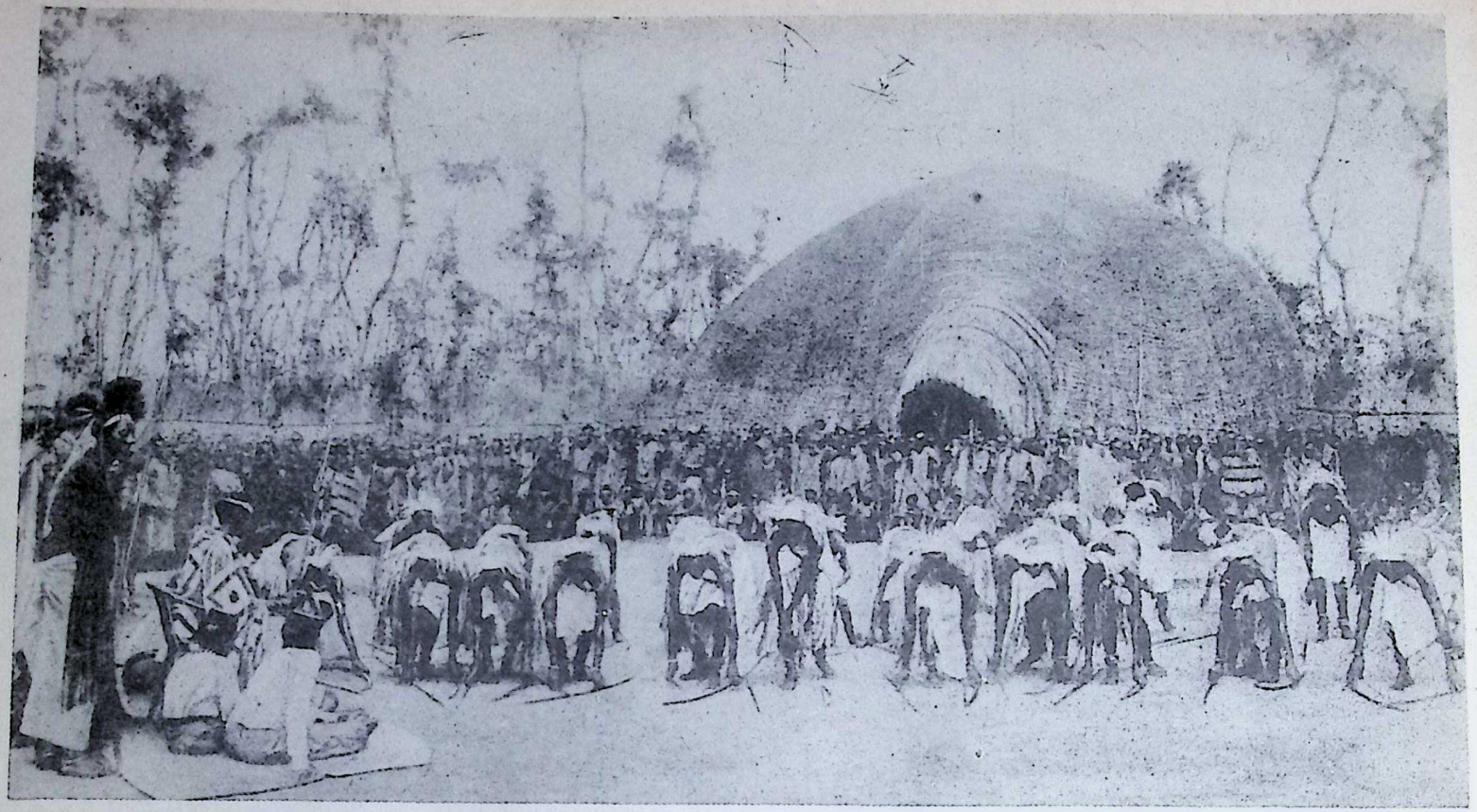

**GALA PERFORMANCE HELD IN THE COURTYARD OF THE ROYAL PALACE OF MUSINGA, KING OF THE RUANDA**

The Ruanda are a strong and warlike tribe, dexterous in the use of all weapons, like the bulk of the Bantu peoples. A mock military drill is in progress, and in the presence of their Sovereign some young warriors, crested and decorated, are interpreting the intricate figures of the bow-and-arrow dance. There is another and deadlier dance—the mwango—which these warriors know by heart, and which they dance in exultation, their enemies' heads in their hands



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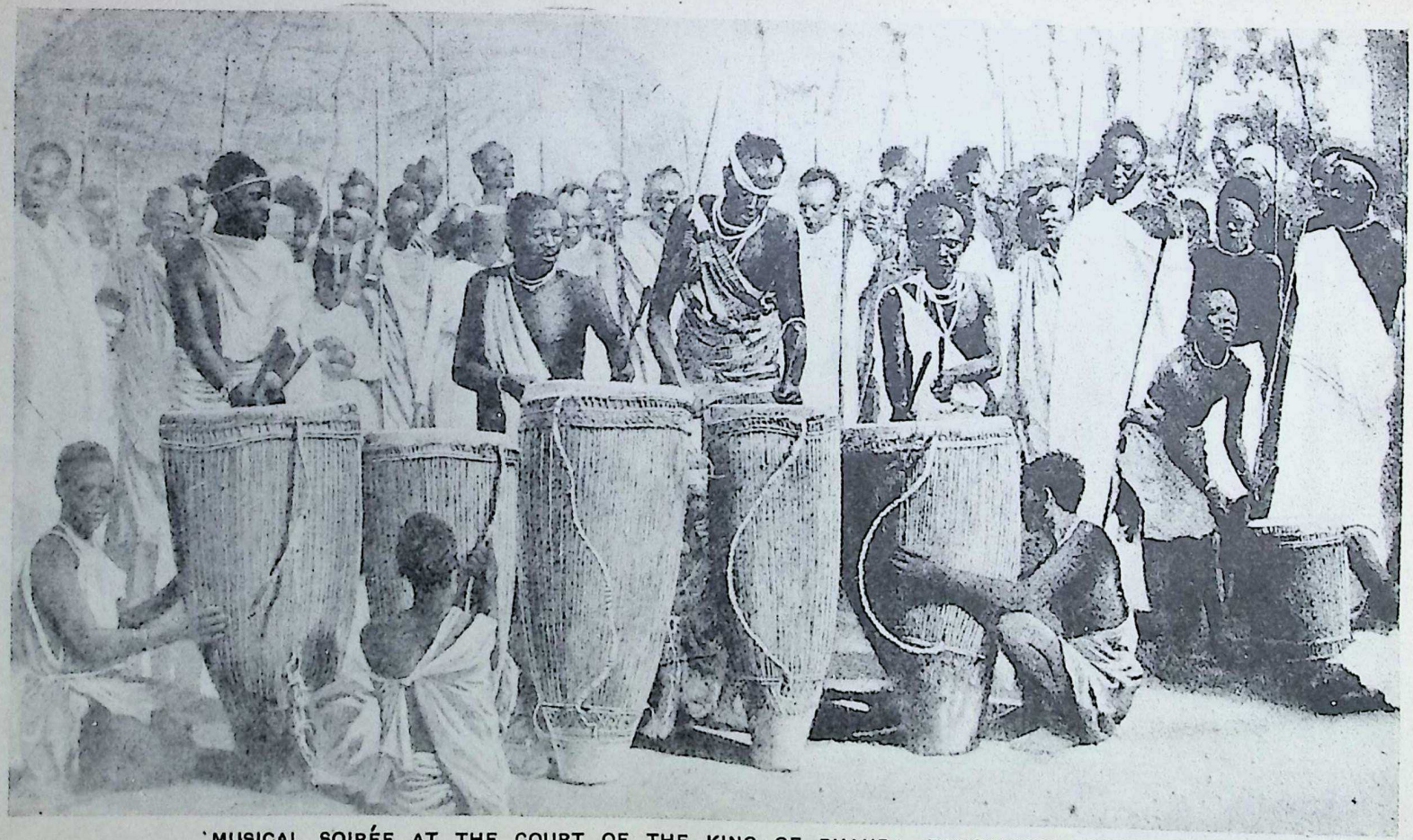

MUSICAL SOIRÉE AT THE COURT OF THE KING OF RUANDA, TANGANYIKA TERRITORY

e African in general is utterly devoted to his drum—he learns even in babyhood to beat it, and should it for any reason fail him, he will improvise something to give forth a similar sound. Drums are used in many tribal ceremonies and dances, and during the cultivating season long lines of natives may be seen, the chief at their head, hoeing in the fields and singing lustily to the brave music of the drum



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the market-place to dance. Handicapped as they were, all they could do was to sidle a few steps to the right or left, and back again. Meanwhile, the body was carried out of the town to be buried in the fields; for, unlike the Edo, the Ibo do not bury in the house. When mourners go to lament, no purificatory rites are incumbent on them, but grave-diggers and bearers must wash at the waterside, or, at the very least, have water poured over their hands.

A widow, in particular, has to suffer much; she may not wear good clothes nor leave the house, at any rate, by day. To keep off her dead husband's ghost she carries a twig of a strong-smelling plant, or some similar object. Her period of mourning over, she must proceed to the waterside to wash and undergo a series of purifications, but even now she is not at peace, for the heir of the dead man, or some other suitor, takes her over and she resumes her ceaseless labour on the domestic treadmill.

All tribes, however, do not bury their dead. The Masai, of East Africa, for example, simply expose the bodies of the women, warriors, and children on the west of the kraal, but facing east. If old men and women die, they are carried to a shady place beneath the trees, and a bullock is slaughtered and eaten; the bones are left with the body, so that the hyenas may gather to devour the corpse. But if a rich man dies, he is treated with more ceremony. His body is wrapped in an ox hide, put in a small trench, and covered with stones. Thereafter, whoever passes by picks up a stone and casts it on the grave, perhaps as a means of casting away ill-luck.

The mention of negro religion calls up in the mind of the ordinary man a vague notion to which he assigns the name of fetishism, understanding by the term the worship of stones and inanimate objects. Singular to relate, no competent observer has ever described from Africa any form of worship resembling the popular idea of fetishism.

WEIRD INSTRUMENTS OF SWAHILI MINSTRELS
Having seated themselves at the corner of a thoroughfare they proceed to attract the attention of the passers-by with noisy, sonorous tunes from their limited repertoire. The native "piano" is much favoured by the African musician
*Photo, E. R. W. Lincoln*

It is true that in the ordinary West African tribe numerous objects, mostly of wood, are found, which receive prayers and sacrifices, but on inquiry it is always discovered that the rites are addressed to a spirit held to be in-dwelling in the object. The Ibo, for example, goes to the market to buy a hideous image known as "ikenga," which ultimately becomes his personal protective deity; but ceremonies of various kinds are performed over it before it is endowed



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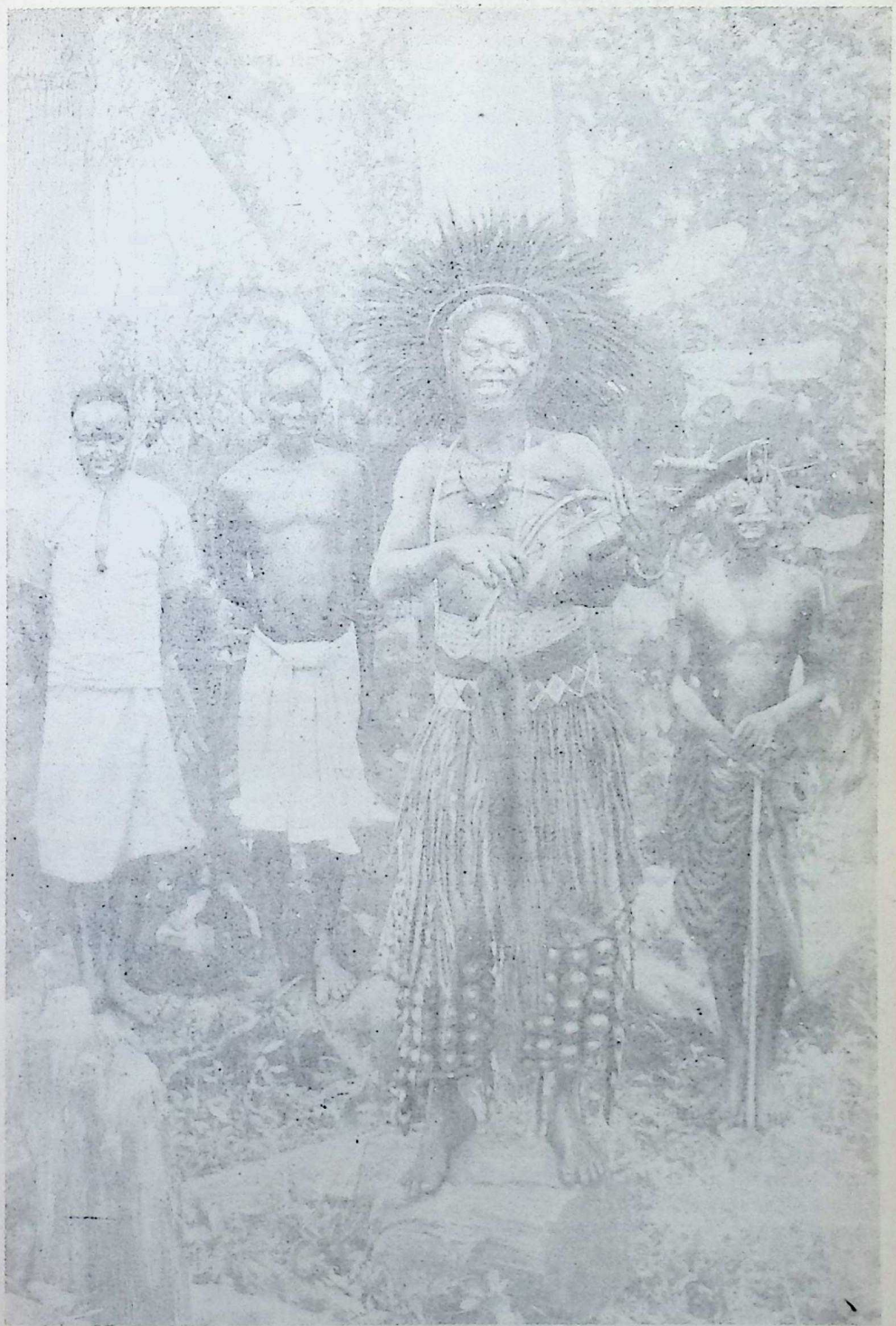

RARA AVIS OF THE NYASALAND FORESTS

Instrumental music and singing are two of the chief forms of social life indulged in by the secret societies and guilds which permeate the whole fabric of village life in Africa. Musician, dancer, and ·hic Angoni tribesman has an assured career. His leggings are composed of nuts, filled with pi: ·nu stones, and rattle noisily with every movement; altogether, he is a memorable figure

*Photo, G. Cyril Claridge, "Wild Bush Tribes of Tropical Africa"*



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with any virtue, just as the medicine-man who culls leaves, roots, or the like for purposes of magic, says a spell over them before he can use them for his purpose.

A general sketch of African religion cannot be given, for the simple reason that the differences from tribe to tribe are enormous, as will be evident from a brief account of the creeds of Ibo, Edo, and Yoruba, three adjacent West African tribes.

### Gods the West African Fears

The Ibo have a supreme god, Chuku, probably a European importation. Below him come the Alose, demi-gods with no very well-marked human characters in some cases, for among them we find the "four days" of the week; below them come Ainyangwu, the sun, Chi, a personal deity, ikenga, and so on; finally come the ancestors, usually friendly, but possibly to be feared if they have been neglected or in any way angered.

The Edo, too, have a supreme god, Osa, probably a sky god; below him come the Ebo, demi-gods of well-marked human character, who are said to have been men upon earth a few hundreds of years ago. Ehi, the soul, or double, and a few other minor figures complete their pantheon, then come the ancestors.

The Yoruba have a sky god, Olorun, remote from men and too exalted to trouble himself about their weal or woe. Coeval with him is the creator, Obatala or Orishala, who, with his wife, Odudua, was the progenitor of a number of other gods and goddesses. Other gods, like Ifa, are importations or deified human beings like Shango, god of thunder.

### Amazing Complexity of African Religions

Below them again come the ancestors, and perhaps we should also add the central figures of some of the secret societies, like Egugu, which are something like generalised ancestors.

These creeds are sufficiently diverse, but they all differ widely from the Masai creed, which recognizes only two gods, a good black one and a malicious red one. As man is held to perish utterly at death, ancestor worship is unknown; it is true that they are the recipients of a cult. Compare with this again the religion of the Yao, near Lake Nyasa, whose Mulungu seems to be a sort of conflate spirit of all the departed, or of the Manganja, whose Mulungu is also ancestral, but may perhaps be equated also with Mpambe (thunder), and the complexity of African religious history will be realized.

The fact is that each man worships what gods he pleases. If he moves to a new town, he may take his old gods or worship those of his new abode. Old gods go out of fashion, new gods are imported, or even invented on the spot. We can measure the extent of the change by the description of the religion of the Temne four hundred years ago; to-day no one can recognize a single figure in the pantheon of this tribe, though Mahomedanism has not yet swept the board.

### Power and Wonder of Secret Societies

One of the most striking features of native life in some parts of Africa, especially the West Coast, are the so-called secret societies. As a matter of fact, some of them are by no means secret. The Ovia society among the Edo of Benin has a secret language, and no women are allowed to become members of it, although, according to tradition, it was founded by the wife of the King of Benin, who was accused of having committed a ritual offence. Some time in November of each year the men of a village which has an Ovia "camp" retire to their hut in the bush, a little distance from the village, after it has been cleaned and put in order by the women. During the next month they are occupied in performing ceremonies for the good of the community.

They appear at times masked and dressed up in wonderful attire. Whenever this is the case, it is the law of the society that they must address each other in the "elimi" language. In point of fact, however, this language is understood by many of the older women; and on one of the most important nights, the women attend in the Ovia enclosure to act the part of a



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# AN AFRICAN MEDLEY

## From East to West

*Technically a mendicant beggar, this typical dervish of the Sudan is fanatically devout, ever ready to fight and die for his faith*



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*Self-conscious but satisfied. Comely Swahili women with their offspring. Indian influence is shown in the mothers' graceful costume*

Photo, E. R. W. Lincoln



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*Swahili Darby and Joan. These coast people are of very mixed blood, but usually of good appearance and much intelligence and energy*

Photo, E. R. W. Lincoln



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*In Sierra Leone the grotesquely awesome attains its acme in the secret society rites. Witness these Bundu devils, with every inch of human skin hidden by masks, fibre rugs, trousers, and loose boots*

Photo, T. J. Alldridge, "Sierra Leone, A Transformed Colony"

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*lined as if upon some classic frieze these Kikuyu warriors and girls have paired for the final figure of the ngoma. It marks the union of the brave and fair, the dancers bring picked youths and maidens*



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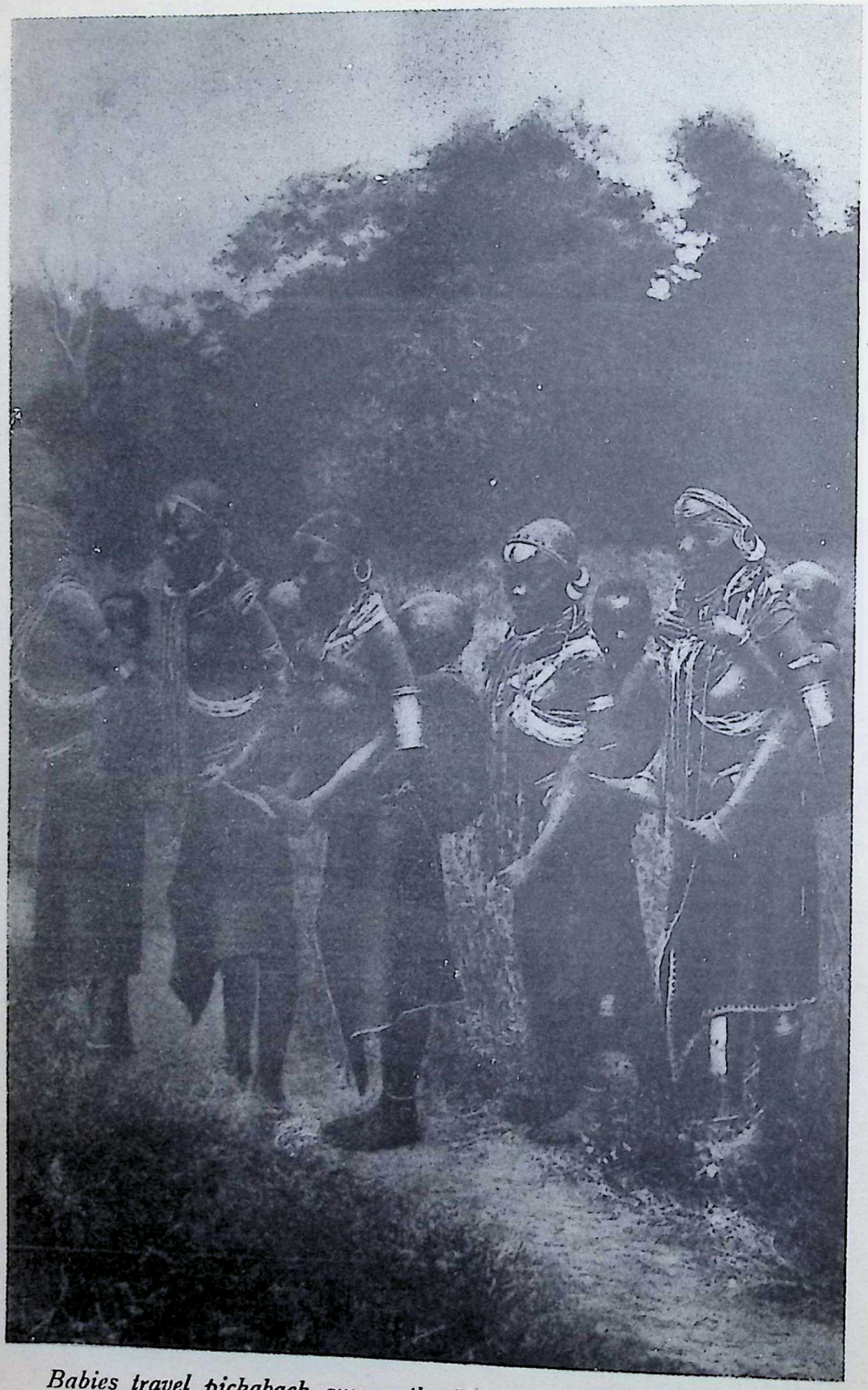

*Babies travel pickaback among the Kikuyu. The great physical strength of this tribe is well suggested in these splendid mothers*



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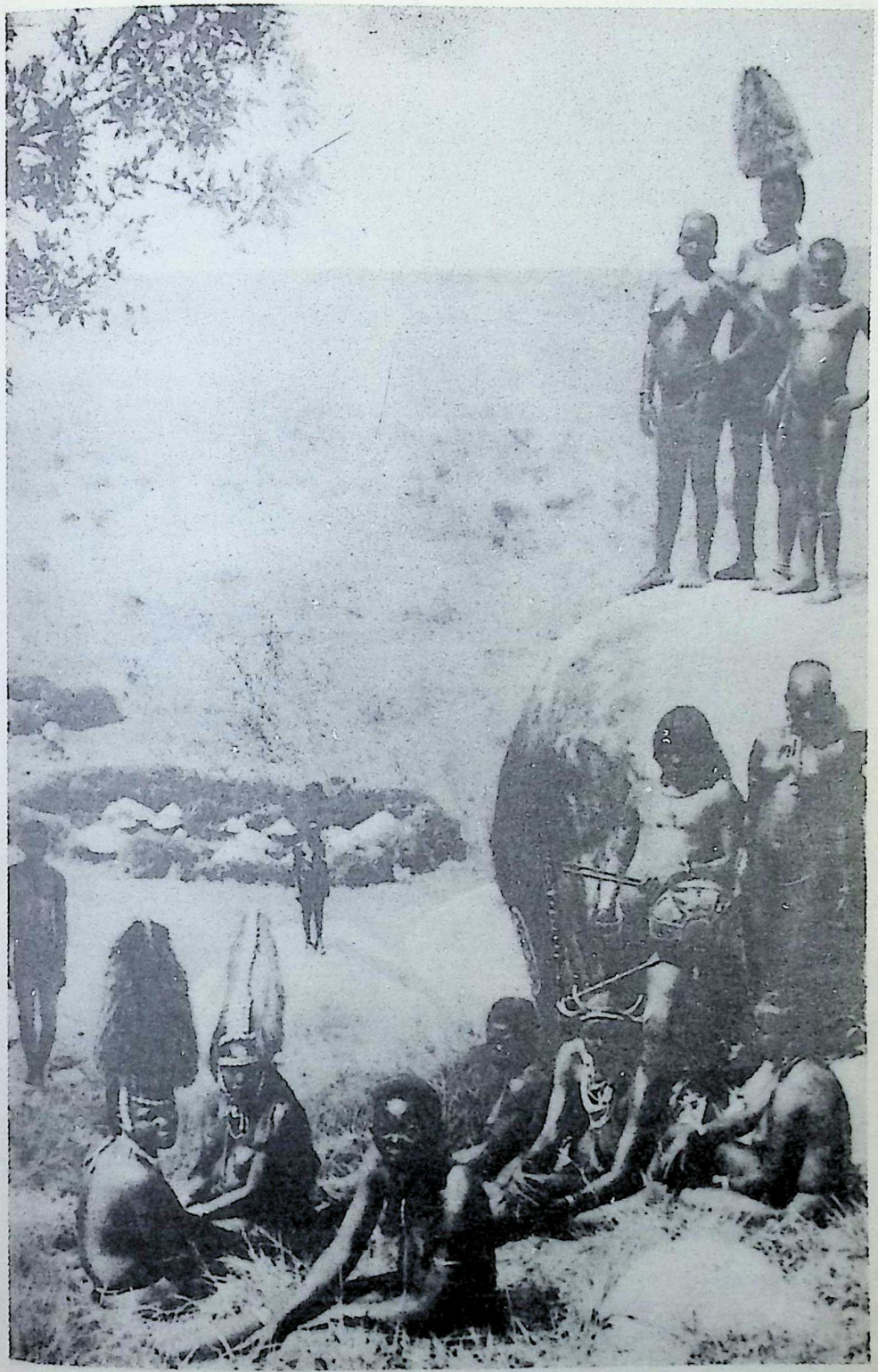

*Kavirondos always take a noon siesta. A six-inch fringe satisfies their modesty, but sugar-loaf hats of monkey skin or feathers are de rigueur*



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*Swahili women are inordinately vain and spend hours on their toilet, lavishing particular attention on the dressing of their hair*



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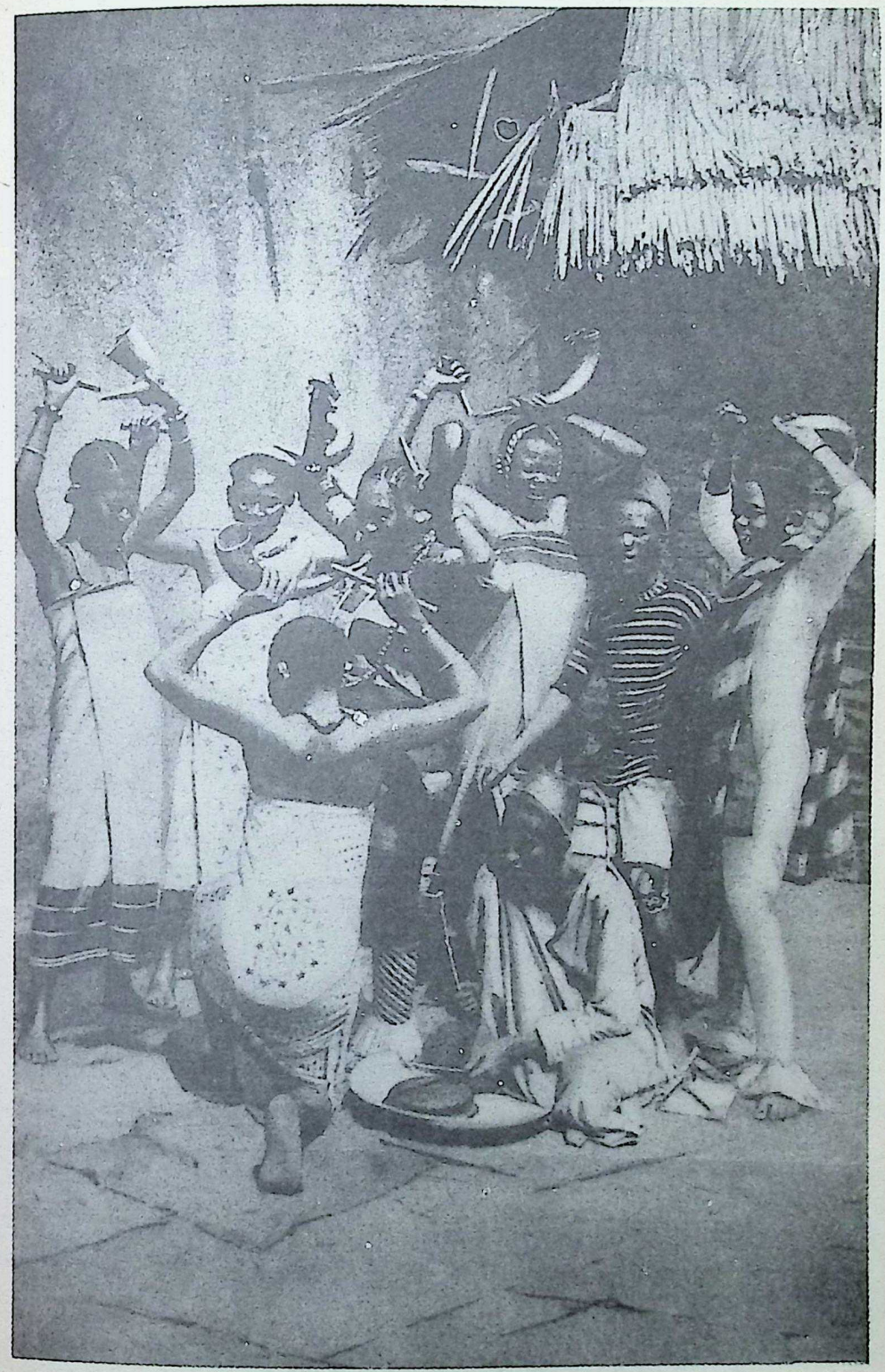

*Light hearts beat under the dark skins of Zanzibar. Swahilis celebrate every event in life, from birth to death, by dancing the ngoma*



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*Bunyoro hails the new moon with general jubilation and much religious ceremonial. For seven days and nights dancing to the music of drums and trumpets goes on without cessation in the Royal enclosure*

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition

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*Savage dignity enhanced by raiment of civilisation. This is the King of Bunyoro with his great chiefs, members of the Sacred Guild*

Photo, Rev. J. Roscoe, Mackie Ethnological Expedition



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*Glories of blood and state in Gambia. King Archibong II, sceptred and crowned with a flattering imitation of the Imperial Crown of Britain*



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*Equally awe-inspiring is his Cameroon Majesty, Basu Fondong, when seated on his Royal throne, wearing a cap of maintenance*



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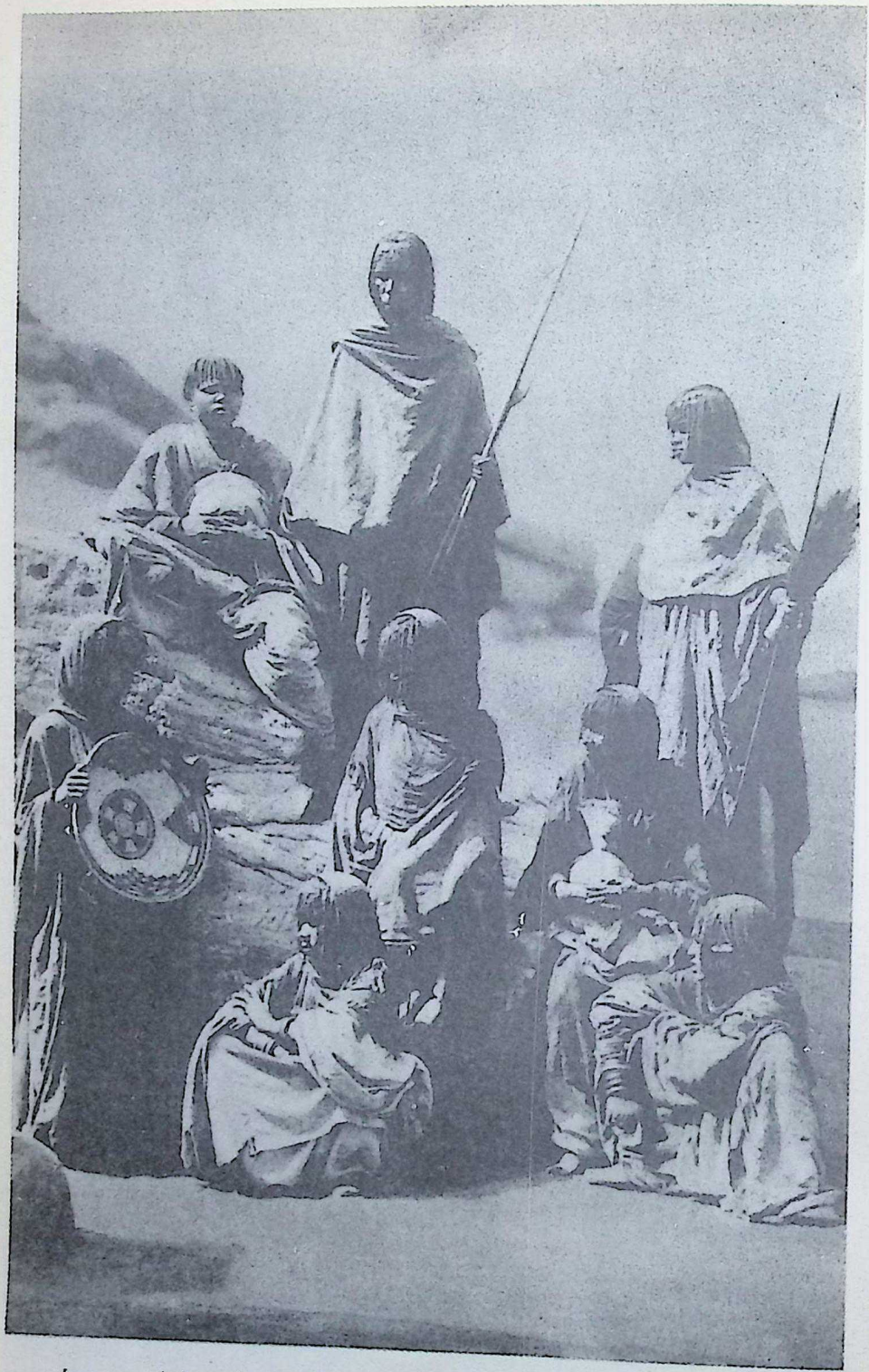

*Immemorial antiquity lives still in these Nubian women of the Northern Sudan, with their heavy draperies and Egyptian tresses*



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*Rare craftsmanship and artistry appear in the Nubian woman's dress embroidered with conventional designs in vivid colours*



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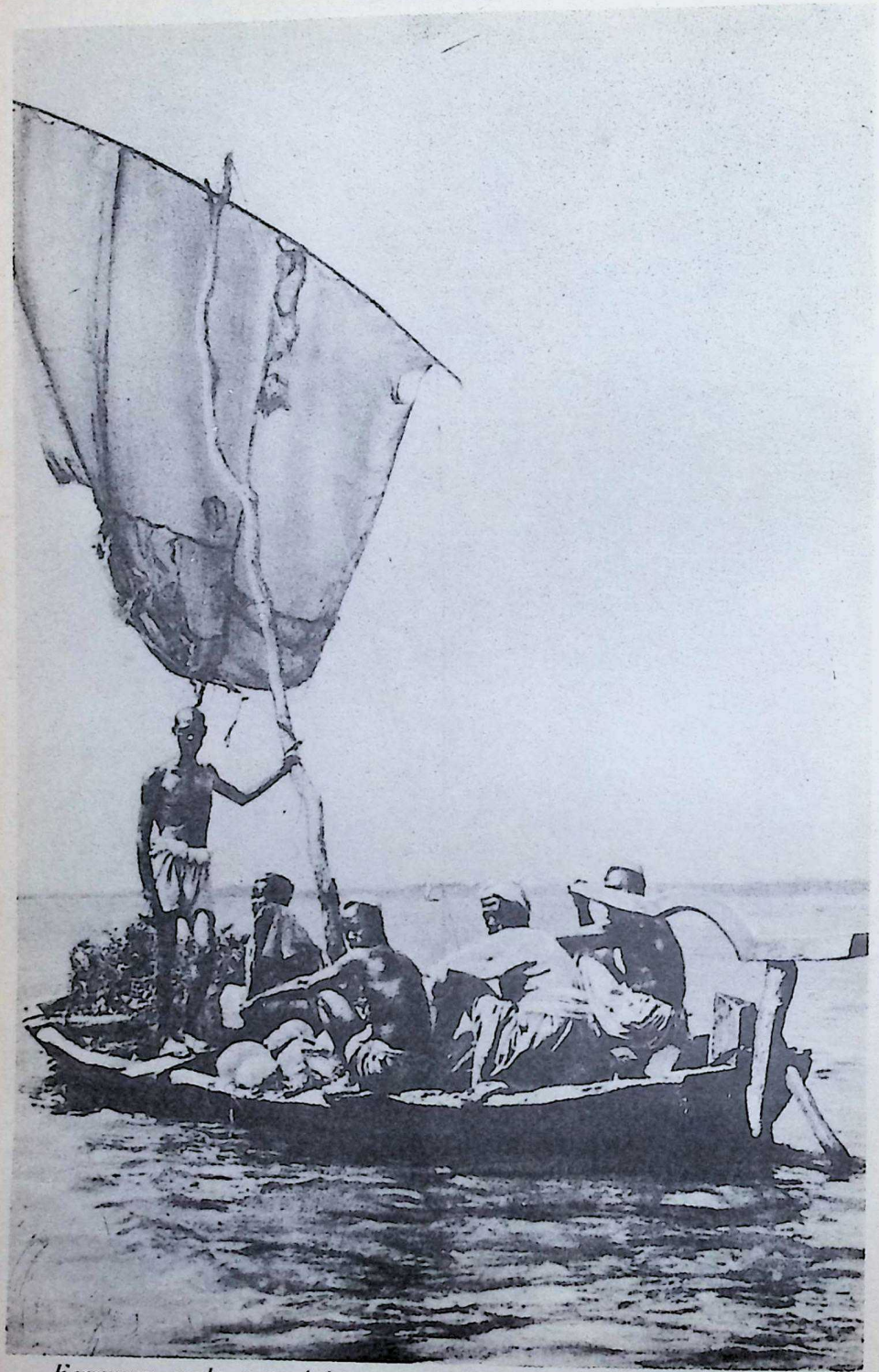

*Ferrymen make a good living on the Upper Nile by transporting passengers and goods in crude craft like this, propelled by a mat sail*

Photo, Sudan Government Railways



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chorus for the men's dancing. There are no secret rites to be kept from the knowledge of the women, and no tribal or other secrets are revealed to the neophyte, who enters the society at the age of eight or nine. In fact, the secrecy, such as it is, appears to be a survival from a period when the society played a greater part than it does at the present day.

Other secret societies, however, like the Poro of Sierra Leone, or the Egbo of Calabar, were of vastly greater significance; so, too, are some of the societies of the Yoruba country. The secret society at its highest is the supreme power of a tribe, or group of tribes, controlling chiefs who disregard their traditional obligations, dealing with malefactors, and dispensing justice.

The origin of most of these societies is shrouded in the mists of time, and Ptolemy's mention of "Purrus campus" in West Africa suggests that Poro is no mushroom growth. But there is little room for doubt that the Yoruba societies originated in the cult of the dead.

### Titles for Cash in Nigeria

In some tribes the secret society is concerned with the most important feature of tribal life—the admission of the young men to full rights of manhood—but in other cases, as among the Masai of East Africa, there is practically nothing secret about the rites. The essential element of the custom is circumcision, and this is performed, not in the bush, but in front of the kraal. It is true that a boy remains at home for four days and is cut off from the society of all but his own family for this period, but compared with the customs of other tribes which seclude novices for months, or even years, the ritual is reduced to a minimum among the Masai.

Perhaps the ceremonies were at one time more elaborate, for after the four days are up, the youths dress up as women and paint their faces with chalk; they also arm themselves with bows and blunted arrows with which they shoot at the girls. To-day the significance of these customs is lost, but they may have been simplified, because the Masai were a tribe of warriors who could not afford to seclude their young men for a long period, just when they were of an age to join the fighting ranks.

In connexion with secret societies and allied customs a curious development among the important Ibo tribe east of the Lower Niger, must be mentioned. They have a system of "titles," each of which is gained by payment of fees to those who already have the rank. In the case of the highest grades the cost may run into hundreds of pounds, the payments being spread over a series of years.

### Ibo Conscription of Labour

They are mainly in kind, and the actual result of this system of years is that the old men find themselves in receipt of a secure income, precisely as if they had been subscribing all their lives to a provident society.

In another direction rites of circumcision and the like, being performed at fixed intervals, divide the young men into a series of "age-grades," and among some of the Ibo this fact is utilised to organize the labour of the community for public purposes. If a road has to be constructed, the young men are called out under a leader, who is in command of all born within a period of ten years, and there are the strictest regulations to prevent anyone from escaping his share of the work.

### Negro Community of Service

In fact, so strictly regulated is the life of the young man that, if with two of his fellows he undertakes a certain piece of work for payment, they are none of them free to spend the money as they choose; if two of them, for example, bought a fowl and ate it, the third would at once report to the ezubo, or leader, and the two offenders would be fined for thus enjoying a meal without inviting their companion. When the young man leaves the ranks of those who are liable to be called out to do work, he becomes one of the supervisors of his juniors. After some years at this he gets another step in rank. In mature life he becomes one of the grand



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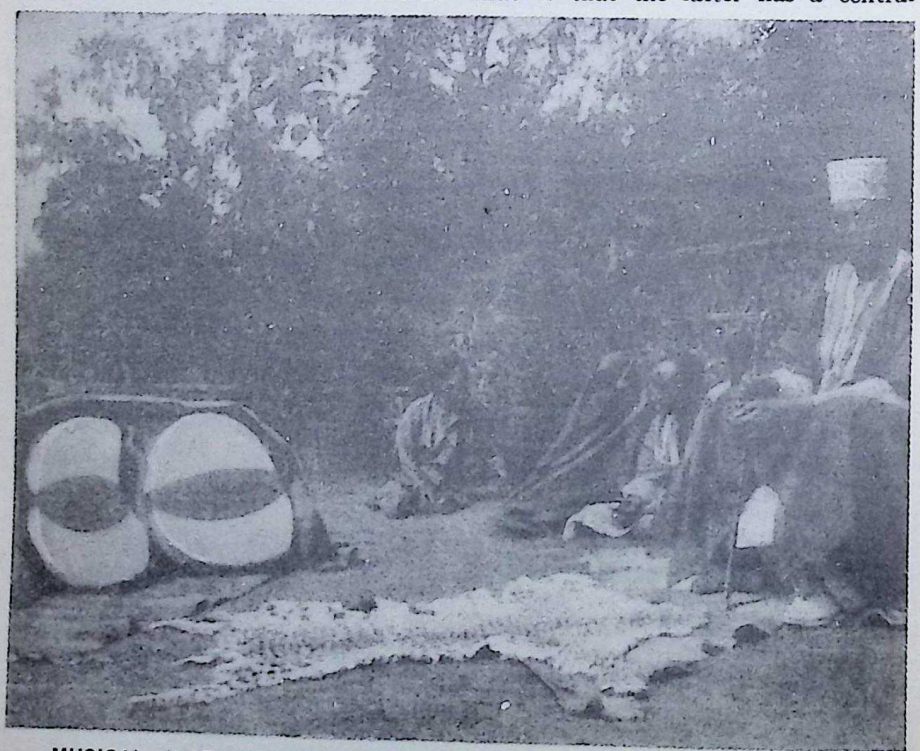
council and, last stage of all, he is superannuated and has no other occupation except to criticise his successors.

At the other end of the scale of political organization comes a monarchy such as Edo (Benin) where all were, until the end of the nineteenth century, the slaves of the king, and promotion to the rank of chief depended solely upon his will.

Turning now to questions of culture, it may be said that, generally speaking, there is little variation in the type of house in use in a given area, though considerable latitude may prevail within what is commonly called a tribe, that is to say, among the body of people speaking a single language or its dialects. The broadest distinction of all is between round houses and rectangular houses.

Along the Guinea coast and in the Congo the rectangular house is the rule; in the hinterland and in Sierra Leone the round one prevails. Of the former type the most singular variant is the house in use at Edo (Benin City). It is, from the European point of view, hardly a house at all, for in the centre of each room is a large space open to the sky; the roof, in fact, covers the walls and passages leading from room to room. The portion of the room thus exposed to the air is sunk below the level of the rest, forming a kind of well-floor; round the walls under the "roof" runs a raised seat of mud, but in rainy and windy weather there is little protection against the elements.

In West Africa the walls of both round and square houses are made of mud; sometimes thick, without any wood to reinforce it, sometimes thin and rather of the nature of wattle and daub. The most important internal difference between the square and round house of mud is that the latter has a central



**MUSICAL INSTRUMENTS POSSESSED WITH SUPERNATURAL POWERS**

The people of Ankole do not use drums, but the king has two in his possession which are fetishes, possessing spirits which can bring good and evil to the country. These sacred drums of white cowhide are carefully guarded by priests, and the milk from a special herd of cows is daily placed before them. The drum-spirits imbibe the essence of the milk, the priests drink the remainder!

*Photo, Rev. J. Roscoe, Mackie Ethnological Expedition*



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MASTER-MUSICIANS PERFORMING ON GOURD PIANO

Among the heterogeneous tribes of the Bantu-speaking peoples, music plays an all-important rôle. In the sowing season, during the harvesting, at state functions and tribal ceremonies, the musician is ever to the fore. But his life is not always free from care, for if a chief discovers a man with the special gift of music, he will often gouge out his eyes to prevent him from wandering far away

*Photo, Dugald Campbell, "In the Heart of Bantuland"*

pole which supports the roof and consists in the main of a single large room; small bed-rooms are often built against the outside walls.

A totally different scheme prevails where the hut is built of grass or reeds. The Waziba, for example, west of Lake Victoria, begin a hut by fastening the ends of long reeds together; then rods are bent and tied in circular form in different sizes, and the reeds above-mentioned are made fast to the rods in succession, so that the diameter of the bundle is continually increased. At the same time fresh reeds are inserted into the bundle, until finally an object like an inverted basket with a point at the top is formed. Then a door is cut in one side with an axe, and a little porch is erected to protect this, and when the lower ends of the reeds are fixed in the ground the hut is finished in its main features, standing some eighteen feet high and about the same breadth. All that remains to do is to put in some interior partitions.

The size of the round house is necessarily limited, so an important man must, perforce, have a number of huts to house his family, for it is a universal rule that a married woman with children must have either her own house or, at the very least, one of a series of single-roomed tenements in a part of the compound set aside for the use of the women and children. This room is for her and her children exclusively; here they take their meals, sleep, and so on. The master of the house has his own apartments, and he shares them in turn with each wife, who has to undertake at the same time the task of preparing her husband's food.

A men's house, or meeting-place, is a common feature of the village in some parts of Africa. The Ibo, east of the Lower Niger, go further still and have a men's house, known as ogwa, attached to each compound, though at the present day women may go and sit there. The men's house is often in its origin the house of the unmarried men; there is also the single man's dwelling. The Ibo youth when he has reached man's estate, but has not yet taken unto himself a wife, will usually dwell in a



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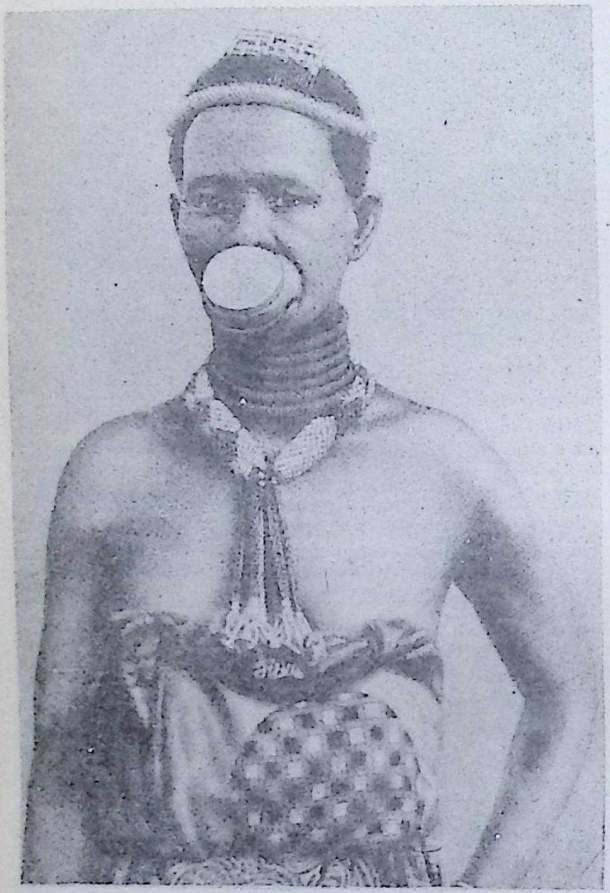
bachelor's hut, where he can pursue his amours undisturbed; here, also, he buries his mother when she dies.

As a rule the negro town is undefended, but it is a rule to which there are many exceptions. Edo, for example, had a ditch thirty feet deep not far from the city, and many Yoruba towns have walls and gates. At the gates is often found a tax gatherer, who levies a toll on passers-by; a market woman will pay from forty to two hundred cowries, that is a halfpenny or less; those who return from their farms render a head or two of maize, a few dry sticks, a handful of beans, and so on. These dues go to the chief responsible, not only for the road and gates, but also for all crimes and misdemeanours committed on the highway.

Generally a large part of the revenue comes from those who attend the weekly markets, held once in four or five days in the Yoruba country, according to the length of the week. A native market is sometimes the property of the town, sometimes of a chief; but in many cases it is held far from human habitation. It is not difficult to see which is the earliest form. When tribes were small and more or less hostile, it was the custom to meet on the neutral ground between; and before this, again, was perhaps a stage when the so-called silent trade was practised. Even to-day we find "depot trade" on frequented routes; the passing traveller sees upon a tree-stump bananas, coconuts, or other food stuffs; beside them are stones to indicate the number of cowries to be paid for each article. He helps himself, pays his dues as if the tree were a waitress there with a watchful eye upon the defaulter, and goes his way.



"BEAUTY" DEARLY BOUGHT

This heavy disc inserted to distend the lips and, according to the standard of beauty of the Makonde tribe in Kenya, to enhance the facial charm, recalls to mind the old French adage: "One must suffer in order to be beautiful"

A market is often largely attended; there may be 2,000 women or more in attendance, even when no large town is in the neighbourhood. They take their seats upon mats or stools, and protection from the elements is usually conspicuous by its absence. Sometimes the market is well ordered, and the purchaser knows where to turn for the wares he wants; elsewhere one can wander up and down a maze of alleys with living walls, before one hits upon the article in demand. Men, be it noted, are there only in small numbers; they come to drink palm wine, and there may



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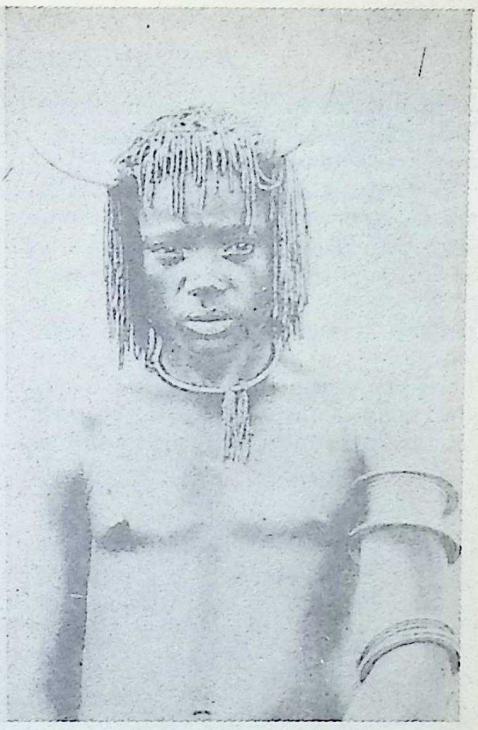
The Kikuyu, natives of the Nairobi District, stretch their ear-lobes with weights and jampots



Buffalo headdress of Masai dandy whose hair has been arranged with fat and red mud

A Masai woman must never detach the rings from her ear-lobes during her husband's lifetime

If the ear-lobe of this Kikuyu warrior breaks, he will tie the ragged ends in a bow

FREAKS AND FOLLIES OF NATIVE FASHIONS IN KENYA



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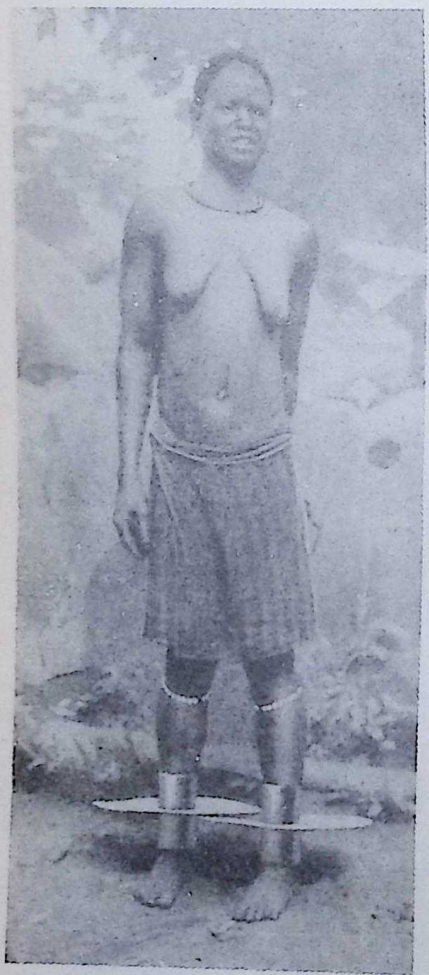
be a stray blacksmith displaying wares. But on the whole the African market is a woman's affair.

It must not be supposed that markets are universal; it is interesting to note that their distribution corresponds in the main to that of the week, the days of which are often named from the markets attended, for the typical negro woman sits in the market of her own town one day in the week and makes the round of the neighbouring markets on the other days, walking twenty or more miles a day with a load of forty pounds upon her head, and, it may be, a baby slung upon her back. This latter feature depends upon tribal custom, for some peoples hold that the market woman's baby must stay with its grandmother, and not a baby is to be seen in the long file of heavily-laden traders making their way towards the market-place. The market is usually orderly and free from crime; to ensure this, a chief sends officials in some places, in others there is a female ruler of the market, who attends in person or by deputy before wares can be bought or sold.



**DISCOMFORT OF FASHION**
The vocation of this woman of Achaia, Ibo country, is dancing, but the regulation anklet plates on her legs confine her dance-steps to a few measured "pas" made slowly and with caution to right and left
*Photo, Northcote W. Thomas*

The week is recognized in Africa mainly in the area north of the Equator, and there is no general agreement as to the number of days in it; the most popular week has four days; it is found on the Congo as well as the Lower Niger, but there are also weeks of three, five, six, seven, and eight days. On one day of the week work in the fields is forbidden, probably for reasons of religion, for once in each week the negro worships his god or gods. But this rest day is often the market day also, so that it cannot be regarded as a Sunday.

For the native of Africa the month, reckoned from the day on which the new moon is first seen, is normally of little significance; in fact, there are many tribes which have no names for the months, and their year is made up of "seasons," each subdivided according to the religious rites due to be performed in them. As a natural result there is a good deal of uncertainty as to the length of the year.

A festival which is found in all tribes probably is that connected with the worship of ancestors, more particularly of the fathers in West Africa; in East Africa religion in general is of the nature of a generalised cult of ancestors. It is not a little remarkable that dead ancestors are propitiated with as much fervour where there is a belief in reincarnation as elsewhere, though when the reincarnation creed is investigated, it is found that all the ancestors, who are approached with prayer and sacrifice, have, in fact, according to the native idea, again taken on human form. A



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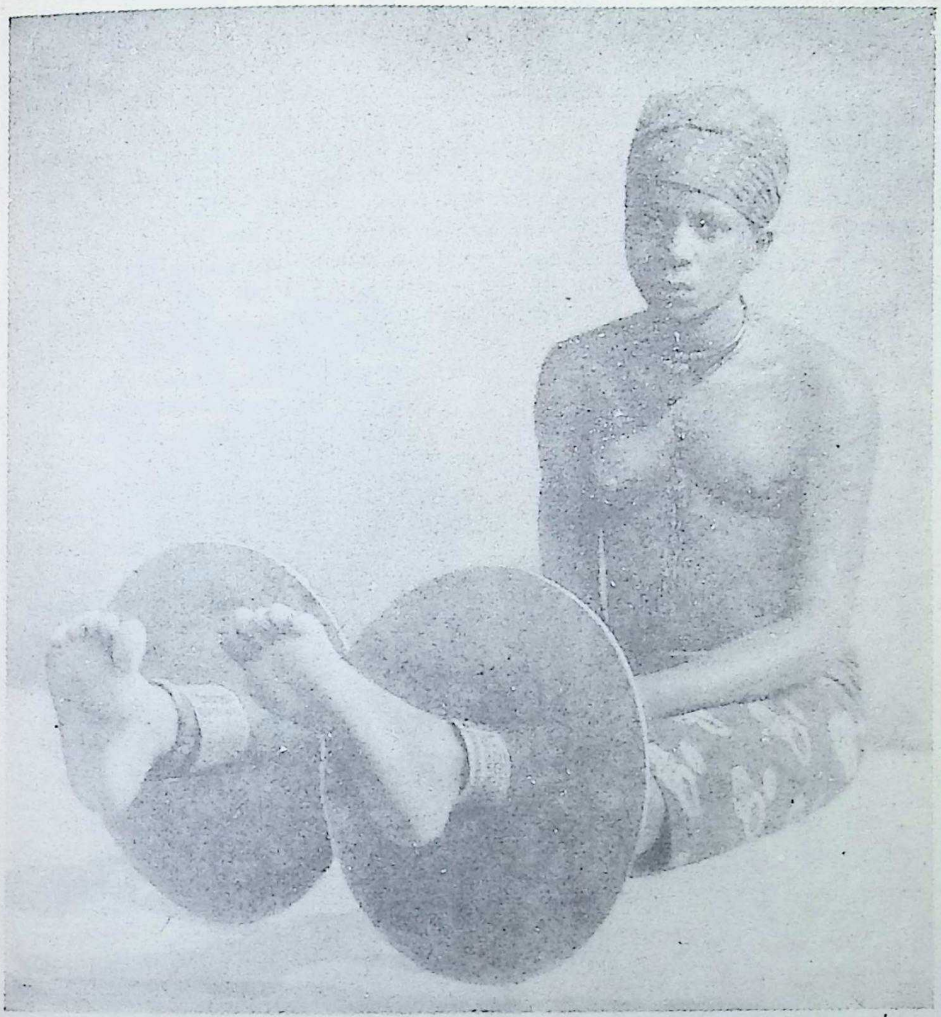

WILLING SUBMISSION TO LIFE SENTENCE TO THE STOCKS

Immense ankle plates are a main part of female costume in the Ibo country. Many of them are made in Birmingham and afterwards decorated with incised designs by native smiths. The women wear them permanently, stuffing rags between the skin and the metal to prevent chafing, and walking with a curious swing of the leg to avoid rubbing the plates together

*Photo, Northcote W. Thomas*

traveller in the Ibo country who interrogates a little boy or girl will, if he frames his question right, receive from his juvenile informant the confident statement that he is his deceased grandfather or uncle, or that she is her mother's sister; and older people will inform you that the child has some bodily feature that marks it as the embodiment of someone not long dead. This belief often comes out in the names given to children. The Yoruba will call a boy "Babatunde"—the father comes back—or a girl "Abiba," with the same meaning, for it by no means follows that the sex of the person remains the same in each incarnation.

It is, however, not only human beings that come into the world as children; far and wide in Africa is held the belief that children born with teeth are evil spirits, who have to be hustled out of life as soon as possible, lest ill befall the rest of the population. If a woman loses several children at an early age, she will conclude that they are in like manner of demoniac origin; the Yoruba calls such a child abiku, "born to die," and says that evil spirits associated with big trees send it into the world and



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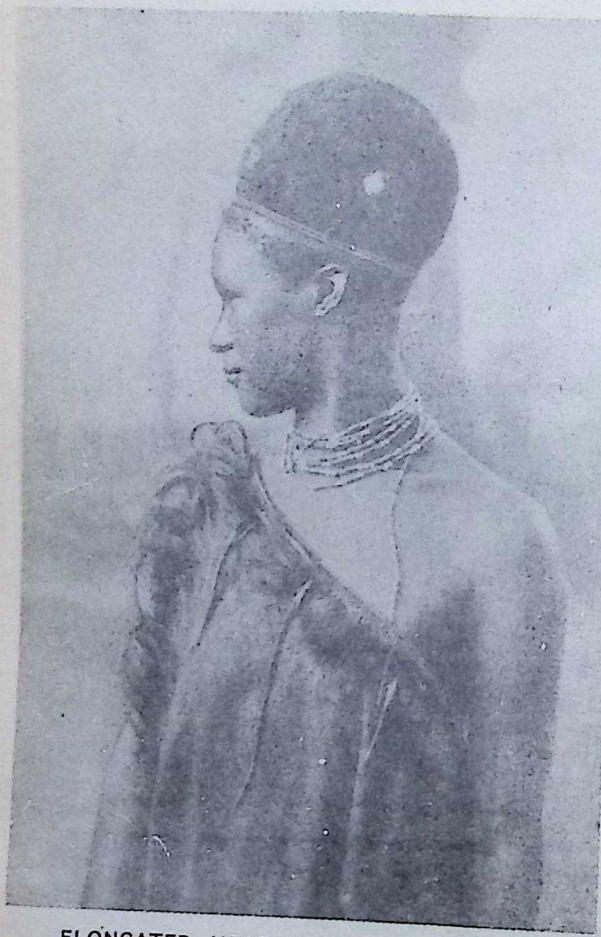
recall it after a short spell. But there are ways of outwitting the evildoers, for if a name is given to the child which implies that it is already dead, it may survive the allotted term, and then all will be well; the mother may, for example, call it Oku, "the dead one," or Igbekoyi, "even the bush will not take this one" (for they are exposed, not buried in the bush).

The idea of reincarnation, perhaps, reached West Africa from Egypt, but the beliefs on the subject are infinitely varied and often so confused that it is difficult to define the creed even of a single tribe. Some of the Ewe beliefs, in the S.E. of the Gold Coast, may be taken to exemplify this; they say that the dead are in Amedzowe, which is, in many respects, a duplicate of this life. A soul in Amedzowe obtains permission from its spiritual aunt to come to the world, and often before this permission is given it has to give an undertaking to return to its spiritual relatives within a certain period, for the reborn are dearly loved by them. When such a soul comes back, therefore, the child in which it has its abode will often die young, to carry out this promise; generally speaking, a man's fate in this life is determined for him by his spiritual aunt.



ELONGATED HEAD-DRESS OF SWAZILAND

The young women of Swaziland are well known for their beauty. Coquettishly attired in the national garment of goat-skins, she is clearly aware of her attractive features, and her coiffure is the outcome of careful meditation and manipulation

*Photo, Mrs. J. H. Harris*

Side by side, however, with this creed we find a wholly different set of views. The supreme god Mawu dwells in Amedzowe. He it is who sits in judgement on the departing soul, and its lot in this life is determined by the Prince of the Dead, Ogiuwu. A third set of beliefs asserts that a man's fate is decided by his aklama, or genius, which seems to be the same as the Egyptian Ka. As a logical consequence of this, every man worships his Ka, or aklama, and has two figurines, one male, the other female, each with only a single arm to represent them. These aklama figurines are not far removed from dolls, for children carry them on their backs.

Where there are twins each has to carry the figurine of the other. One name for them is ame we luwo—the soul of a man. When a man dies his aklama seems to become a ngoli, or ghost, whose final destination is Tsie,



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THE FOREST LOVERS AN EAST

His spear sheathed with a plume is the sign of the Kikuyu warrior's peaceful intentions, and by holding it the smiling maiden indicates her coy acceptance of his proposal of marriage.

To face page 728

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*"Wild Wonder Africa." Paramount Film*

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PAINTED LADIES OBSERVING FASHION'S DICTATES IN KUKURUKU

Fashion everywhere affords scope for the decorative artist. With pigments made of fruit-juice this lusty lass of Fugar traces a network of lines on her sister's ample back, filling in the panels with conventional designs, and pictures of animals and household implements. Some of these markings last for months, some only a week

*Photo, Northcote W. Thomas*

a place under the earth, the road to which passes through a river; on its banks sits Kutiamo, the ferryman, and his fee is twelve cowries. Hence the custom of putting money in the grave or under a dead man's tongue.

It is curious to note that, even where there are few or no traces of reincarnation beliefs in any other form, as in Sierra Leone, figurines are carved for twins. There is also a custom of appointing a man to be, as it were, a double of the chief, just as on the Gold Coast an important man took a slave as his Okra. The chief is not allowed to see his "double," who may demand from him whatever he pleases. Hence a chief is careful to select a friend upon whose loyalty he can rely. Not only so, but the "double" has various objects in which the life of the chief is supposed to reside; if he hammers a palm nut given him by the chief, the latter suffers from headache, and so on. In one form or another, therefore, the reincarnation creed is found throughout West Africa.

Among some tribes, like the Ibo, twins are, or were, held in horror; the unfortunate infants were exposed by the roadside in a pot and allowed to die of inanition, or they were disposed of, usually by the old women, in some equally inhuman fashion. If the mother was spared, she was condemned to seclusion for months, and to numberless rites of purification, before she was fit to mingle with respectable mothers again. So far was the idea carried that, if a man owned a cow which calved on the same day as his own child was born, both calf and child were reckoned as twins, and both were put out of the way, the animal being eaten by men only.

Other tribes, like the Mendi, the Yoruba, and the Baganda take a different view, and the lot of a father of twins is not always an easy one; he has many duties and responsibilities. Among the Baganda both parents



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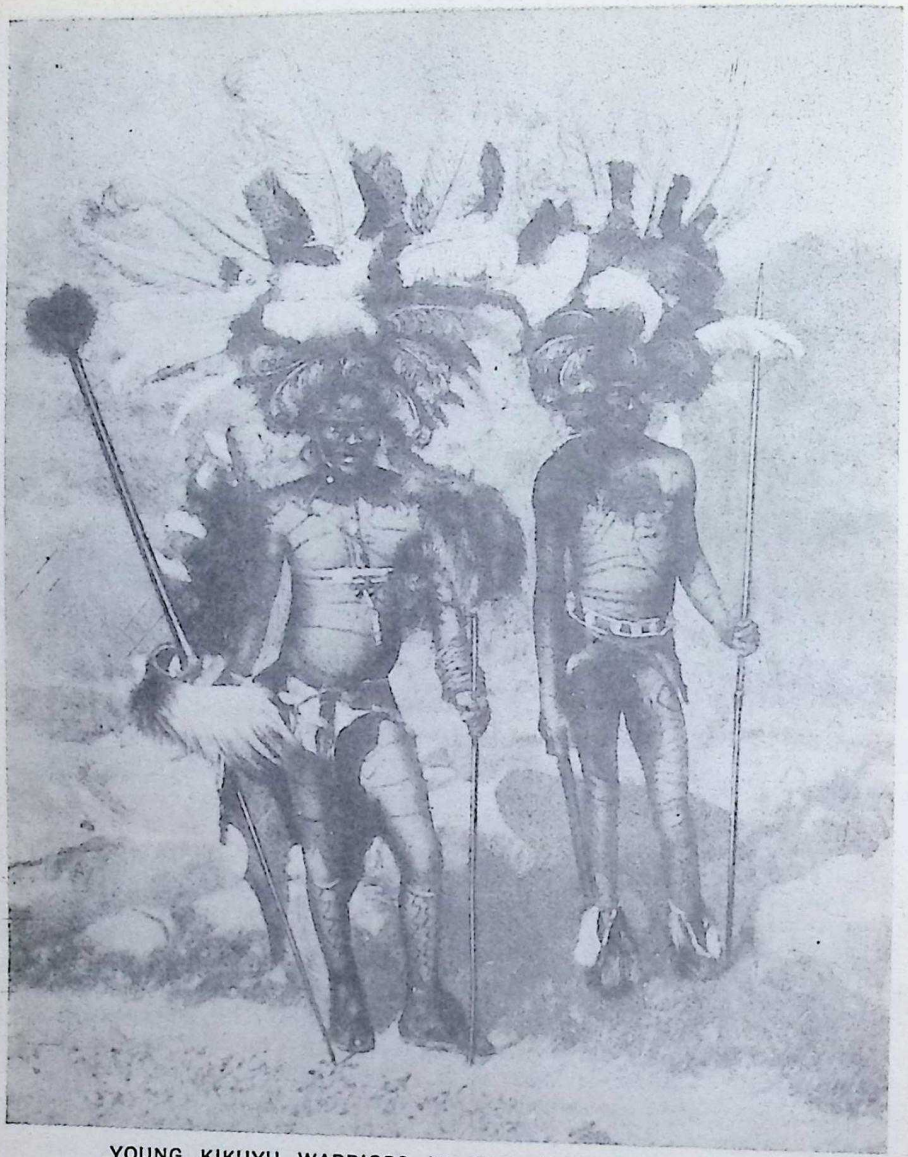

YOUNG KIKUYU WARRIORS IN FULL WAR PAINT, KENYA

They are contemplating no deadly fray, but merely arrayed for a tribal dance, the spear sheathed with a plume indicating that its owner's intentions are peaceful. Ostrich feathers and paint predominate in their fantastic "make-up," and they like to adorn themselves with everything except clothes. An amusing part of their body decorations is their imitation stockings; the fanciful patterns are no traditional designs, for every dancer is his own artist

are, in a way, sacred; the father is called Salongo, the mother Nalongo, and the house is divided into two parts, one of which is assigned to the mother and children, the other to the father. A friend, known as Mutaka, is nominated, whose function it is to close the door of the hut and cut other openings for the use of the parents, a custom which may have for its object to outwit any evil spirit that has designs upon them or upon the children.

Other observances are imposed on the parents. They must allow their hair and nails to grow—a common rite in the case of sacred beings; they must not see blood, and, for some obscure reason, they must eat plantains cooked in their skins. On the third day after birth the father of the twins goes to



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FOUR LADIES OF FASHION OF TARKWA, GOLD COAST

The women now take great pride in arranging and dressing their hair in a variety of modes, and it is usually covered with many gold ornaments. The coiffure-maker and dress-maker are two of the greatest friends of these devotees of fashion

FLOWERED SILKS AND SATINS OF THE NEGRO ARISTOCRACY

The costumes of the leisured ladies of the Gold Coast bear testimony to the assiduous study of fashion-plates. There are two classes of native women, the "lady" and the "clothwoman." The former is supposed to be educated, adopts English dress, and is above menial occupation; the latter wears only a cloth, is generally illiterate, and, consequently, becomes the drudge



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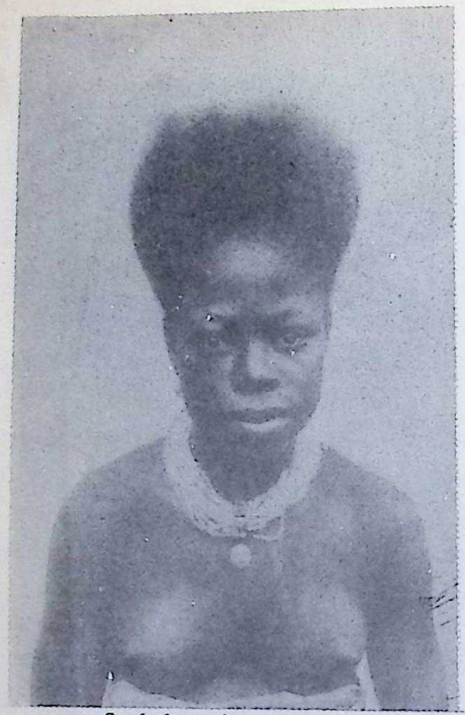
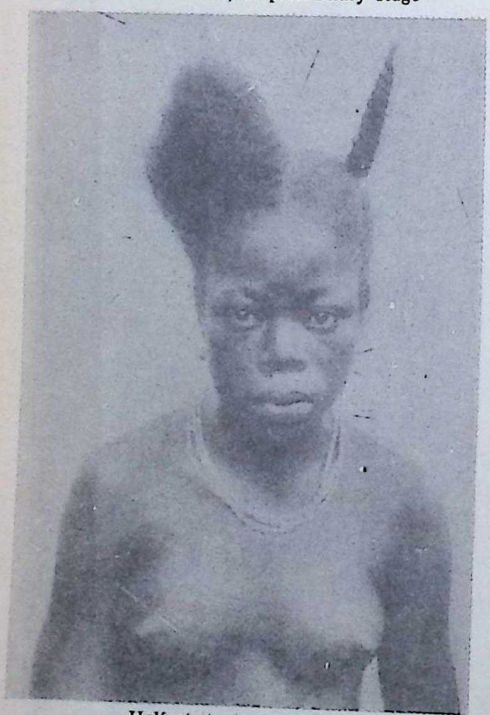
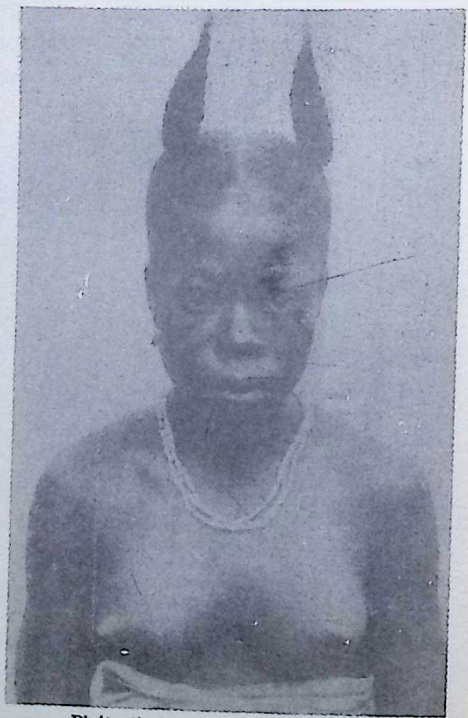


Combed out, in preliminary stage

Parted ready for plaiting



Half of it plaited and tied



Plaits tied and coiffure completed

VARIOUS STAGES IN COIFFURE-MAKING

Some girls of the Gold Coast have elaborate arrangements of the hair, which is worked into a knob-shaped chignon; others favour a pair of horn-shaped projections, as illustrated, or a single spike like that of a unicorn

*Photos, P. A. McCann*



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ILI SISTERS COMPLETING THEIR TOILET

The island of Zanzibar ·esses a population of an extremely heterogeneous character, and finely-t negroid types, suc as these, are no uncommon sight in town or village. The Swahili tribe ıe Bantu stock of British East Africa, are no definite tribe, but a hybrid race formed by ti. arriage of Arab settlers with the original coast natives and with the negroes brought from the interior as slaves



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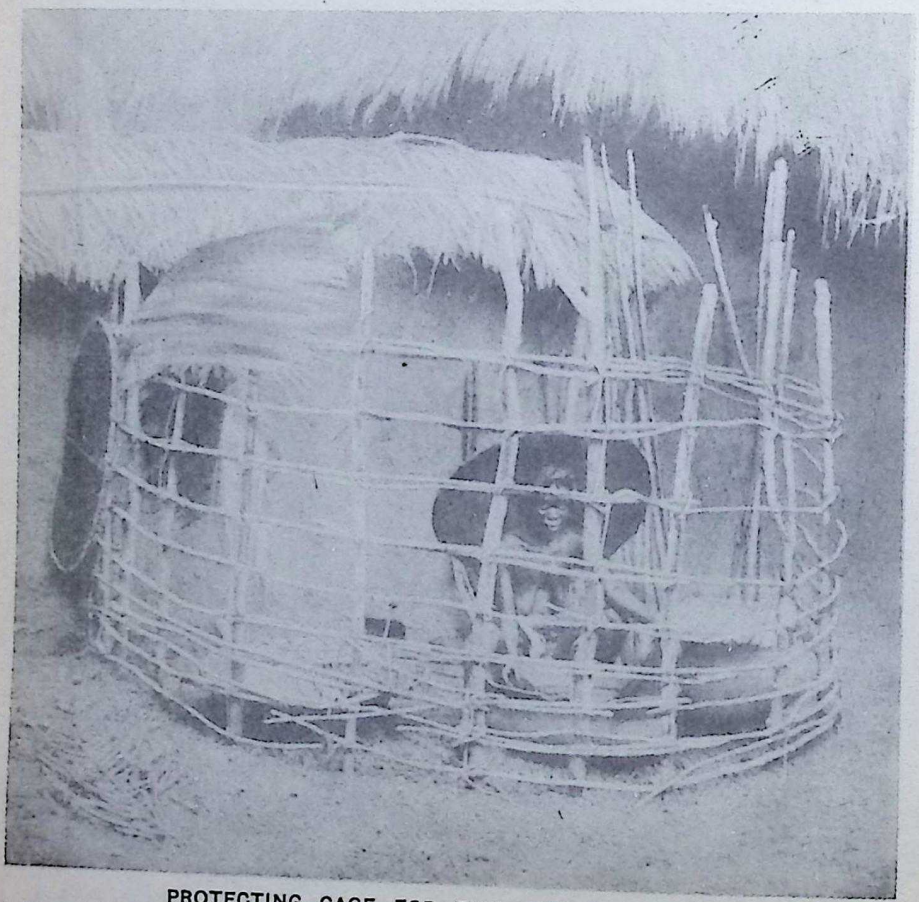
his father; he names a boy to be Salongo Mukala, the "great father," and this frees the real progenitor from a part of his burden, for he is now no longer cut off from the society of his other wives, if he possesses any. He now visits all his clan, carrying two spears, one of iron, one of wood, tied together. These represent the twins.

There are many other rites to be performed—the father and mother steal plantains from Mukulu's garden, and on the day the children are named the friend known as Mutaka kicks open the previously-closed door. A goat is sacrificed, and, as a rite of purification, the clans of the father and mother engage in a sham fight, and so on, and, until all the customs are duly carried out, the Salongo's daughters may not marry.

Hardly though tradition with its numberless observances may press upon the negro, it cannot be said that to-day, when war and despotic rule have all but vanished, his lot is a hard one. If early to bed and early to rise make a man healthy, wealthy, and wise, our black brothers should be in the forefront of real culture. A woman rises about dawn, which for a large part of Africa means about 5.15 a.m. After sweeping out the house she will prepare food for her husband, perhaps also for herself, if work in the fields is the order of the



PROTECTING CAGE FOR THE PRECIOUS INDIGO

The cultivation of indigo once formed a highly important native industry in Sierra Leone, and indigo-blue predominated among the beautiful and indelible vegetable dyes of the country. So precious was this particular dye held to be that the common indigo dye pots of a town were given over into the custody of women, whose duty it was to keep them replenished and to safeguard them most carefully

*Photo, T. J. Alldridge, "Sierra Leone, a Transformed Colony"*



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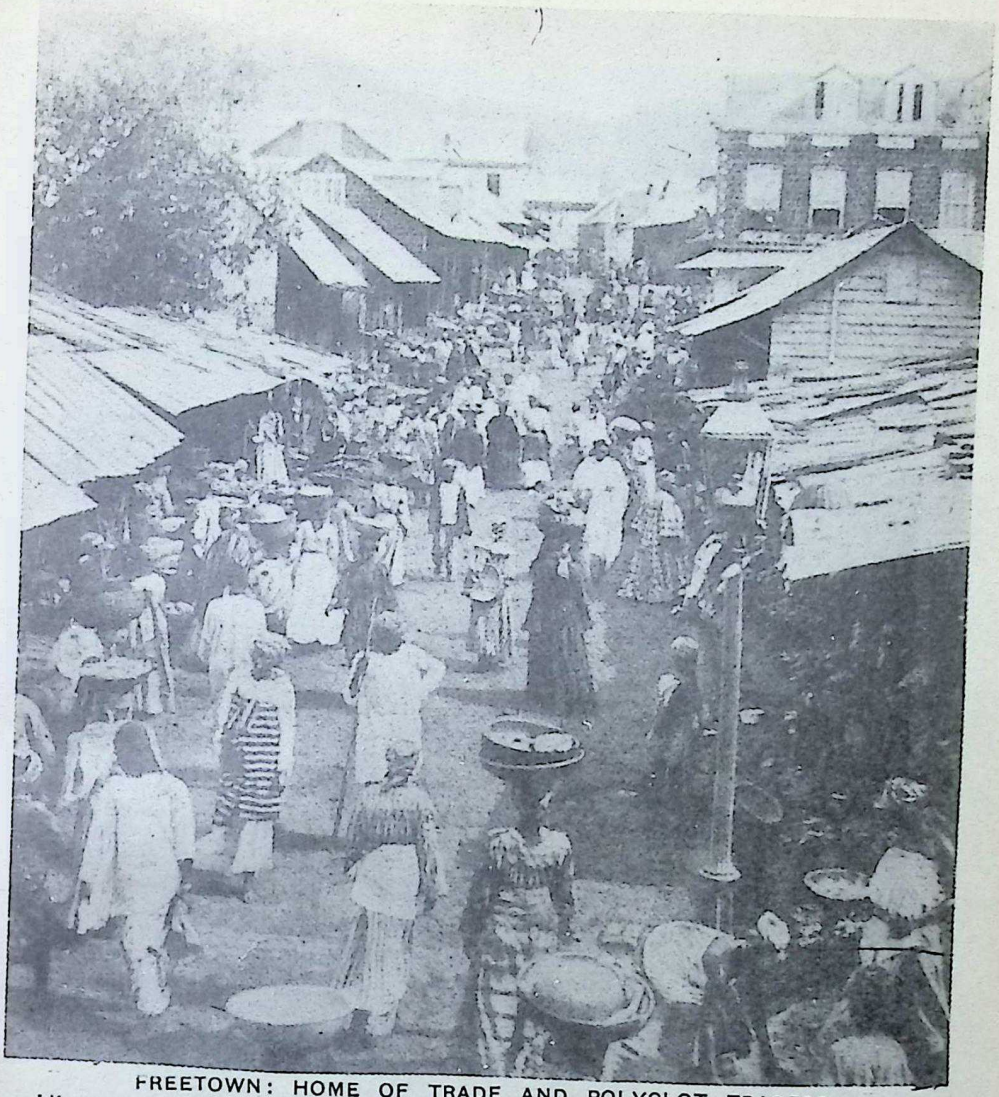

FREETOWN: HOME OF TRADE AND POLYGLOT TRADERS

Life, movement, and colour predominate, and the motley throngs are all intent upon one thing—trade. Trade is the one goal in life of the Sierra Leonean; he is taught its secrets in the cradle. Turn where you will there is a veritable blaze of colour, yet all is harmoniously blended and all flooded with sunshine, and beyond the brilliant streets the green background of mountains rises cool and serene against the hot town

day. After a day of strenuous labour, broken by a midday rest, the worker returns home, bathes and takes an evening meal, after which he is ready to turn in soon after nine o'clock.

But field work will often occupy less than a quarter of the year; at other times, though the women are busy with babies and market and procuring or cooking food, the men have abundant leisure. They procure palm nuts, and when the women have made the oil the men paddle a heavily-laden canoe fourteen days' journey or more, because they will gain fully five shillings more in this way than by selling at the nearest factory.

The children, never ill-treated, hardly even reproved, grow up into models of obedience—it is only when an evil spirit takes up its abode in them that they are naughty, and then there are magical means of subduing the intruder. Of education there is naught, but the dweller in the bush is often a happier and perhaps even a better man than the product of Western civilization.



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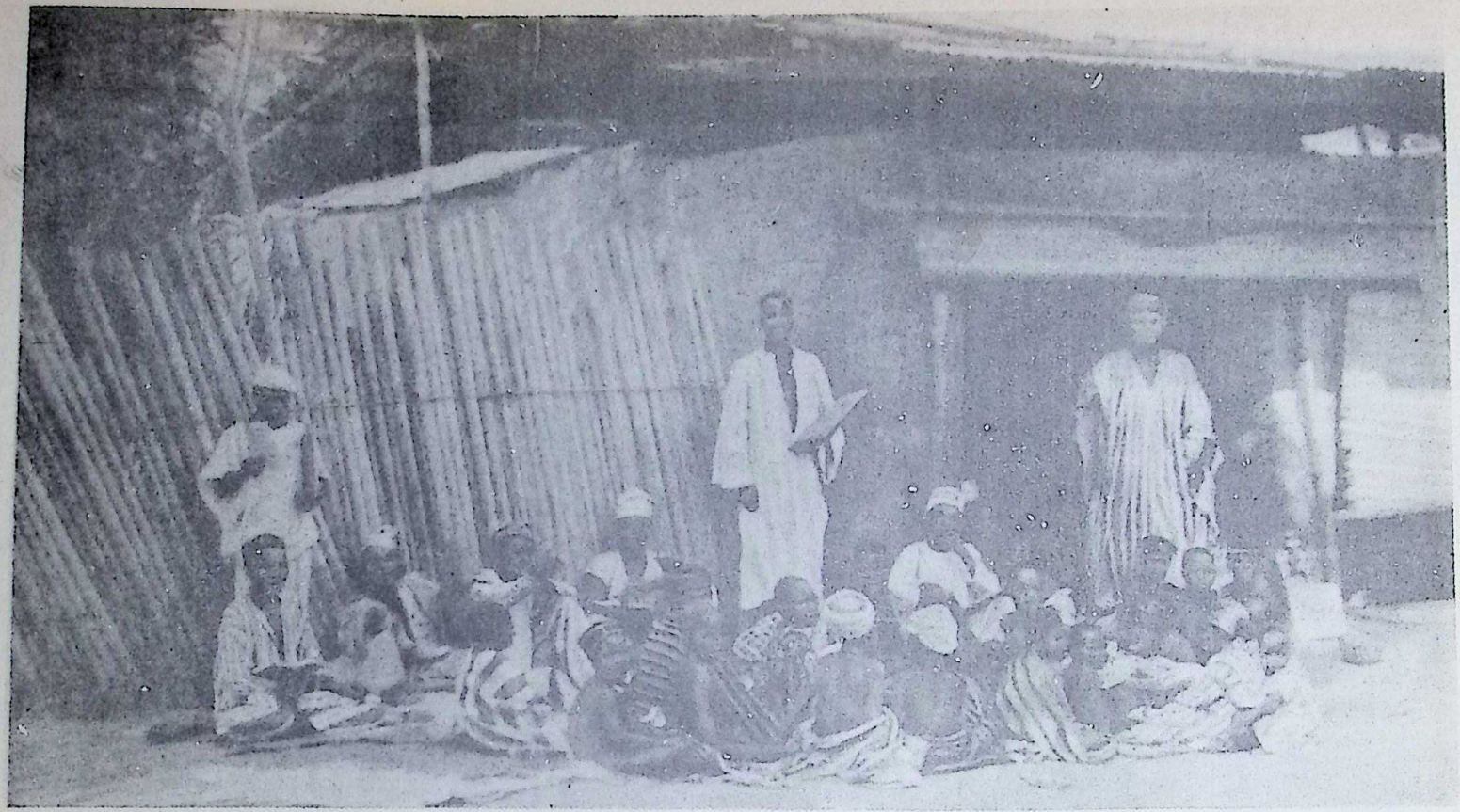

OPEN-AIR INSTRUCTION IN NIGERIA OF THE KALIMA OR CREED OF THE MAHOMEDAN RELIGION

From early childhood the boys of Moslem parents are instructed in the Mahomedan faith, and many are taught while still in the lisping stage to recite in Arabic several of the prayers of the Koran. This small school-yard rings with the watchwords of Allah, Islam, and Mahomet. There are no half-measures with the truly conscientious teacher of the Holy Book, and a Moslem will deny himself and sacrifice almost everything for his faith

*Photo, Major Claud V. N. Percival*



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KEEN YOUNG TANGANYIKA NATIVES STUDYING ONE OF THE "THREE R'S"

The difficulty in native schools is to make the scholars attend regularly, for they delight in playing truant. Once in school, however, they are attentive and good workers. Negro respect for authority is proverbial, but the authority must have solid support at its back; the "support" in this case may be adequately defined in the words of little Kim of Kipling fame: "A big stick is a good reason."

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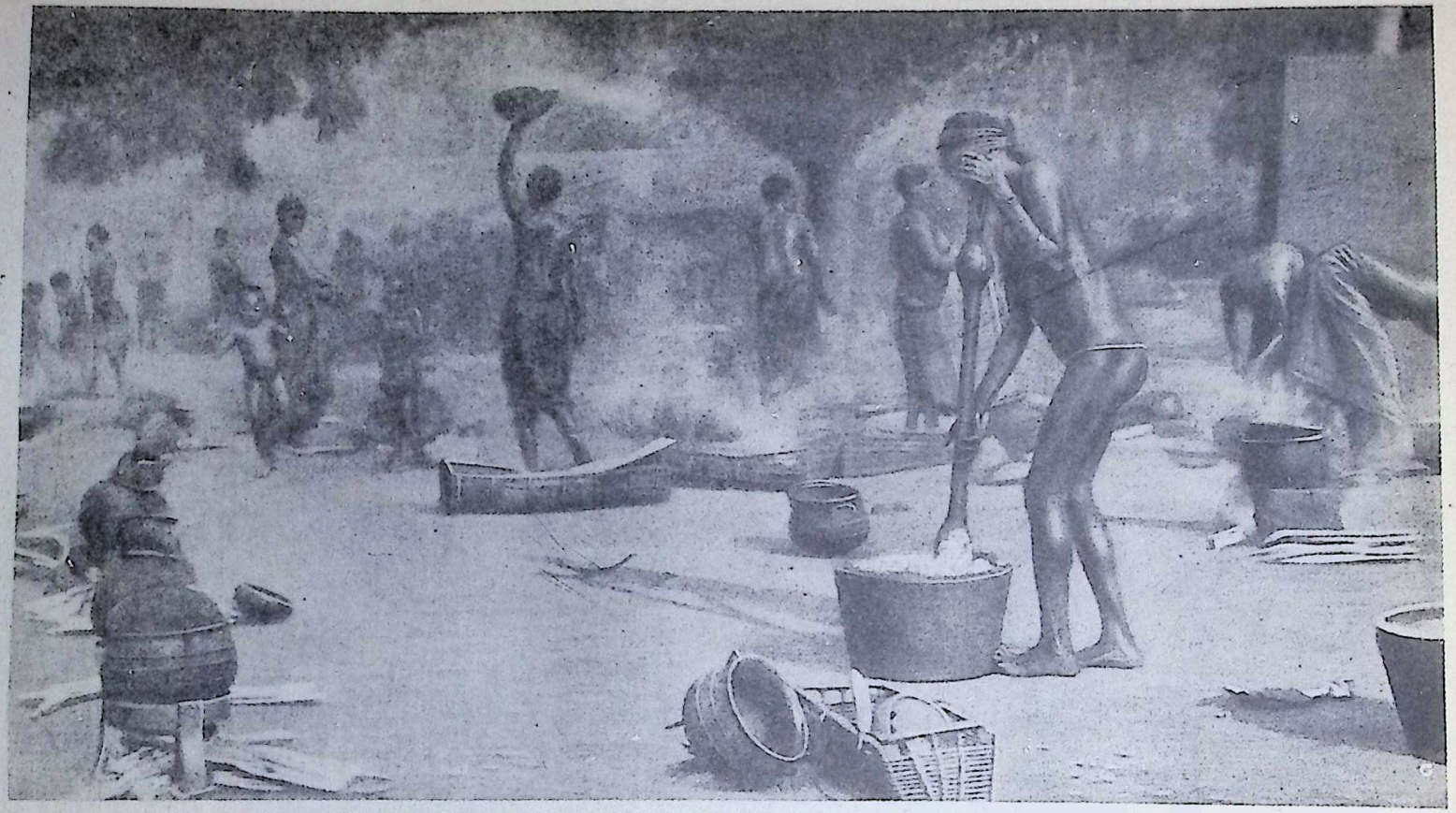

ANIMATED CULI ARY PRELIMINARIES TO TRIBAL CAROUSAL IN NIGERIA

The picture breathes the excitement and bustle that usually precede the important feasts of West African tribes. Following the lines of a gipsy encampment, the preparation of food is carried on in the open, iron cauldrons of European manufacture being the chief cooking utensils; in the foreground a young girl is pounding yams with pestle and mortar. The two cultivated plants which form the mainstay of native life in Western Africa—manioc and yam—were introduced from America

*Photo, Northcote W. Thomas*

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# British Empire in Africa

## IV. Three Centuries of Adventure & Achievement

By Sir H. H. Johnston, G.C.M.G.

Author of "A History of the British Empire in Africa"

THERE were quite possibly a few dark-complexioned natives of North Africa in England during the four hundred years of Roman occupation, men who hailed originally from Tunis, Eastern Algeria, or Tripoli. At any rate, if an Englishman could, by some Wellsian formula, transport himself back in time to Roman Britain, and if in south Sussex, London, Silchester, Chester, and the Northumbrian districts he went about shouting "Africa," he might meet a legionary here and there, who would reply in Latin, "Well, what about Africa?" But he would have meant just the northernmost part of Africa, fringing the Mediterranean Sea. He might not even have connected it in his mind with Egypt as part of the same continent.

At the beginning of the Norman period it became known, probably among the few learned citizens and ecclesiastics, that a Norman priest had written or helped to write in Norman-French long and tedious poems about the struggle in France and Spain between the French or Franco-Germans under Charlemagne and the Arabs and Berbers who had invaded Spain and the Pyrenean lands. In such a work there are numerous references to North Africa, dating probably from the tenth and eleventh centuries, and due to the repeated struggles of the Moors to reconquer the Iberian Peninsula.

### Armada's Defeat Opens African Shores

But it was not until the reigns of Edward VI. and Mary that any conceptions were formed, or commercial interest shown, in regard to Negro Africa. Just before Elizabeth came to the throne, adventurous English seamen had attempted to evade Portuguese and Spanish jealous obscurantism and to visit West Africa. Yet it was mainly the immense and mystic attraction of India and Indo-China which led English, Scottish, Welsh, and Irish sea-captains, merchants, and mere adventurers into African coast-lands.

In the days before the Suez Canal of the later nineteenth century, when Mediterranean Europe was jealously opposed to British commerce with tropical Asia, the sea-road to India and China was round the Cape of Good Hope. This conception soon penetrated British minds; but, owing to one cause and another, could not be put into actuality till after the defeat of the Spanish Armada. Drake's memorable voyages and adventures before that event had interested Britain in West Africa and the Cape of Good Hope. After the Armada threat came to utter failure, British captains boldly called here and there on the South and West African coasts.

In 1588, when Castile and Aragon, fused, had become in British eyes "Spain," and when the kingdom of Portugal, though still distinct locally, had as supreme monarch the King of Spain, Queen Elizabeth no longer respected the embargo placed on West Africa by the Portuguese. In 1588 she gave a charter to Devonshire merchants to trade with the Gambia River, and in 1592 a further authority to carry on commerce between the Gambia and Sierra Leone.

### Earliest British Adventurers on the Gambia

In the reign of King James I., and that of his successor, still more attention was given to the Gambia. In 1620-21 that river was ascended as far as it was navigable from the sea by Captain Richard Jobson, who put his experiences into one of the most vivid books ever written about Africa—"The Golden Trade." In 1664 an English fort was built on the island of St. Mary, at the mouth of the Gambia River, and from that time onwards a British hold over the Gambia was never abandoned, until in 1807 it was made definitely a British possession, afterwards to be termed "colony," though it never has become in reality a place of settlement, a home for British people.

Similarly, British trading companies and trading settlements, more or less under definite royal encouragement, began on the Gold Coast in 1618, and during later years were equipped with real authority in Charles II.'s and James II.'s reigns.

During the eighteenth century the feeling of Britain was not so much envy at the success of the Dutch settlers in southernmost Africa as anger at their alliances with the French, and the effect of this hostile attitude on British Indian ambitions and efforts. In 1673 the island of St. Helena had been definitely recognized as a British possession, but although that was a help towards voyages to India, there was always the maritime need for a call somewhere on the coast of



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Africa's southern extremity to obtain further supplies of water or food. As the British at that time were constantly in rivalry or at issue with France, the French kingdom cultivated friendly relations with Holland, and even lent French soldiers to be stationed at or near the Cape of Good Hope. Long before that France had occupied Réunion (then called Bourbon) and Mauritius, and one way and another British shipping during the eighteenth century had a hard time reaching India round the Cape of Good Hope.

### Britain's Opportunity at the Cape

To put an end to these conditions, the British Commodore Johnston went out during one of the many wars with France and tried to seize Cape Town; but, half-crippled by a French maritime attack off the Cape Verde Islands, in 1781, he definitely failed at Cape Town some months later. At the beginning of the war with Napoleonic France and in defence of invaded Holland, Britain's opportunity came in 1795, when she occupied Cape Town and some other points in Dutch South Africa. She withdrew from these positions in 1803, but resumed occupation in 1806. At the close of the Napoleonic wars Britain decided, in negotiation with the new kingdom of Holland, to annex Cape Colony (then much smaller than the modern state of that name) and in a way partially purchased it, of course without interfering with its Dutch population of about 20,000. During the Napoleonic wars Britain also occupied and annexed Mauritius, and began to take a definite interest in Abyssinia, Egypt, and the East African coast-line.

### Dread of Imperial Responsibilities

In 1845 the British Colony of Natal was definitely founded; in the later 'forties and 'fifties Britain greatly enlarged Cape Colony, but hesitated over the question of forcibly constraining the Dutch-settled parts of the Orange State and the Transvaal to become part of "British" South Africa. They resisted, however; so Britain, after some reluctance, desisted from the attempt. But she threw a British Protectorate over Basutoland and the Diamond-fields (Southern Bechuanaland) and nibbled in surveys and conferences at the problem of annexing or protecting Namaqualand and Damaraland.

Here the advent of the British was warmly desired and invited by the 150,000 native population, but from timidity and a dread of increasing imperial responsibilities the British acquisitions were limited to Walvis Bay and the long string of "bird" islands and islets along the South-West African coasts, valuable for their guano. In this matter Britain evinced a most unhappy modesty, for here the natives really wanted British annexation, to save them from the ruthlessness of masterless white men of several European nationalities.

In this direction the Germans came next. German missionaries had been at work in all South Africa from the opening years of the nineteenth century, and since the British Government showed itself so unwilling to increase its imperial responsibilities in South Africa, these missionaries not unnaturally hoped the Government of the Kaiser would take up the burden. It did so. But the very missionaries of that region afterwards regretted this step. Whatever high benefits German science and hard work have conferred on East Africa and Cameroons, the military policy of the German generals or military governors of South-West Africa was in the long run disastrous to genuine German interests in these regions, as it alienated native, namely, Negro, sympathy.

### Saving Egypt from Financial Ruin

There still remain, however, seven or eight thousand German colonists who, with other German-descended people in the rest of South Africa, make up a Teutonic stock of some fifteen thousand persons, an element not to be overlooked in considering the question of South Africa. But in all probability the results will be very similar to those of North America, wherein, after three or four generations, one people—racially, spiritually, linguistically, and socially—has grown up out of British, Dutch, and German constituents.

The Napoleonic wars had somehow directed British attention to Egypt, Abyssinia, and East Africa. During the first three-quarters of the nineteenth century British and French were rivals, sometimes friendly ones, in the education and even in the commercial control of Egypt. The British during the 'fifties and 'sixties did much to inspire and conduct the exploration of the Nile (till its very sources were reached) and of the equally interesting Western Nile basin of the Bahr-el-Ghazal. The French made the Suez Canal and founded the general principles of civilized Egyptian (Levantine) society. Yet Italian energy, the Italian language and commerce, had a certain share in the regeneration of Egypt.

Indeed, at the beginning of the 'eighties, it is questionable whether the Italian tongue was not the most useful European language in the lower valley and delta of the Nile. At that time, however, European intervention had become absolutely necessary to save Egypt from



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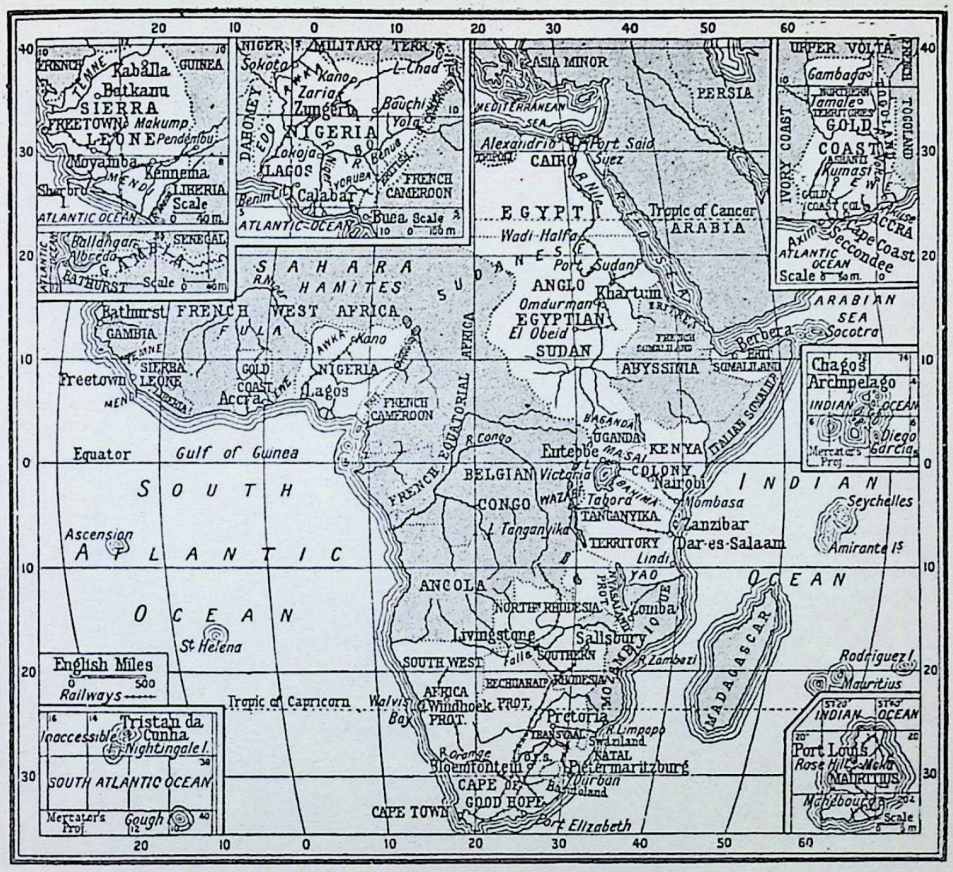


LANDS AND PEOPLES OF THE BRITISH EMPIRE IN AFRICA

utter financial ruin after her false governance by Turkey and Turks. France drew back. The British intervened alone, and after nearly twenty years of ill-humour France consented to the sole British guardianship over Egypt.

By the close of the nineteenth century practically the whole of West Africa (except Liberia) had been divided up into the spheres of influence or the (unreal) colonies of five European Powers—Britain, France, Germany, Portugal, and Spain. Spain had, in the eighteenth and nineteenth centuries, acquired or resumed slender rights of intervention in Morocco, in Fernando Po, and in the Muni country, south of Cameroons. All these claims of control were agreed to by the other European Powers concerned. Portugal's intervention in West Africa was the oldest, and in some respects was well based on treaty and occupation, particularly so in Angola, the Azores, the Cape Verde islands, São Thomé, and Principe; less so in Congoland, Dahomey, and Portuguese Guinea.

But during the nineteenth century Great Britain made very strenuous efforts to increase her hold over West Africa. She enlarged her coast forts and trading settlements at the mouth of the Gambia into a claim to the banks along the lower course of that river; she annexed the peninsula of Sierra Leone, the "castles" of the Gold Coast, and developed the trading posts on and near the Niger delta into great and extending possessions. She waged wars with native tribes who opposed her and fought against free unhampered trade; she committed a few injustices, but she suppressed the slave trade; she discovered, mapped, interpreted, and finally rendered exceedingly prosperous the whole eastern half of Nigeria, while France undertook a similar rôle in Western Nigeria.

By the close of the nineteenth century the British West African possessions had increased in area to a total extent of 450,700 square miles. They are now about 520,000 square miles. Since 1900 they have made great progress in wealth, in education, in peacefulness. Health conditions in regard to Europeans have decidedly improved as the result of the discouragement shown towards the consumption of alcohol (a deadly drug in all parts of Africa), of the unravelling of the



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REED-BUILT NATIVE VILLAGE ON THE SHORE OF THE GREAT LAKE TANGANYIKA

The longest freshwater lake in the world, its length being 410 miles. Discovered by Burton and Speke in 1858, many great explorers have since visited its shores, including Livingstone, Cameron, Stanley, Thomson, and Wissmann. During the Great War the Africa Naval Expedition with armed motor-boats made its way from Cape Town to Lake Tanganyika. The expedition journeyed over 2,000 miles by land transport

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connexion between the mosquito and malarial fever (a priceless debt owed, in the main, to the researches and theories of Sir Ronald Ross), of the grappling with other fell tropical diseases, the building of healthier houses, and the spread of better food.

Simultaneously, the native Negro and Negroid population has notably increased. The Ashanti barbarities in the inner parts of the Gold Coast have completely disappeared, as have those of Dahomey in French territory. The Ashanti have become in almost abrupt contrast one of the most progressive and prosperous of African peoples. Mandingo tyranny in the Gambia has been transformed into Mandingo prosperity in trade and industry.

### The Splendid Story of West Africa

In the main the story of West Africa, between 1843 and the present date, has been one redounding to the honour of Great Britain. Mistakes have been made here and there, wrong policies have been initiated, but then given up. Great Britain and, quite as much, France have enormously contributed to this great Western extension of the second greatest among the continents.

Circumstances arising from the break-up of the Turco-Egyptian Empire founded by Mehemet Ali in the early part of the nineteenth century obliged Great Britain, France, and Italy to intervene in the affairs of Somaliland. Much of northern Somaliland down to 1885 had been hazily governed or superintended by the Government of the Egyptian Sudan. This fiction was displaced in 1885 by the intervention of Britain and France and, later, of Italy. Somaliland, westward to the limits of Abyssinian interests and raids, was henceforth controlled by these three Powers.

### Great Names in East African Discovery

In 1884 the unwieldy realm of the Sayyid of Zanzibar, a descendant of Arab princes from Muscat (Oman), was threatened by German ambitions. The Germans had made treaties with native tribes in its hinterland and demanded their recognition. This intervention threatened the destruction of a good deal of British mission work and of unofficial trade and development; for, under the agency of Sir John Kirk, the Zanzibar dominions inland as far as Nyasa and Tanganyika had almost become a British sphere of activity, with its geography laid bare by a long succession of British exploring expeditions, especially those of Burton and Speke, of Grant, of Joseph Thomson, of Stanley, and of the British Church of England missionaries. German intervention virtually led to the reduction of Zanzibar sovereignty to the two small, fertile, and very interesting islands of Zanzibar and Pemba. The remainder of "Zangia" was eventually partitioned into a British and a German sphere, that of the British being named British East Africa.

By the treaties with Germany in 1886 and 1890, Great Britain showed distinctly that she intended to carry out old ambitions and proposals originating with Speke, Stanley, and Joseph Thomson; that she desired to become protectress of Uganda, of the lands round the northern half of the Victoria Nyanza, and thence westward to the natural frontiers of the Congo Basin.

When the vague Empire of Zanzibar was broken up, after the German intervention in 1884-85, Britain eventually divided the regions of its Arab sway with Germany; and thus became, under several flimsy disguises, mistress of the lands between Zanzibar and the equatorial East African coast and the north-eastern limits of the Congo basin, the confines of the Anglo-Egyptian Sudan. All this work in delimitation was completed in about 1901.

### What Livingstone Did for Africa

The Khalifa-ruled Egyptian Sudan had been invaded in 1896 and the two or three succeeding years; the idiotic, shockingly cruel sway of the Arab dervishes and the Khalifa or successor of the Mahdi had been abolished, and British control was henceforth brought in a very decisive way into the lands between Wadi Halfa and Dongola in the north, and the confines of Uganda in the south.

A great factor in the development and growth of British Africa during the nineteenth century was David Livingstone. He came out as early as 1841, and established himself in Southern Bechuanaland. A Presbyterian in early life, he gravitated more in mature years towards the Church of England, and was in some ways the originator of the Universities' Mission to (East) Central Africa, which has played such a noteworthy part in later African history (Nyasaland and the Zanzibar dominions).

But he was a scientist quite as much as an evangelist on simple lines. He travelled farther and farther afield from South into Central Africa, devoting himself at first to that vast, vague country which lay beyond Portuguese explorations and influence on the west and east coasts of the continent. He was the main discoverer of the Zambezi River and its affluents, of the Victoria Falls, of Lakes Nyasa, Mweru, and Bangweolo, of the south end of Tanganyika, of the Upper Congo, the Chambezi, Lualaba, and Upper Kasai



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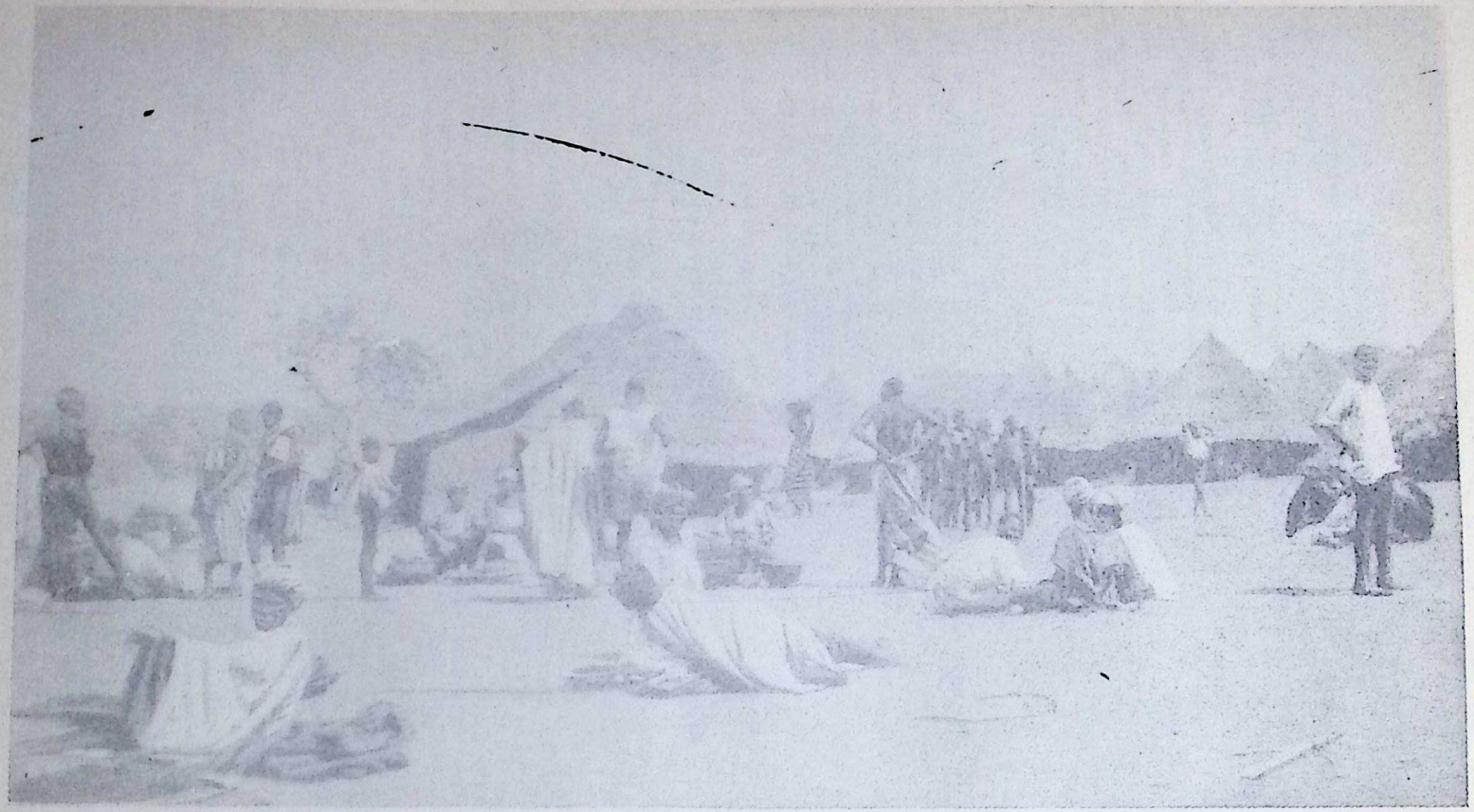

REST AND RECREATION ON A NIGERIAN VILLAGE GREEN UNDER THE PAX BRITANNICA

Villages in Nigeria are notable for their entire lack of anything resembling town-planning, and streets are non-existent, tortuous paths winding among the circular mud huts with beehive-like thatched roofs, interspersed with an occasional rectangular building. In the open spaces natives bask in the sun in the intervals of their day's labour, while many of the village industries are carried on within full view of the community

*Photo, W. T. Boreham*

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rivers. He was the first man of scientific mind to plunge into Central Africa and describe its scenery, botany, and fauna.

In all probability he discovered many things we have since found extremely interesting in their rediscovery; but, unfortunately for his fame, his note-books and careful scientific observations were handed over to persons of narrow religious views, who in those days disliked or despised science; so that it is only by unpublished notes and allusions that the present writer became aware how deeply Livingstone had studied the peoples, languages, fauna, and flora of Central and South Central Africa.

Livingstone it was who first aroused an intense British interest in beautiful Nyasaland and the regions both north and south of the Zambezi, which he explored between 1851 and 1867, part of the time as a British Consul. He was almost directly succeeded by Dr. Robert Laws (in Nyasaland), and was the real creator of the British Protectorate over the regions between the Zambezi, Shire, and Lakes Nyasa, Tanganyika, and Bangweolo, though that Protectorate was not declared until 1889-91. Thus, not altogether unintentionally, Livingstone originated those ambitions for a continuous British sphere of protection and supervision which were to extend—and do extend now—uninterruptedly from the Cape of Good Hope to Cairo and Alexandria.

### Men Who Spread Britain's Dominion

The influence of Sir Henry Loch, of Cecil Rhodes, and other British South Africans had carried the British dominion in South Africa up to the Zambezi in 1888; the influence of Livingstone, the work of Rhodes, of myself, of Alfred Sharpe, of the Moir brothers, of Richard Crawshay, Robert Coryndon, and many other gallant explorers, soldiers, administrators, missionaries, and merchants continued that dominion till the Congo basin was reached and Tanganyika was crossed.

Sir Frederick Lugard, in succession to Stanley and the Church Missionary Society men (for comparatively little of British Africa has been conquered by force of arms), Sir Frederick Jackson, myself, and others brought East Africa and Uganda within the British sphere; though Sir John Kirk from Zanzibar, and Joseph Thomson, the great explorer, had originated many of these ideas. If British explorations and interventions had counted for their due worth, the vast East African territories of Zangia should likewise have been British in their direction, from 1884 onwards.

Energy in exploration and discovery, in warfare and in justice of rule, had won for British control (but never to be used selfishly) a governance, a direction of the fate of Egypt and of the whole Anglo-Egyptian Sudan (imperishably associated with the outstanding names of Samuel Baker, Charles Gordon, Earl Cromer, Earl Kitchener, and Reginald Wingate). British exploration from the days of Richard Francis Burton (the discoverer of Tanganyika) has established a right to direct the future of Central Somaliland; and similar British enterprise connected with the names of Mungo Park, Hugh Clapperton, Dixon Denham, Richard Lauder, Macgregor Laird, Dr. Baikie, George Goldie Taubman, and Frederick Lugard has resulted in the magnificent, highly endowed Nigeria of to-day and the rest of our West African territories.

### Achievements of Three Centuries in Africa

Such was the position in the first half of 1914. Great Britain owned or supervised the countries, regions, and territories already enumerated in West Africa, in South and Central Africa, in East Africa, and in the great region of the River Nile, almost from its ultimate source to its delta. She had also acquired for this reason and that the island of Mauritius—five hundred miles south-east from Madagascar—in 1810; Ascension in the S.E. Atlantic in 1815; and the archipelago of Tristan da Cunha in the South Atlantic about the same time and for the same cause: the safeguarding of the exiled Emperor Napoleon on St. Helena.

Between 1794 and 1810 Britain annexed the Seychelles and Almirante archipelagoes in the Indian Ocean to the north of Madagascar; and took over in 1886, as under British suzerainty, the large Socotra Island, a hundred and fifty miles to the east of Somaliland.

### Germany Forfeits a Million Square Miles

But the terrible war of 1914-1918 had extended from Europe and Asia into Africa. Africa indeed—as I think—was the main object of German ambitions, and there is little doubt that if in that struggle Germany had prevailed over Britain, France, Italy, and Portugal, she would have exacted the main territorial reward, compensation, or peace-price in Africa, principally in French, Portuguese, Italian Africa, but also in those parts of Africa where Britain had created no efficient nationality.

Yet the Western Alliance won in the long struggle; so that the million square miles of German Africa had been occupied and became forfeit. Togoland, a thriving German protectorate between the British Gold Coast and French Dahomey, has been divided between Britain and



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France; the greater part of the vast Cameroons-Congo region (about 200,000 square miles) has passed into French hands, with its northern fringe allotted to Britain and joined to the contiguous Nigeria. All German South-West Africa has become a South African State adjoined to British and Dutch South Africa, and German East Africa has passed to Great Britain's control with the exception of the Ruanda and Urundi territories, transferred to Belgium and attached to the million square miles of the Belgian Congo; and Tungi Bay, awarded to Portugal.

Germany holds no land now under her flag on the African continent, but to say that she has played no part in revealing Africa to European knowledge, has had no share in the development of African resources and products, has indebted the world by no discoveries, revelations, and additions to our knowledge of Africa, would be entirely untrue and altogether unfair.

From the seventeenth century onwards bold German navigators from the Rhine examined with care the West African coasts. In the eighteenth century a great-minded German refounded, recreated the remarkable Moravian missions, and began a really good work in evangelising South Africa. In the nineteenth century Germans assisted to explore and map unknown Africa; German professors opened men's minds to new and true theories of African philology; German botanists, zoologists, geologists have had their names indissolubly connected with the greatest of African discoveries in fauna and flora, and the most profitable. It is impossible to tell truly the history of modern Africa, from the seventeenth century onwards down to the year in which the Great War started, without bringing in German names, without referring to German books. Africa's debt to educated Germany is very great.

Although my survey of this movement deals mainly with its enlargement of the British Empire across the seas, mention of Germany is necessitated, if it were merely because there are so many thousand Germans or so large a German-descended population in South Africa.

We can at least hope that, as it has been in America, in these very islands of North-Western Europe, in Gaul, in North Italy and Spain, though the German element in the population may lose its distinctive name, the vigour of hand and speech, the physical strength, bold hardheadedness, and industrial skill of the German peoples may remain.

## BRITISH EMPIRE IN AFRICA: FACTS & FIGURES

### The Countries

Consists of a number of colonies, protectorates, provinces, territories, islands and groups of islands, the self-governing Union of South Africa and the chartered territory of Rhodesia. Both the last two and the independent kingdom of Egypt are described under their own headings.

Total estimated area (excluding Egypt) 4,590,000 square miles, of which South Africa and Rhodesia make 1,245,000 square miles. Total estimated area, therefore, of countries dealt with here, 3,355,000 square miles, of which largest sections are: Anglo-Egyptian Sudan (1,015,000 square miles), Tanganyika (385,000 square miles), Nigeria (335,000 square miles), and Kenya (247,000 square miles).

Total estimated population of all British Africa 52,000,000, or, omitting South Africa and Rhodesia, 43,000,000.

### Government and Constitution

Constitution of British Empire is largely unwritten, but administration is based on three principles: self-government, wherever and whenever practicable, self-support, and self-defence. Government of the dominions in Africa, apart from the self-governing Union of South Africa, is on one of the following principles:

1. By legislative assembly, partly or entirely elected, and an executive council nominated by the Crown, *e.g.*, Mauritius.

2. By a governor with executive and (or) legislative councils nominated by the Crown, *e.g.*, Gambia, Sierra Leone, Gold Coast, Seychelles, Sudan.

3. By a governoral one, *e.g.*, St. Helena, Bechuanaland, Basutoland.

4. Protectorates and Crown Colonies directly administered by governors or commissioners under the Colonial Office, with nominated advisory or executive councils, *e.g.*, Nigeria, Kenya, Togoland, Tanganyika, Uganda, Zanzibar, Nyasaland, Somaliland, Swaziland.

In the protectorates and colonies native kings and chiefs are encouraged to govern their own people, and native laws and customs are respected unless they conflict with justice or morality.

### West Africa

NIGERIA (Colony and Protectorate). Area about 335,000 square miles; population estimated 17,000,000, including about 3,000 Europeans. Chief products, palm oil (about 100,000 tons annually), palm kernels (about 220,000 tons), ground nuts, cocoa, rubber, cotton, hides. Tin fields over about 9,000 square miles in Northern Provinces (average output about 7,000 tons). Large coal fields at Udi. Exports in 1920 were £16,896,000; imports, £20,149,000. Lagos is seat of government. Other trade centres are Abeokuta, Kano, Warri, Bonny, Calabar, Opobo and Port Harcourt.

GOLD COAST (Colony) with ASHANTI and NORTHERN TERRITORIES. Area about 80,000 square miles; population about 1,600,000, including 2,000 Europeans. Chief products, cocoa (about half world's supply, £10,000,000 in 1920), gold (£1,400,000 in 1919), palm oil and kernels, kola nuts, manganese and timber. Exports, 1920, were £12,352,000; imports, £15,152,000. Accra is centre of government. Other principal towns, Kumassie, Cape Coast Castle, Seccondee and Axim.

SIERRA LEONE (Crown Colony and Protectorate). Area about 4,000 square miles; population about 76,000 (700 Europeans). Produces palm kernels (£1,401,676 in 1920), palm oil (about £116,000), ginger (about £30,000), kola nuts (about £418,000) and piassaba. Exports, 1920, were £2,949,000; imports, £3,548,000. Principal



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towns, Freetown (capital and greatest seaport in West Africa), and Bo in the Protectorate.

TOGOLAND (Colony), formerly German, now under joint Franco-British administration. Total area about 33,700 square miles, of which 12,500 square miles on Gold Coast borders is British. Total estimated population, 1,032,000. Abundantly cultivated; products similar to Gold Coast. Exports, 1919, £850,744; imports, £665,322. Capital, Lome.

CAMEROON (Colony) formerly German Protectorate. Area 295,000 square miles, divided into French and British spheres. British sphere, a strip of 28,000 square miles, on Nigerian western border. Rich in forest produce. Capital, Buea.

GAMBIA (Colony and Protectorate). Area of colony proper, St. Mary Island, four square miles; population about 8,000; Protectorate, 4,130 square miles; population about 240,000. Exports, 1919 £1,554,000, of which ground nuts were £1,173,000; imports, £1,250,000. Capital, Bathurst.

### Anglo-Egyptian Sudan

Consists of fifteen provinces under military governors. Area about 1,015,000 square miles; population estimated at 4,000,000. Sudan is principal source of world supply of gum arabic (12,100 tons, £E567,000 in 1920), and ivory (45 tons, £E79,000). Best gum forests are in Kordofan. Cotton cultivation is increasing, and new dam at Makwar, on Blue Nile, will permit great extensions. Cotton exports, 1919, were £E387,000. Chief towns, Khartum (capital), Omdurman, Halfa, Meroë, Atbara, Suakin, El Obeid.

### Somaliland Protectorate

Somaliland is divided between Abyssinia, Great Britain and France. British Protectorate totals about 68,000 square miles; population estimated at 300,000. Exports, hides, gums, cattle and sheep, £230,000 (1920); imports, £503,000. Chief town, Berbera.

### East Africa

KENYA (Crown Colony and Protectorate). Area, 247,000 square miles; population estimated at 4,000,000. Rice, maize, cassava, coconuts and other tropical products grown on lowlands; wheat, sheep, ostrich and dairy farming thrive on highlands. Forests contain many valuable species of wood. Exports (including Uganda) were £3,564,000 in 1920; imports, £3,120,000. Chief port, Mombasa, with fine harbour. Other towns, Nairobi (capital), Kismayu and Lamu.

TANGANYIKA (Territory), late German East Africa, divided between British and Belgians. Area estimated at 385,000 square miles; population of British sphere about 4,000,000. Major portion is plateau, 4,000 feet high, with great grass steppes. Native products as Kenya. European planters grow rubber, sisal, coffee, cotton, rice, sugar, etc. Exports in 1920-21 were £1,282,460; imports, £1,728,720. Chief ports, Dar-es-Salaam (capital), Tanga, Bagamoyo, Kilwa, Lindi; other towns, Kigoma, Ujiji, Bukoba.

UGANDA (Protectorate). Area 110,300 square miles; population about 3,500,000. Exports and imports merged with Kenya. Chief product, native grown cotton (about 155,000 acres under cultivation), also coffee, oil seeds, ivory and hides. British headquarters, Entebbe; other towns, Jinja, Port Bell, Wadelai, Kampala.

ZANZIBAR (Protectorate) and PEMBA. Two coralline islands, area 640 square miles and 380 square miles respectively. Under a sultan and British commissioner. Sultan's coast dominions now part of Kenya. Total population about 199,000. Clove industry is practically a world monopoly; output, 1919-20, about 29,000,000 lb. (£586,000). Coconut industry also of great importance (copra exports, 1920, £368,000) Total exports, £1,074,000; imports, £2,738,000. Zanzibar is one of the finest ports in Africa and serves as storehouse for East Africa.

### Nyasaland Protectorate

Formerly British Central Africa. Area about 40,000 square miles, population 1,203,000. Largely mountainous or high plateaux. Produces cotton (crop varies from 1,000,000 to 3,000,000 lb.) tobacco (exports, 4,000,000 to 5,000,000 lb.), coffee (exports about 150,000 lb.), chillies, ground nuts and tea. Exports, 1920-21, were £670,000; imports, £508,000. Chief settlement, Blantyre; seat of government, Zomba; trade ports, Port Herald, Kota-Kota, Kasonga, and Fort Johnston.

### South Africa

BASUTOLAND (Territory). Area 11,716 square miles; population (1921) 500,500. On a mountainous plateau, averaging 6,000 feet, is a fine grain producing country, and has abundant grass. Basutos rear immense herds of cattle; and wool, wheat, mealies and Kaffir corn are produced. Exports in 1919 were £1,380,000; imports, £1,137,000. Capital, Maseru.

BECHUANALAND (Protectorate). Area about 275,000 square miles; population about 125,000. Former Crown Colony of British Bechuanaland, south of the Protectorate, is administered by Union of South Africa.

Protectorate is chiefly pastoral, and cattle rearing is principal industry (about 330,000 head). Trade statistics not kept. Headquarters of administration at Mafeking, Cape Colony. Chief towns, Serawe, Francistown, Palapye.

SWAZILAND (Protectorate). Area, 6, 678 square miles; population estimated at 111,700. Excellent grazing grounds, and large cattle ranches (about 300,000 head). Sheep brought in large numbers from Transvaal for winter grazing; natives raise about 250,000 sheep. Agricultural produce increasing. Rich mineral deposits; about 400 tons of tin were exported in 1920-21. Gold, coal, and copper also exist, but are not largely worked. Trade statistics are merged in Union figures. Mbabane is headquarters of administration.

### The Islands

ASCENSION ISLAND in South Atlantic, under control of British Admiralty. Area, 34 square miles; population (naval and telegraph staff), about 300. Garrison station, Georgetown.

MAURITIUS, with dependencies RODRIGUES, DIEGO GARCIA and seven other islands. In Indian Ocean, east of Madagascar. Area about 720 square miles; population estimated at 365,000. Produces sugar (exports, 1919, £8,340,000), fibre, coconut oil. Exports in 1919 were £8,524,000; imports, £3,136,000. Capital, Port Louis.

ST. HELENA, solitary island in South Atlantic, 1,200 miles from west coast of Africa. Area, 47 square miles; population estimated at 3,470. Industry, flax (export of tow and fibre in 1919 was 603 tons). Capital, Jamestown.

TRISTAN DA CUNHA, with Inaccessible Island, Nightingale Island, and Gough Island, are small group in Atlantic, midway between the Cape and South America. Population of Tristan, 119. Principal settlement, Edinburgh.

SEYCHELLES, about 90 islands in Indian Ocean. Total area estimated at 156 square miles; population (1921 census) 24,523. Principal island Mahé; others, Praslin, Silhouette, La Digue, Curieuse, Félicité, Amirantes, Alphonse, Bijoutier, St. François, Cosmoledo, Astove, Assumption, Aldabra, etc. Chief products, coconuts (copra exports, 1919, £96,000), vanilla (£2,340), cinnamon. Exports, 1919, £140,000; imports, £41,500. Capital, Victoria on Mahé I.



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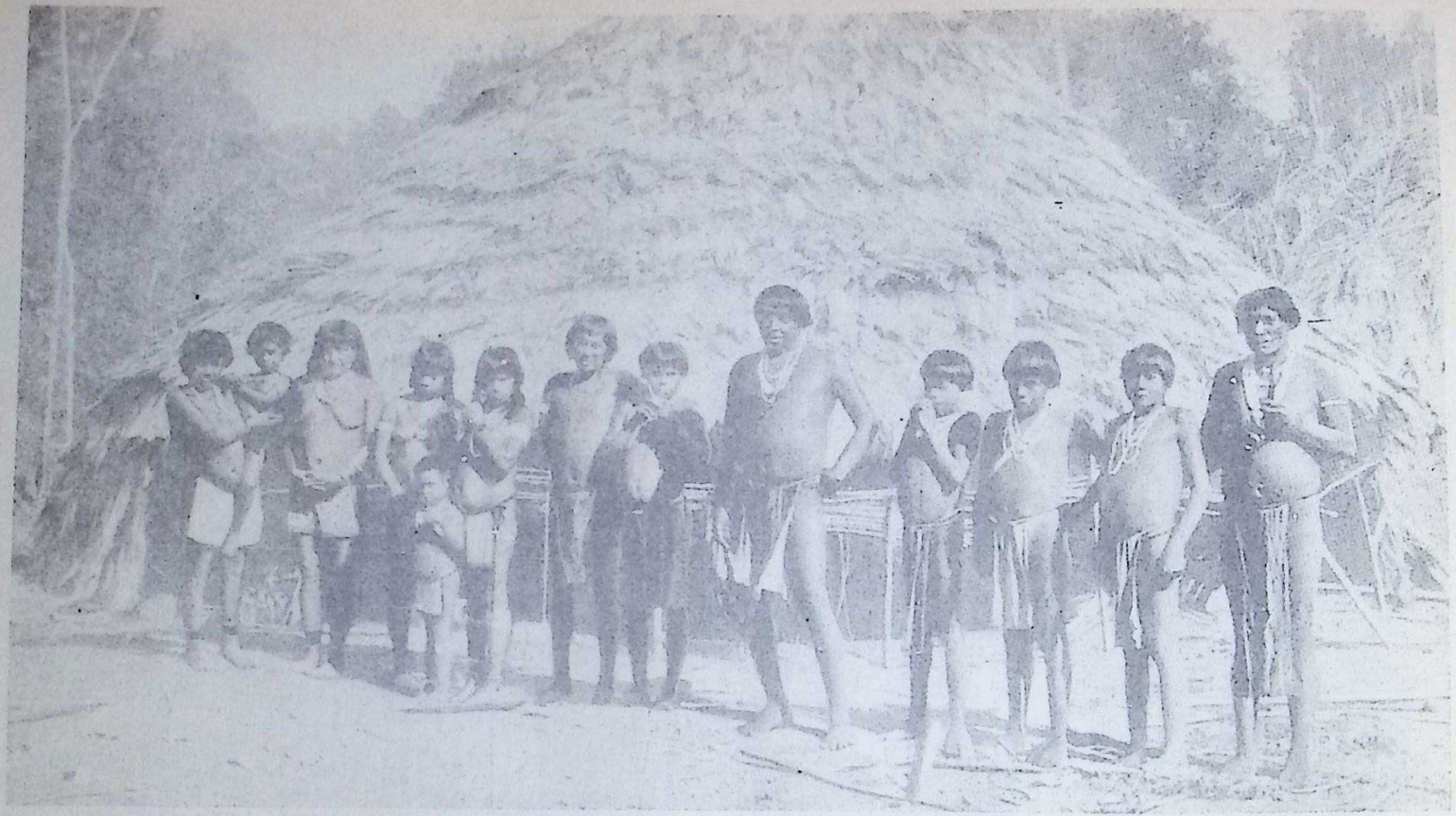

CHILDREN OF NATURE AT HOME IN THE HINTERLAND OF GUIANA

Physically a well-proportioned race, these Arawaks are American Indians dispersed over the more or less unexplored regions of British and Dutch Guiana. Few, if any, of them are found in French Guiana. They lead a very secluded life, holding themselves aloof from all other races, and support themselves mainly by the chase. In numbers they are steadily diminishing, largely as a result of their disregard of the elementary principles of hygiene

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# British Empire in America

## I. Isles & Islanders of the Western Seas

By Algernon E. Aspinall, C.M.G.

Author of "The British West Indies" & Secretary, West India Committee

*Here are described the countries and peoples of the many islands in the Western Atlantic, which with British Guiana and British Honduras compose so important a part of the British Empire in America. The self-governing Dominions of Canada and Newfoundland (with Labrador) are separately described under their own headings*

THE British West Indies form links in the great chain of islands which stretches in a curve from off the coast of Florida to the north-east littoral of South America. They comprise eight separate colonies—namely, the Bahamas; Barbados; Jamaica, with Turks and Caicos Islands and the Cayman Islands; Trinidad, and Tobago; Grenada, St. Vincent, and St. Lucia—united for certain purposes under a single governor as the Windward Islands; and the Leeward Islands, which include five Presidencies—namely, Antigua with Barbuda and Redonda, St. Kitts, Nevis and Anguilla, Montserrat, Dominica, and the Virgin Islands.

British Guiana, one of the three Guianas on the north-east corner of the South American continent, and British Honduras, on the east coast of Central America, are frequently regarded as integral parts of the British West Indies, owing to the many interests which they have in common with the islands.

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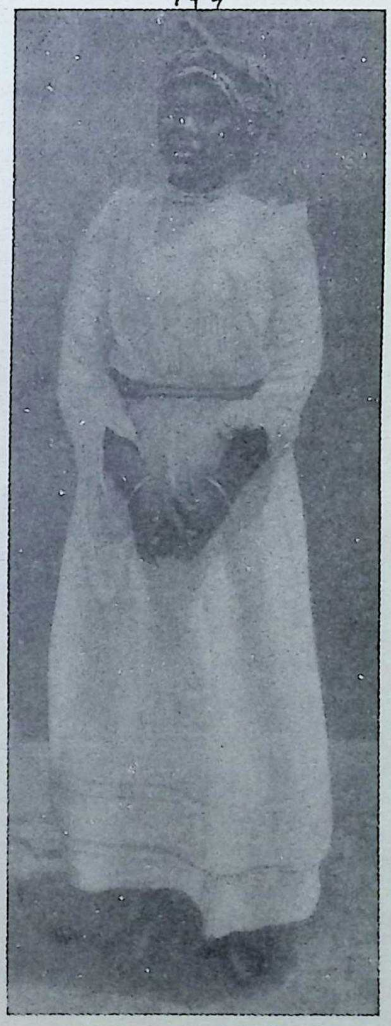

A PLEASING CONTRAST

Her cotton gown laundered to the whiteness of snow deepens the glossy blackness of the Jamaican negress

The West Indian islands, with few exceptions—notably Barbados, the Bahamas, and the Cayman Islands, which are of coral formation—are very mountainous. Geologists assert that they are the summits of a submerged range of mighty mountains which in remote ages must have formed some kind of a connecting link between North and South America.

Fossilised remains of animals which still exist in South America have been found in Georgia and Carolina, and the tribal habits of the Indians in Guiana closely resemble those of the North American Indians. Moreover, bones of the megatherium, a prehistoric beast which could never have subsisted within the confined limits of a small island, have been discovered in Guadeloupe.

It is suggested that when the West Indian islands were an isthmus, the present Isthmus of Panama was a group of small islands, of which one at least—now represented by the American suburb on



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Ancon Hill overlooking Panama City—was of volcanic origin. The subsidence which brought the West Indian islands into being is believed to have been gradual, the first result being the formation of an immense island occupying the site of Cuba, Jamaica, Haiti, and Porto Rico, now known as the Greater Antilles, and the neighbouring seas. This, it is claimed, is proved by the distribution of the flora and fauna; there exist, for example, in each of those islands, and nowhere else, certain birds known in Jamaica as green todies.

Most of the islands have central ranges of lofty mountains running generally north and south, and buttressed by spurs which slope down to the coast, forming valleys of exquisite beauty and great fertility. These mountains bear ample evidence of their origin in the form of old lava streams and extinct craters, while examples of volcanic activity are furnished by the Soufrière in St. Vincent, a volcano which burst into violent eruption in 1902, after having been quiescent for nearly a century, and the Boiling Lake of Dominica, the water in which is periodically swallowed up and regurgitated by means of some subterranean agency. St. Lucia also has a Soufrière, resembling the Solfatara near Naples, whilst two conical mountains in the neighbourhood, known as the Pitons, or sugar loaves, are clearly the spines of extinct volcanoes. The mountains are densely clothed with tall forest trees and dense tropical foliage

KALEIDOSCOPIC LIFE IN TRAFALGAR SQUARE, BRIDGETOWN

Variegated animation runs riot in the pretty capital of Barbados. Negroes, clad in white and multi-coloured cottons and with gaudily turbaned heads throng the streets already gay with sunblinds and venetian jalousies. Bridgetown has good shops, pleasure grounds and beaches, and, in Trafalgar Square, the first monument erected in memory of Nelson



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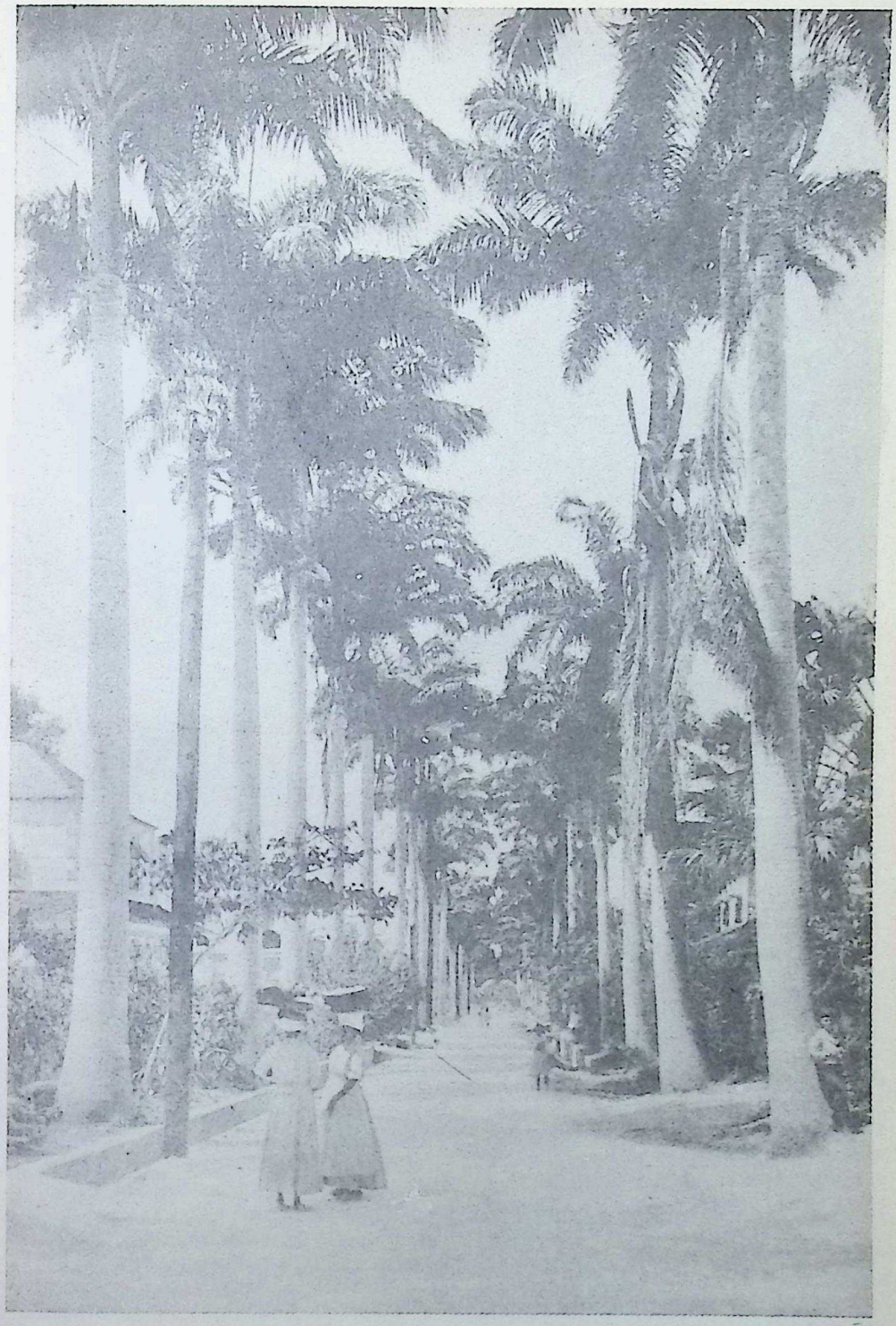

AVENUE OF ROYAL PALMS AT BRIDGETOWN, CAPITAL OF BARBADOS

Barbados is an island in the Windward group of the British West Indies. So dense is the populatio[illegible] his 166 square miles of the British Empire set down in the Caribbean Sea that it is hard to tell w[illegible]re one town ends and another begins. On account of its delightful climate, this beautiful little is[illegible] has long been known as a health resort



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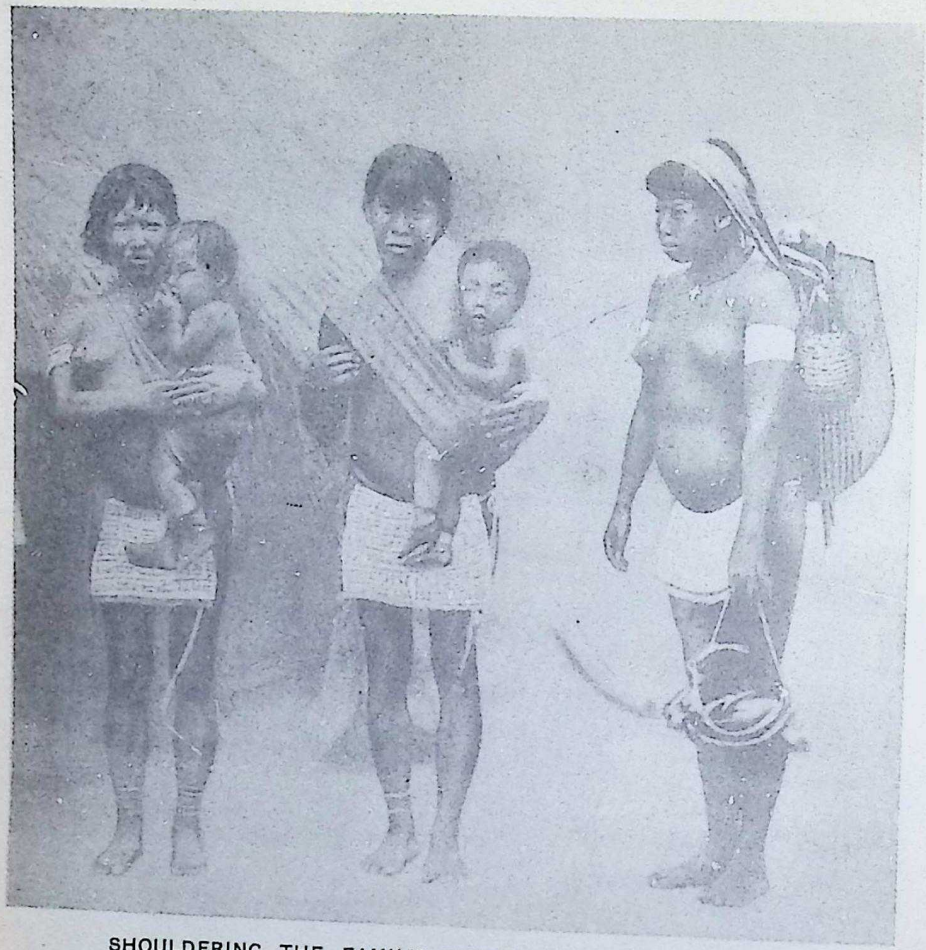

SHOULDERING THE FAMILY BURDEN IN BRITISH GUIANA

Macusi mothers carry their babies in front of them in a sling fastened over the right shoulder. Burdens connected with their work in the fields they bear on their backs, suspended by a broad band over the head. All the manual labour is done by these patient creatures

to their summits. The Bahamas and Barbados owe their existence mainly to the prolific coral insect. Consequently, in marked contrast to their volcanic neighbours, they are comparatively flat, though the north-east part of Barbados, appropriately called the Scotland district, is hilly. This island has depended to a great extent on successive eruptions of the Soufrière in St. Vincent for its soil, which in many parts of the island does not exceed two or three feet in depth. As recently as 1902, the ashes and scoriae from that volcano, carried by an upper current of air for a distance of nearly one hundred miles, fell upon Barbados, covering the island to a depth of several inches. The first recorded fall of ash in this manner occurred in May, 1812. It caused the greatest consternation, and was still talked of as the fall of "May Dust" when the phenomenon was repeated in 1902.

The West Indian islands, with the exception of those just mentioned, which derive their water supply from the rainfall and underground sources, and of Antigua, which suffers from droughts of great severity, are well watered. It is, however, only Jamaica that has rivers which are navigable for any distance from their mouths. Many of the West Indian water-courses are "dry" and actually waterless until a fall of rain occurs in the hills, when in an incredibly short space of time they



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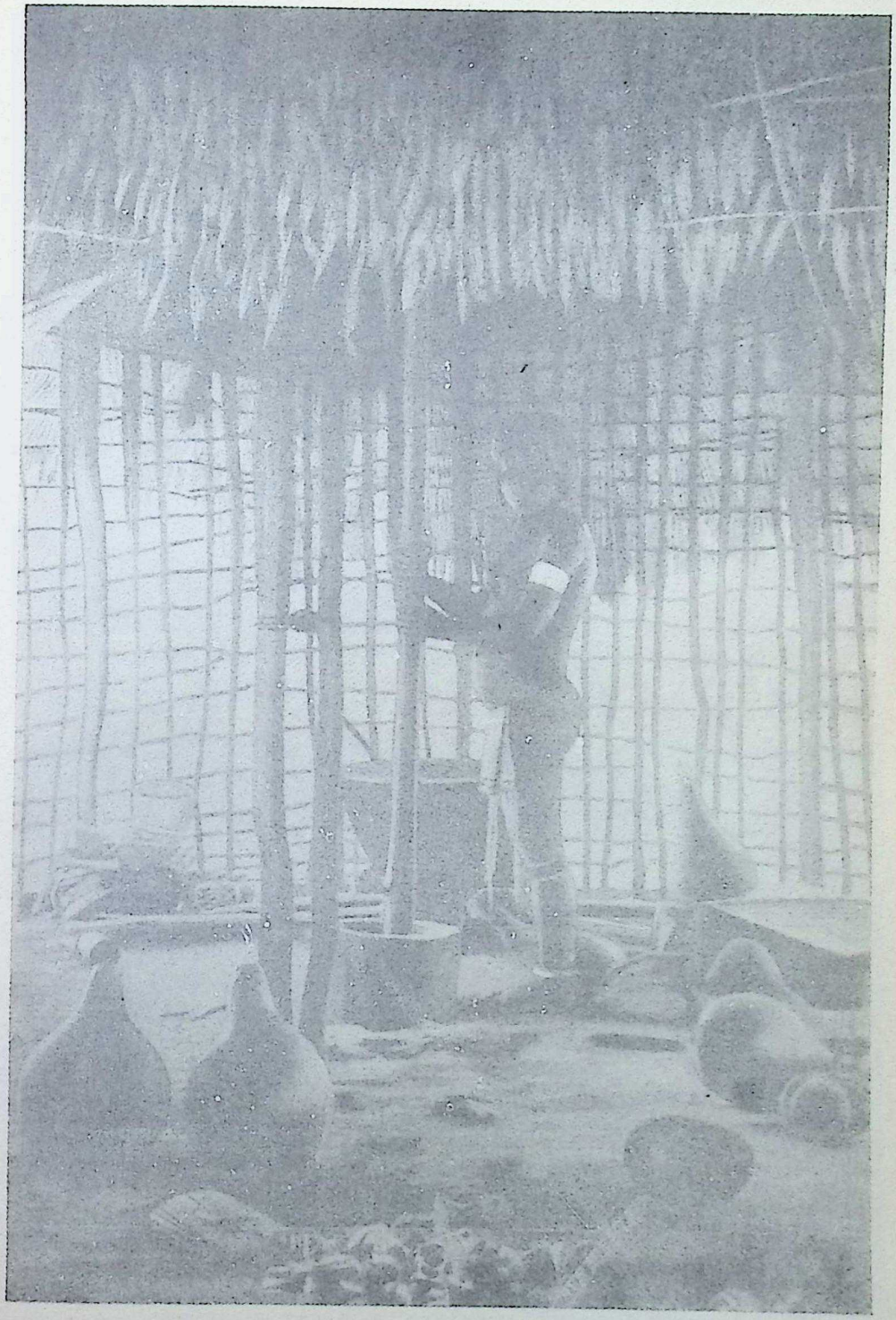

MACUSI HOUSEWIFE BUSY IN HER LIGHT AND AIRY HOME

Native architects in British Guiana pay as little attention to privacy as to sanitation and hygiene. Walls amount to nothing more than lattice-work of widest mesh and windows are superfluous. All the housewife asks for is a sufficiency of utensils of wood or gourds, baskets which she plaits herself, and a heavy wooden mortar in which, with a pole for pestle, she can pound fruit and grain



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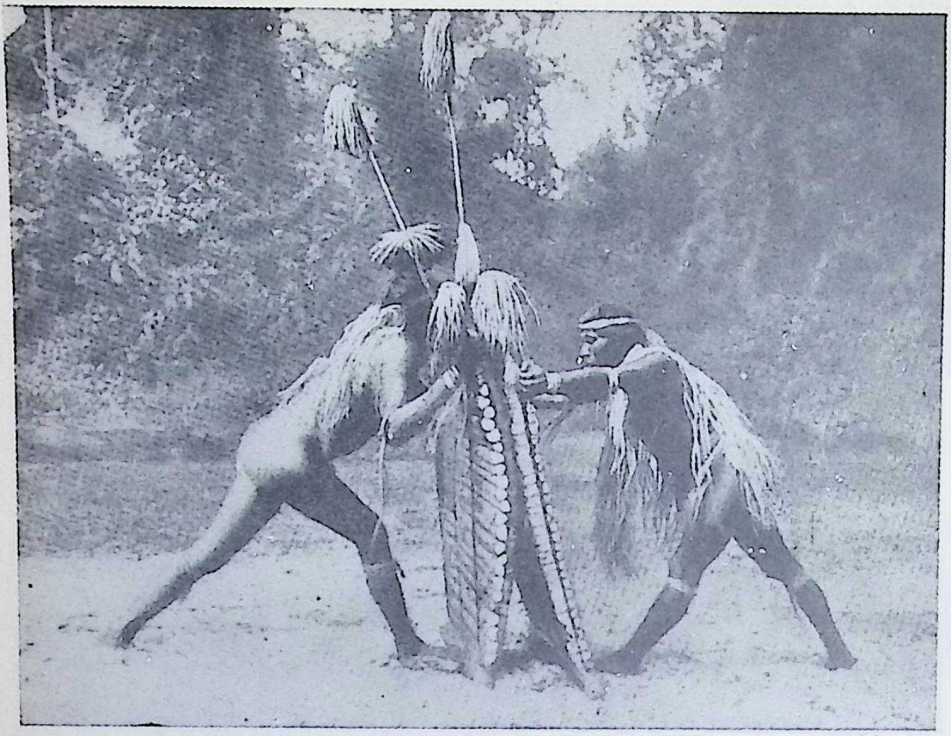

WARRAW INDIAN BUCKS PLAYING THEIR SHIELD GAME

The Warraws are a numerically small tribe settled near the mouth of the Barima river in the north of British Guiana. They keep apart from the white population and from the negroes of the woods, descendants of slaves who escaped from the plantations and took to wild life in the forests of the interior

TAKING THE COUNT: DEFEATED, BUT NOT DISGRACED

A favourite amusement of the Warraw Indians is the shield game. Planting their plumed and stoutly woven war shields face to face upright on the ground two warriors take firm stand behind them and strive to push each other down. The first and last stages of the contest are shown on this page



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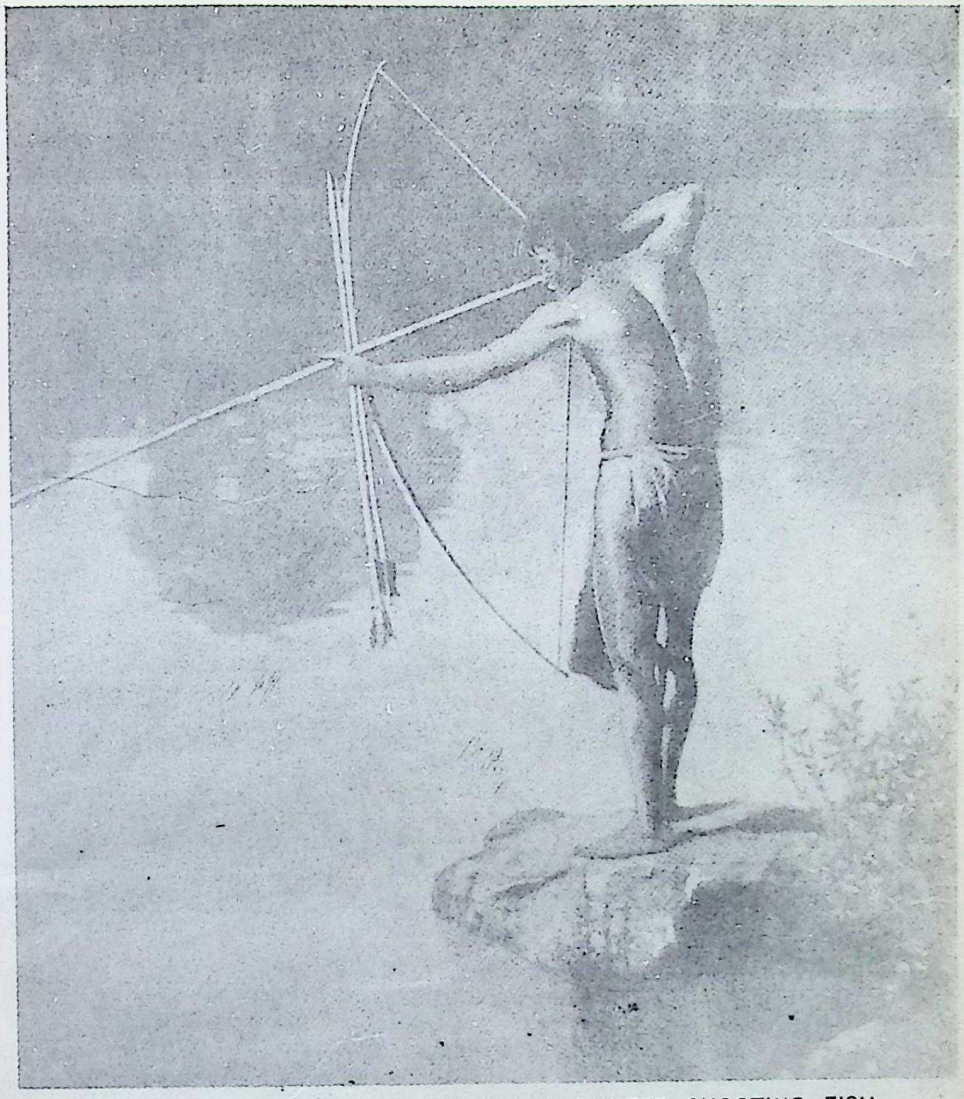

THE BRONZE ARCHER: A WAPISIANA HUNTER SHOOTING FISH

All the rivers, streams, and trenches of British Guiana abound with fish, crabs, and shrimps, which are consumed in large quantities by the indigenous peoples. The tribesmen, who scorn manual labour and do practically nothing but hunt and fish, are astonishingly expert with bow and arrow, using them even for shooting fish

become raging torrents carrying all before them. In many islands the rivers are broken on their way to the sea by waterfalls, which add greatly to the charm of the scenery, such as Roaring River and Llandovery in Jamaica, and the famous Blue Basin and Maracas Falls in Trinidad.

The physical features of British Guiana and British Honduras differ in many respects from those of the islands. The Magnificent Province, as our only colony in South America is sometimes called—though it has yet to justify the name—comprises a coastal belt below the level of the sea, which is kept out by an elaborate system of dams and sluices contrived by the old Dutch engineers, dense bush, vast rolling savannahs, or grassy plains, and immense forests that yield many valuable woods, including the famous "greenheart," which is used in docks and harbours all over the world because of its power of resisting the teredo worm. Beyond, on the boundaries of Brazil, are mighty



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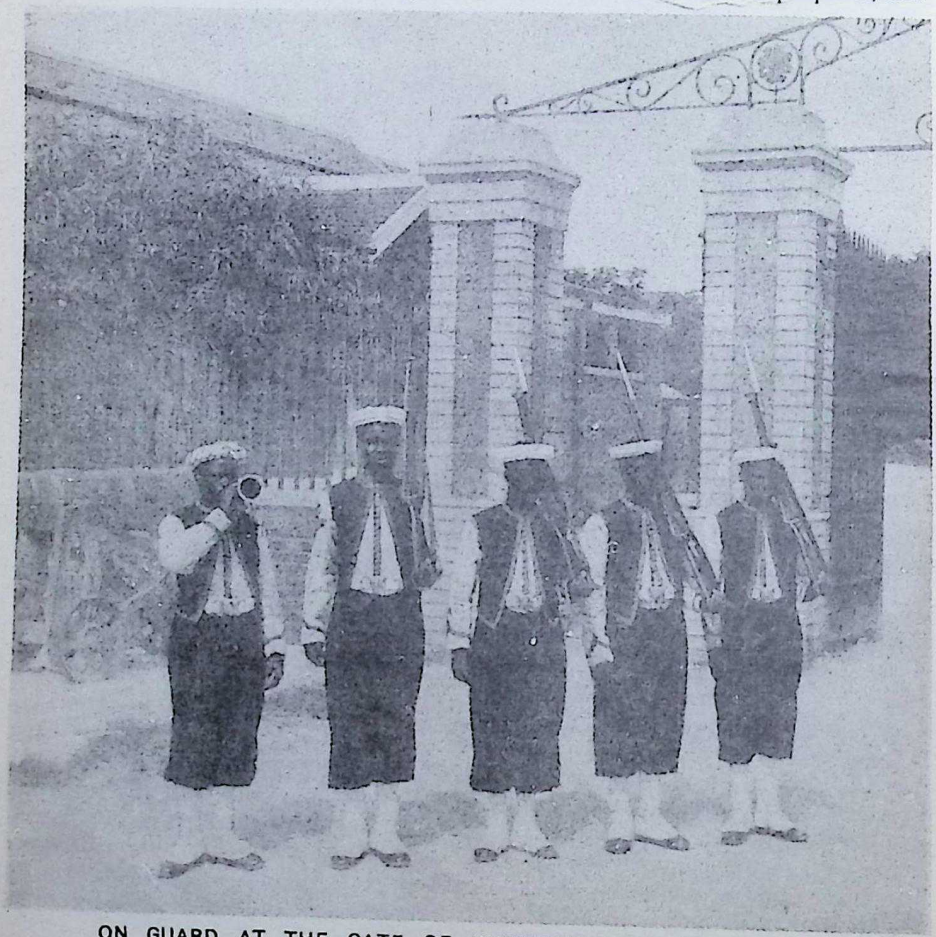
mountains, the highest being Mount Roraima, which rises to 8,740 feet in the Paharaima range.

The colony has four great rivers, the Demerara, Essequibo, and the Berbice, which give their names to the principal countries, and the Courantyne, dividing British from Dutch Guiana. The Essequibo, which drains more than half the total area of the colony, is 600 miles long, and has an estuary 14 miles wide. The Demerara and Berbice are navigable for 80 and 88 miles respectively from their mouths, but otherwise most of the rivers are broken above the tideway by rapids, cataracts, and waterfalls which impede navigation and necessitate haulage of boats through the bush. The most notable waterfall is the Kaieteur, on the Potaro River, which plunges over a table-land into a deep valley, a sheer drop of 740 feet; the total height of the fall (822 feet) is five times that of Niagara.

Only the coast line and the banks of the rivers for a distance of 10 miles from their mouths can be properly described as inhabited, the remainder of the country being given up to the aboriginal "Indians" and the comparatively few people engaged in such forest undertakings as wood-cutting and the collection of balata, a gutta-percha-like substance used for insulation purposes, and



ON GUARD AT THE GATE OF KINGSTON BARRACKS, JAMAICA

Men of the West India Regiment make a brave show in their parade uniform of gold-embroidered scarlet vest over a snowy shirt, baggy blue trousers, white gaiters, and gold-tasselled white turban. From their barracks, situated at an altitude of nearly four thousand feet, more than a hundred miles of Jamaica's coast-line can be surveyed

*Photo, Publishers' Photo Service*



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SMILING NEGRESS ON HER SUNNY WAY TO MARKET

Small holdings are numerous in Jamaica, and the negro peasants drive a thriving trade in English vegetables raised on the hills and in native fruits which grow in great variety and profusion all over the island. On market days the many bridle paths are thronged with peasants carrying great baskets of fruit on their heads and leading pannier-laden donkeys

*Photo, Publishers' Photo Service*

in belting, etc., and mineral industries, which include the finding of gold, diamonds, and bauxite, one of the ores of aluminium.

British Honduras, like British Guiana, suffers from a lack of population. Only a very small portion of the country has as yet been developed. The coast line of the colony, which is fringed by numerous islets or cays—the most notable of which is that of St. George's—extends for 180 miles from Yucatan, at the north, to the Bay of Honduras. The rivers include the Rio Honda, which forms the boundary between the colony and Mexico, the New River, the Belize, at the mouth of which the capital stands, the Sibun, the North and South Stann Creek, the Mullins, the Rio Grande, and lastly the Sarstoon, which separates British Honduras from Guatemala at the south. The coast lands are swampy. The lower tracts of the rivers are known as cohune ridges, from the prevalence of the graceful cohune palm (*Attalea Cohune*), beyond



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HOURS OF EASE IN AN INDOLENT, GENEROUS CLIME

Housing conditions for the natives are generally poor in the West Indies. The negro peasant has probably squatted on land that caught his fancy, regardless of its lawful ownership, and there built a one-roomed thatched tenement. He works in the fields for hire a few days a week and on the others tills his own plot or not, according to his mood

*Photo, A. Leader*

which are pine ridges, so called from the *Pinus Cubensis*, and broken ridges, often covered with dense jungle.

The climate of the British West Indies is equable and healthy for Europeans. New-comers are apt to find the summer months, which are known as the rainy season, somewhat oppressive, owing to the humidity of the atmosphere; but in the winter the heat of the sun is tempered by the refreshing North-East trade wind which blows without ceasing from November or December until the end of March. The shade temperature at the sea level varies from about 75° to 85° Fahr., while in the hills it may fall as low as 45° Fahr. An average temperature of about 80° Fahr. may seem high, but it must be remembered that the conditions of living in the tropics are appropriate to the climate. The houses are built in such a way as to permit of a free current of air passing through them, light venetian jalousies taking the place of glass windows, and as the very lightest clothing is worn the West Indian resident never feels the heat so much as he does during a heat-wave in England or in New York.

Being in the hurricane zone, the islands from Barbados to the Bahamas are liable to be struck by hurricanes in the months from July to the end of October. An old negro adage runs:

June, too soon,
July, stand by!
August, come it must!
September, remember!
October, all over.

The appearance of an island after it has been swept by a hurricane is deplorable—trees being stripped of their branches, crops laid flat, and the ramshackle huts



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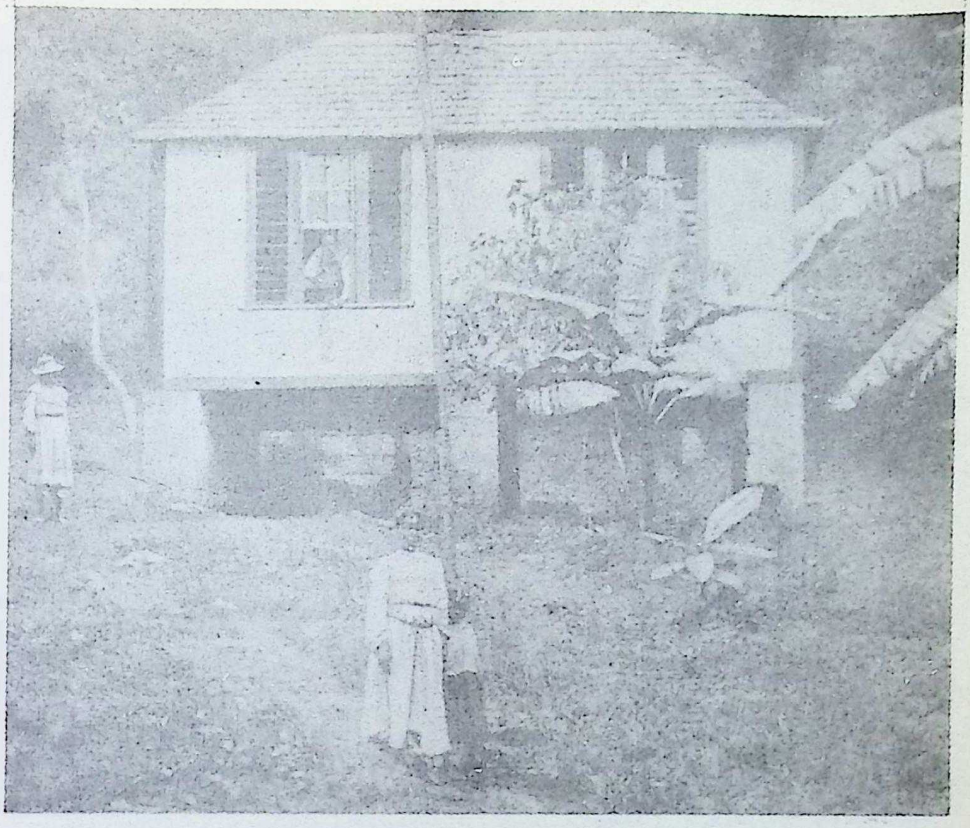

PROPER PRIDE INSTALLED IN A PUKKA BUNGALOW

Better-class houses in the West Indies take the form of pleasant and convenient bungalows raised on piles of brick or stone as protection from various insect pests and reached by wooden steps. Light and ventilation are afforded by sash windows and louver-boards. These homesteads are very picturesque amid the luxuriant tropical vegetation which provides each with a garden ready-made

*Photo, A. Leader*

of the negroes wrecked. Thanks, however, to the remarkable recuperative powers of tropical islands, the country soon resumes its mantle of green, and within a very few months the storm is forgotten and business is again in full swing. The death-roll resulting from hurricanes is comparatively small, since, thanks to the vigilance of the United States weather bureau, which has many stations in the islands, warning of their probable approach is given, and the inhabitants are able to seek shelter before the storm breaks.

The British West Indies are mainly dependent upon agriculture for their prosperity, though petroleum and asphalt are exported from Trinidad; gold, diamonds, timber, balata, and bauxite from British Guiana; and mahogany and other timbers, and also chicle—a substance bled from the sapodilla tree and used in the manufacture of chewing-gum—from British Honduras.

The principal agricultural staples are cane-sugar and its by-products, rum, molasses, and molascuit—a cattle food made of the digestible fibre of the sugar-cane and molasses—cacao, and sea island cotton. Before the war, Jamaica shipped 16,000,000 bunches of bananas annually, but hurricanes in 1915, 1916, and 1917, which played havoc with the plantations, and the superior attractions of sugar have led to a reduction in the area under fruit cultivation, with the result that the annual exports have fallen to from 7,000,000 to 10,000,000 bunches, shipped mainly to the United States. Owing to the prohibitive tariff in that country, and to the absence of facilities for shipping the fruit to the United



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Kingdom, the orange industry has languished. Dominica ships fresh limes to America, and the cultivation of the lime tree and the preparation of lime-juice, concentrated lime-juice, lime oil, citric acid, and citrate of lime from its fruit, forms the staple industry of the island. Lime products also contribute to the exports of Montserrat and St. Lucia to an appreciable extent.

### West Indian Gold, Gums, and Spices

Other West Indian agricultural industries are the production and export of arrowroot for which St. Vincent is famous; coconuts from the islands generally and especially Trinidad and Jamaica; coffee, essential oils, and spices, such as ginger and pimento, which are shipped by Jamaica; and nutmegs and mace, the production of which forms the staple industry of Grenada, sometimes called "The Spice Island of the West." British Guiana produces about 26,000 oz. of gold and 13,000 carats of diamonds every year. The output of petroleum from the local wells in Trinidad has already reached 73,000,000 gallons in a single year, and the exports of asphalt from the world-famous Pitch Lake in the same island average 115,000 tons annually.

### Survivals of Spain's Heavy Hand

The population of the British West Indies is cosmopolitan. The Arawaks, a mild and peaceful people who inhabited Jamaica at the time of its first discovery, were speedily exterminated by the Spaniards, who compelled them to work in the mines of Hispaniola. The Caribs, on the other hand, who occupied the islands of the Lesser Antilles lying to windward of the Caribbean Sea and were characterised by their warlike propensities, were not so easily subdued. For many years they remained in the undisputed possession of Dominica, St. Vincent, St. Lucia, and Tobago, and it was not until 1796 that they were finally defeated in St. Vincent by Sir Ralph Abercromby. A few Carib families still reside in Dominica, where they are settled in a district on the windward coast under their own king, who holds nominal sway over his people. The Caribs have long since lost their taste for fighting and now eke out a modest livelihood by selling baskets, in the manufacture of which they are adepts, and by fishing. In British Guiana, representatives of the Arawak and Carib races still maintain their separate identity among other tribes of so-called Indians, which include the Macusis, the Arecuna, the Warraws, the Wapisianas, and the Ackawois. The total number of these aborigines surviving is estimated at about 6,500 only. They follow the primitive life of their ancestors and show no taste for civilized employment. They rarely inter-marry with the blacks. The Boviander—a cross between the "bucks" (as the aboriginal Indians are called) and the negroes—are expert watermen.

### Children of the Old Days of Slavery

The present population of the West Indies is almost entirely of immigrant origin. Descendants of the slaves from Africa, imported from the days of Hawkins and Drake in the sixteenth century until the abolition of the slave trade in 1807, predominate. East Indians, introduced from 1845 onwards until 1916, mainly from Calcutta, also form an important element in the population. Indeed, in British Guiana nearly one-half and in Trinidad fully one-third of the population is of Indian descent.

The Indians have brought with them to those colonies the customs of the East. They have their mosques and temples, and celebrate such festivals as the Moharram with all the fervour of their countrymen in India. For many years the Indians were introduced into the West Indies under a system of indenture devised for the protection of the immigrants themselves, but this was terminated in 1916, and proposals are under consideration for the substitution for it of free colonisation.

In the West Indies, Indian immigrants enjoy equality of opportunity in the fullest sense with other races. They are represented in the legislature and many among them have risen to positions of



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AT THE WELL WHERE THE WATER-LILIES GROW

Negro life is easy in Jamaica, where rent is a negligible quantity, fuel is needed only for cooking and can be had for the gathering, and where four days' work a week will keep a family in comfort. The island is particularly rich in flowering plants. Colour, in flower and fruit, surrounds this cheery girl, and she shows her love for colour in her printed cotton frock and gaudy turban

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NEGRO WOMEN TENDING YOUNG SUGAR-CANES IN THE HEAT OF JAMAICA'S TROPICAL SUN

Jamaica, discovered by Columbus in 1494, was taken over by Spain in 1509, and conquered by the English in 1655. For many years Jamaica was one of the world's greatest slave marts; the emancipation of the slaves took place in 1834. The negro peasant population is chiefly employed on the sugar plantations, and here we have a typical group of women busily working among the young canes, the Blue Mountains forming a beautiful background to this pleasant rural scene

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CUTTERS OF THE SUCCULENT CANES AT WORK ON A SUGAR PLANTATION IN JAMAICA

The sugar industry was introduced into Jamaica about 1672, and sugar is now one of the principal exports of the island. The sugar-cane is a perennial and belongs to the same botanical order as wheat, oats, corn, and maize, but attains a height of fifteen to twenty feet. After the ripe canes are cut and sent to the factory, the buried rootstock lives and produces new crops, called ratoons, for several successive years



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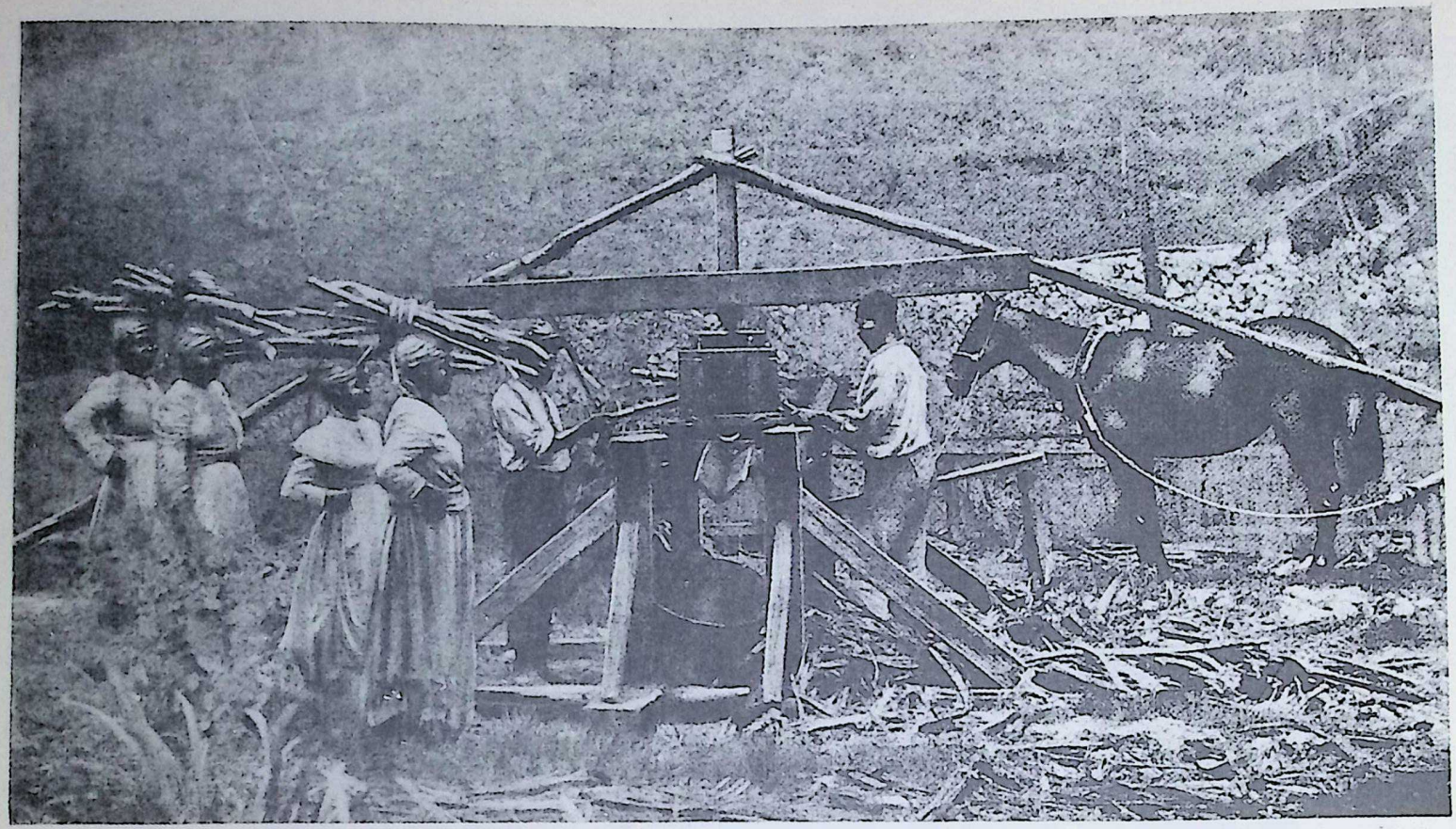

SIMPLE WOODEN HORSE-MILL EMPLOYED IN THE WEST INDIES FOR CRUSHING THE SUGAR-CANES

Juice is extracted from the sugar-cane by crushing the stems in a series of mills. The canes are usually first broken into short pieces and then inserted into the mill, the cylindrical rollers of which reduce the stalks to a shredded fibre, the raw juice dropping meanwhile into a receptacle placed under the mill. On pages 132 and 133 of this book, illustrations are given of equally simple methods of manufacturing sugar in Annam

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TURNING THE BREEZES TO USE IN A BARBADOS PLANTATION

Hand-mills, horse-mills, wind-mills, all assist the West Indian planter in the manufacture of sugar, but on the sugar plantations of Barbados the wind-mill predominates. The cultivation of sugar-cane was introduced on the island in the seventeenth century, and, owing to cheapness of labour and fertility of soil, proved highly profitable from the beginning. Barbados has well earned the sobriquet of "Little England" by its loyalty and its adherence to the traditions of the Mother Country

*Photo, Publishers' Photo Service*

importance in the colonies of their choice, have amassed wealth, and are themselves employers of labour. Between 1853 and 1867, Chinese immigrants were imported into British Guiana, Trinidad, and Jamaica, but the experiment did not prove a success, owing to difficulties which arose with the Government of China in respect of repatriation.

The white population comprises representatives of almost every European nationality. The descendants of the white servants with whom every slave-owner was compelled to leaven his holding of blacks, and of the Irish prisoners whom Cromwell sent out to the West Indies, are now few and far between, though they have maintained their separate identity in Barbados, where they exist in a state of abject poverty and are known as "poor," or "mean whites," and "red legs." It may be noted that in Montserrat—which was particularly favoured by Cromwell for the internment of political prisoners—many of the blacks are called by Irish names, while some to this day speak with a distinct Irish brogue.

Though the residents in the smaller islands are mainly blacks, there are, in the larger colonies, representatives of almost every European nationality, including British, Spanish, French, Dutch, and Danish colonists, and their descendants, Americans, Portuguese from Madeira—who largely control the retail spirit trade in several islands—



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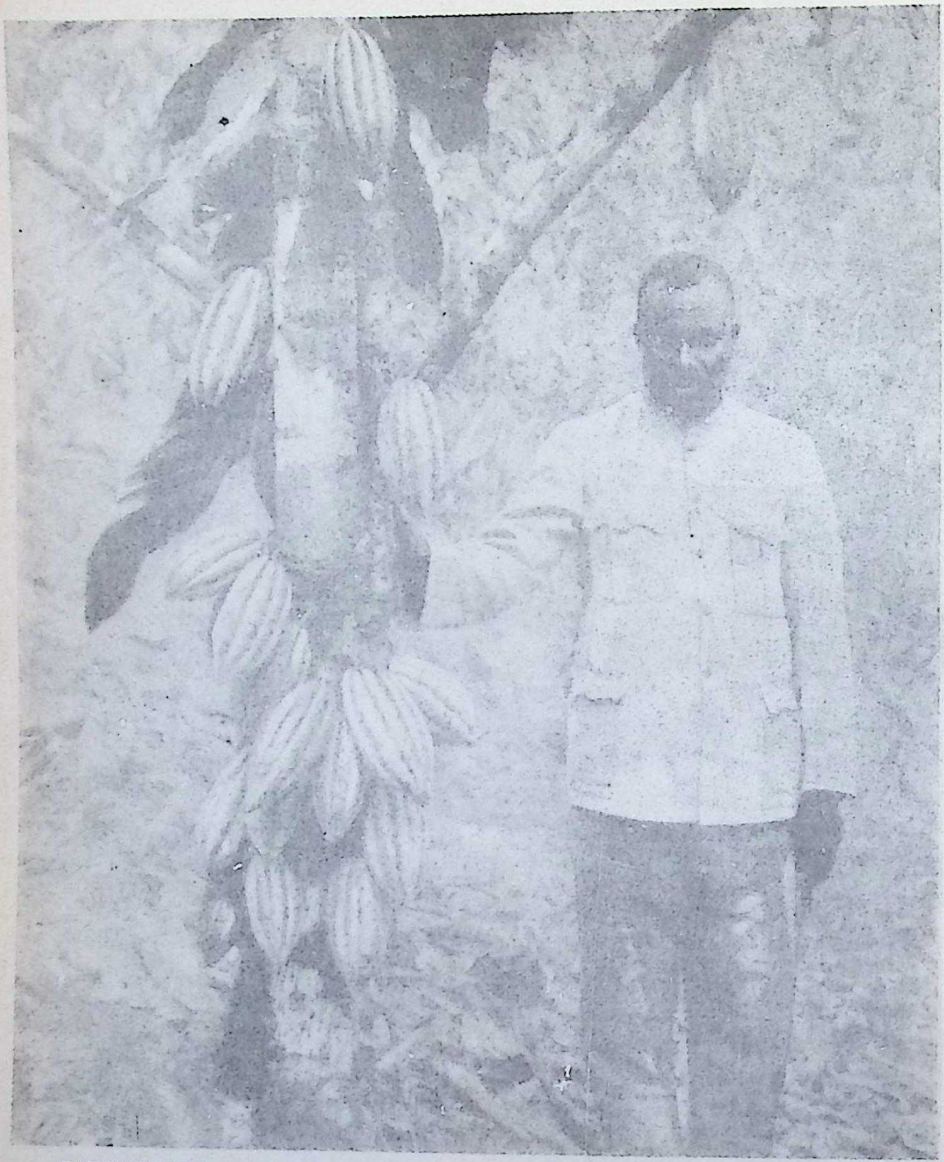

**DISMANTLING THE COCOA TREE OF THE FOOD FIT FOR THE GODS.**
Cocoa plantations were first cultivated in Trinidad towards the end of the eighteenth century. The flowers grow among the main branches or direct from the trunk, giving the fruit the appearance of having been artificially attached to the tree. Cocoa pods are harvested twice yearly. Linnaeus, the famous Swedish botanist and naturalist, gave the Greek name "Theobroma" (god-food) to cocoa, to indicate his high appreciation of the beverage
*Photo, Publishers' Photo Service*

Syrians, who carry on a profitable business as hucksters, and Corsicans.

After the American Revolution, many loyalist families migrated to the West Indies—notably the Bahamas—but the great bulk of the white population of those colonies to-day consists of the British Civil Servants, and of those British subjects who have gone out to the West Indies to make their fortunes from agriculture, or in some professional capacity. Unlike French colonists, who make Martinique and Guadeloupe their permanent home, it is to be feared that the aim of most of the British colonists is to amass a fortune and to return to Europe to spend it, rather than to remain in the colonies, and it is



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EXTRACTING THE SEEDS FROM THE MATURED FRUIT OF THE COCOA TREE
The ripe ribbed fruit having been heaped together, the men slash the pods open with large knives and scoop out the contents—sticky white pulp, containing about forty beans, arranged in rows—and the women and boys break the beans away from the pulp with their hands
*Photo, Publishers' Photo Service*

"COCOA DANCE" ON THE ROOF OF DRYING-HOUSE, TRINIDAD
When the drying process is completed, the "Cocoa Dance" begins. The workers literally dance on the heaps of beans, crushing them energetically with their bare feet. This last phase is considered one of the most important in the preparation of the beans; its object being to detach them from the débris of pulp, to round them, polish them, in a word to give them a more marketable appearance



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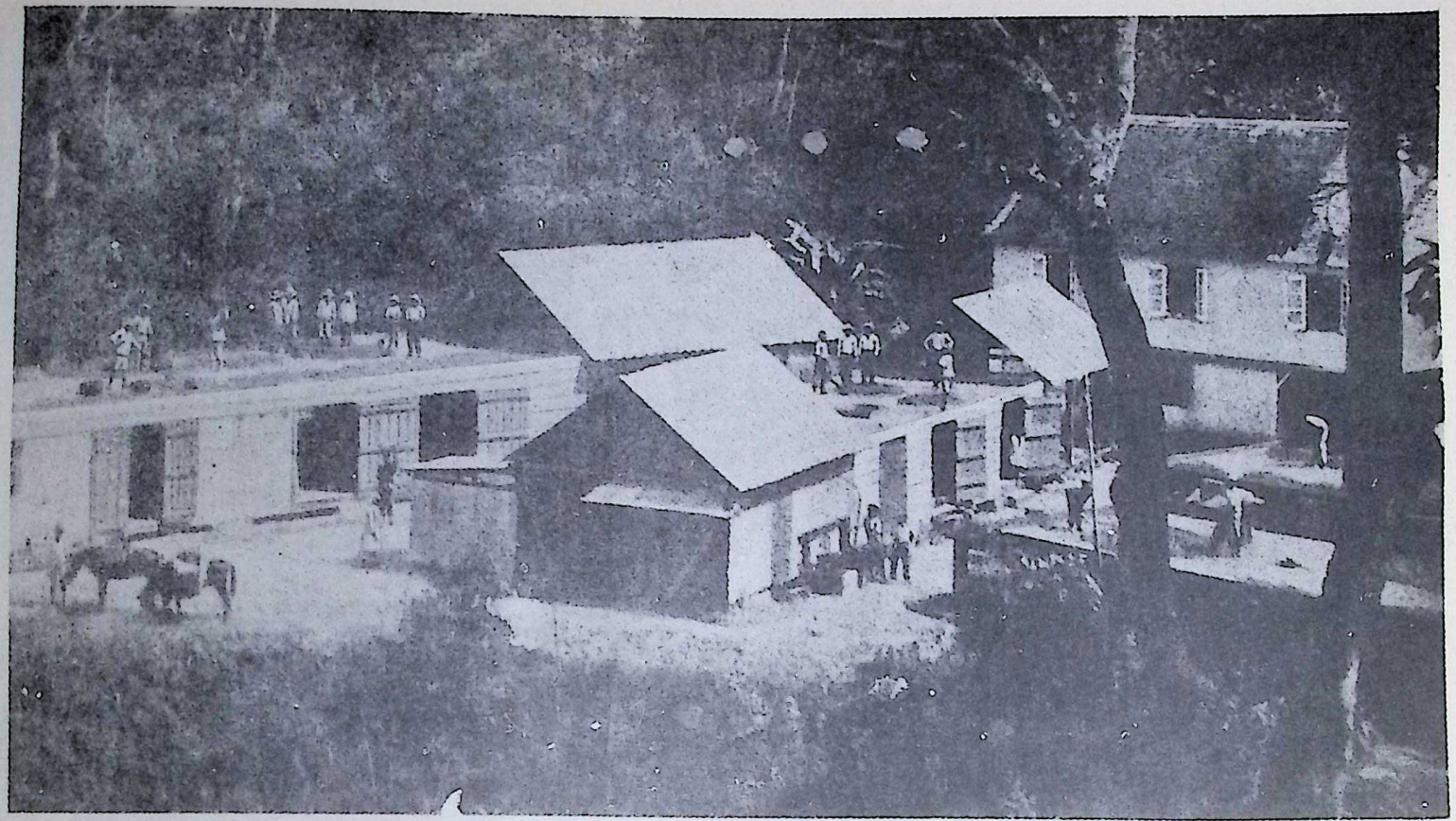

EAST INDIANS EMPLOYED ON THE DRYING HOUSES OF WEST INDIAN COCOA PLANTATIONS

With the large number of oil companies operating in the island, the Trinidad negro has gradually drifted away from the sugar and cocoa estates, where the work is now generally performed by East Indians. After being separated from the pulp, the cocoa seeds are fermented, during which process they lose a bitter principle and acquire their characteristic flavour. The beans are then dried by exposure to the sun on stone drying-floors or on especially constructed sliding roofs

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noteworthy that the people of the West Indies, whether they have visited it or not, always refer to the Mother Country as "home." In Barbados, on the other hand, and to a lesser extent in Jamaica and some of the Leeward and Windward Islands, estates have passed from father to son for generations, though even in those colonies many of such proprietors are non-resident.

The present West Indians are the descendants of the African immigrants and of the offspring of mixed marriages and unions, who pass under the generic name of "coloured people." Sometimes the latter are spoken of outside the West Indies as creoles, but the word does not necessarily denote colour. It simply means any human being, or any animal, born in the West Indies. Thus a child born of pure white parents in Barbados would be a creole, and similarly a cow, born in the island, would be spoken of as a creole cow.

### A Happy and Care-Free People

West Indians are a happy and care-free folk. It has been said that they are disinclined to undertake any arducus work, probably owing to the fact that they have few ambitions beyond earning enough money on which to sustain themselves and their families. Housing arrangements are, as a rule, very bad—entire families frequently residing in a single one or two roomed hut. In connexion with their capacity for work it must be remembered that it was the British West Indian negro who provided the manual labour in the construction of the Panama Canal.

The rate of illegitimacy is high; so, too, is the death rate of infants, which, in some islands, exceeds 400 per thousand. This state of affairs is attributable to ignorance and neglect on the part of the mothers, who frequently feed their newly-born children on bananas and meat, which the digestive economy of the infants is quite unable to assimilate. In several centres, Infant Welfare Societies have been successfully established, and are doing good work.

When kept aloof from political influences and outside agitators, and when treated firmly but with kindness, West Indians are as well behaved as the residents in other parts of the world, and nowhere is their intense loyalty to the Throne exceeded. This was exemplified by the enthusiasm with which they welcomed the Prince of Wales on his West Indian tour in 1920.

### Three Hundred Islands of the Bermudas

The British colony of the Bermudas, better known as Bermuda, comprises a group of about three hundred small islands and cays clustered together in the shape of a sickle in the Western Atlantic, about 580 miles from Cape Hatteras, on the American coast, and 667 miles from New York. They are all of coral formation, and were described in the report of the expedition on board H.M.S. Challenger, which visited them during her memorable voyage of discovery between the years 1872 and 1876, as a "coral atoll," situated on the summit of a large cone with a wide base rising from the submerged plateau of the Atlantic.

The principal island of the group, near the centre of which Hamilton, the capital, is situated, is known as Main Island. Next in importance is St. George's Island at the extreme north-east, on the shores of which and at the head of a spacious harbour stands the former capital of the same name. Other islands of importance are Ireland Island, entirely given up to the naval dockyard; Boaz and Watford, devoted to the military depots and garrison; Somerset, Smith's, St. David's, Cooper, Nonsuch, Long Bird, Paget, and Godet.

### Where Motor-Cars are Not Allowed

The entire chain is linked up by bridges and causeways, so that one can drive from one end of the colony to the other—though not by motor-car, the use of automobiles on its roads being rigorously banned.

The islands are surrounded by menacing coral reefs, and consequently the approach to Hamilton has to be made by a ship channel, known as "The Narrows," dredged round the eastern end of St. George's and along



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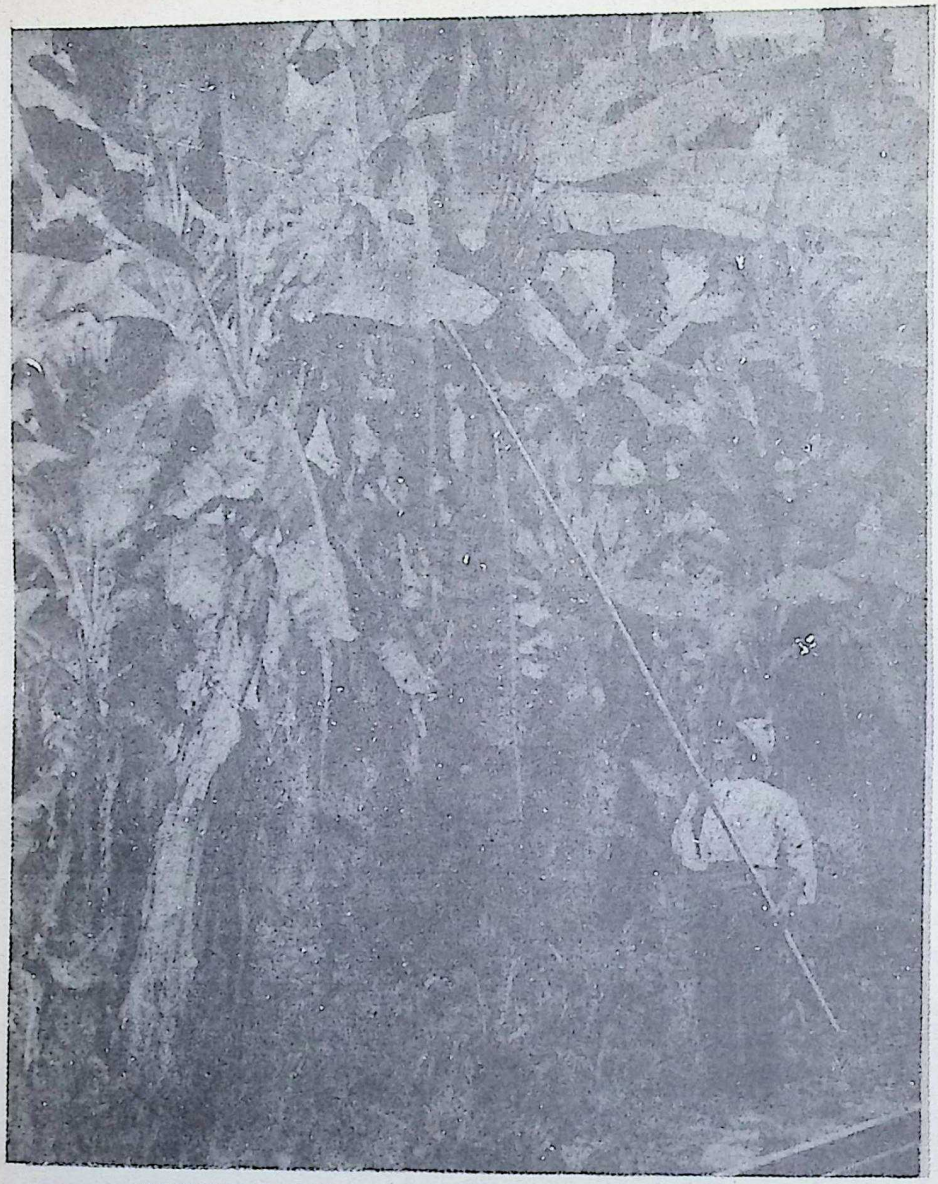

HARVESTING THE BANANA IN A JAMAICA PLANTATION

The harvesting gang usually consists of three men—the "cutter," the "backer," and the "mule man." The "cutter" notches the trunk of the tree a few feet below the bunch of fruit. The weight of the bunch causes the trunk to bend where it has been notched, and the "cutter" steadies the tree top with his pole to prevent its coming down with a rush and crushing the fruit

*Photo, Elders & Fyffes, Ltd.*

the north coast. The scene as one nears the shore is extremely picturesque and attractive. The islands, which nowhere rise to a greater height than 245 feet, are covered with a mantle of deep emerald green grass. Dotted about here, there, and everywhere are spotlessly white houses and villas which match the roads and exposed parts of the low cliffs. In marked contrast the surrounding sea is the deepest of deep blues, except where it is lashed into white foam against the reefs. On its surface floats saffron-coloured gulf weed, while motor-boats and yachts with their spruce white sails bellying to the breezes of the Atlantic flit endlessly to and fro. Coasting along one sees in succession



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FULLY DEVELOPED BUNCH FALLS VICTIM TO THE KNIFE

The bunch of fruit is eased down until within reach of the "backer," when it is severed from the tree by the "cutter" with a machete. The "backer" then carries it on his shoulder to the nearest pack-road or tramline, en route for the railway. The tree is completely cut down, the decayed stalk forming humus which acts as a good fertiliser for the soil

*Photo, Elders & Fyffes, Ltd.*

Sea Venture Flats, on which Admiral Sir George Somers' vessel, the Sea Venture, was providentially wrecked in 1609—providentially, because this otherwise untoward event gave us these enchanting islands—a group of trim white barracks, Fort Catherine, Flatt's Village with North Village beyond, Mount Langton, the residence of the Governor, and, a little farther on, Admiralty House, on Clarence Hill, the headquarters of the admiral in command of the North America and West Indies station; and then, as one turns in towards Hamilton, Grassy Bay, off Ireland Island, with several trim and grim silver-grey cruisers lying at anchor, reminding one that this is an important



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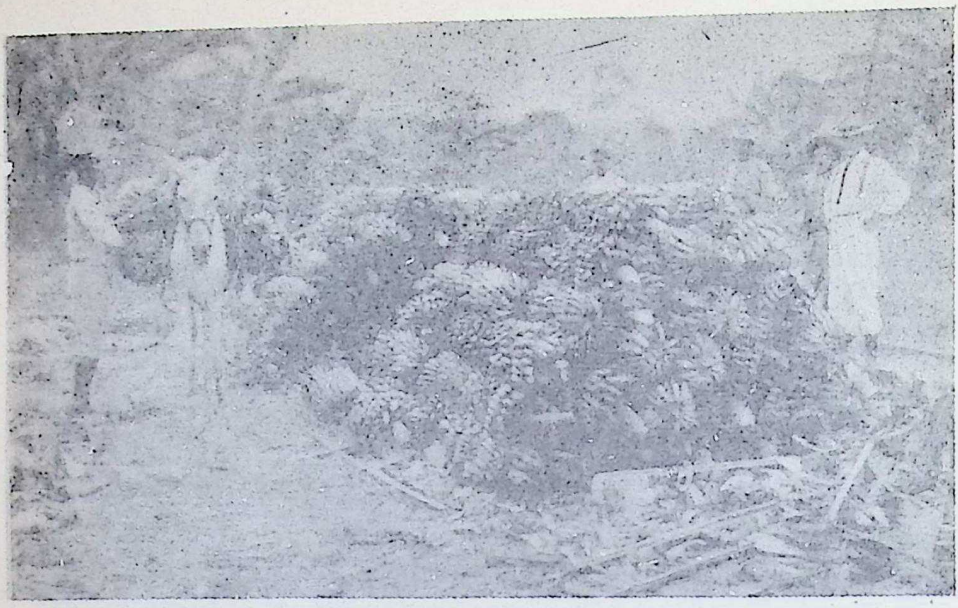

BANANAS STACKED IN READINESS FOR PACK ANIMALS

The bunches of bananas, which are still unripe, being cut from the tree in a green state, are stacked at a given point, and then carried off on pack animals or tramcars for transportation to the railway

FINE CLUSTERS OF FRUIT FRESH FROM THE PLANTATION

The bunches vary in weight in accordance with the variety of the fruit, soil, and climatic conditions under which they are grown ; the average weight, however, ranges from 50 to 75 pounds. In food value and flavour the banana easily takes its place at the head of the list of raw fruits. It is a recognised favourite, and according to Benjamin Disraeli : "The most delicious thing in the world is a banana"

*Photos, Elders & Fyffes, Ltd.*



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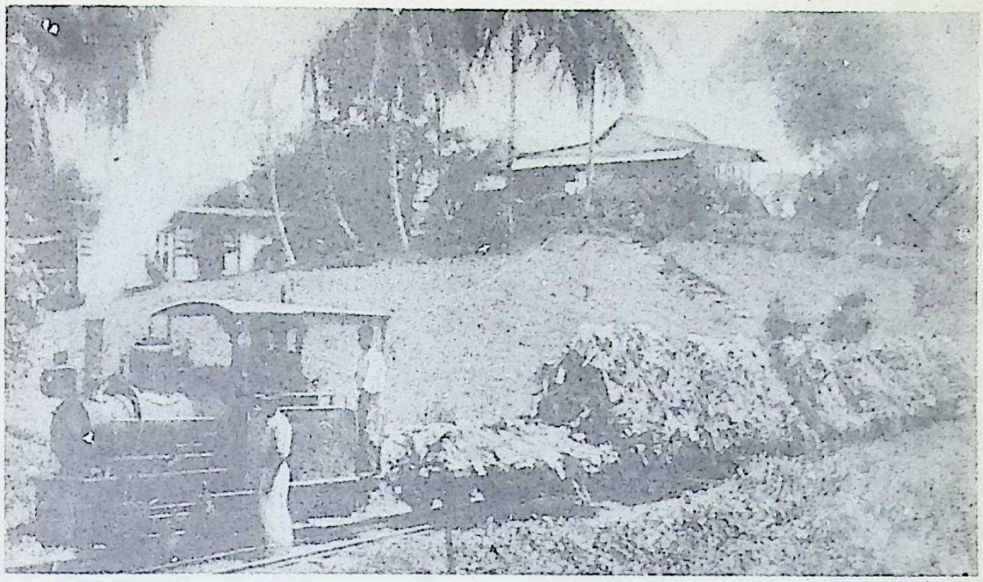

HAULING BANANAS BY STEAM TRAM TO RAILWAY

The fruit is carefully packed on tram-trucks and covered with leaves, and on arrival at the railroad is loaded on fruit trains. Some farms employ animals to pull the trams, while on others small locomotives, as seen in the picture, are used

CONVEYORS CARRYING THE BUNCHES INTO HOLD OF STEAMSHIP

The loading of the steamship begins immediately upon the arrival of the first fruit train at the port and continues without interruption until completed. The speed and accuracy of the loading system are wonderful. The bunches, placed in a trough, are caught up by supporters and conveyed into the hold of the ship. Cargoes of 75,000 bunches are loaded in twelve to fifteen hours

*Photos, Elders & Fyffes, Ltd.*



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outpost of the Empire. From Grassy Bay steamers pass through the narrow Stags and Two Rock channels in a south-easterly direction through an archipelago of tiny islets to Hamilton. The capital is a picturesque town of white houses laid out on the rectangular plan on gently-rising ground. These houses are built entirely of coral rock, even the roofs being made of this material. On the north side of a square, shaded by many cedar trees, are the public buildings where the local Parliament meets. Next to the House of Commons, the Bermuda House of Assembly is the oldest legislative body of the kind within the British Empire, the colony having enjoyed representative government since 1620.

The tourist business is Bermuda's most important industry. The early settlers were mainly agriculturists, but after the abrogation of the charter of the Somer Islands Company, which had acquired the islands in 1612, they found trading and piracy more to their taste.

In vessels made out of the local cedar-trees they traded with the West Indian Islands and America, and carried salt fish from Newfoundland to the Mediterranean, returning with cargoes of port wine. On occasion, too, they would meet the ships from India, and carry the produce of the East to the West Indies. This industry was, however, killed by the advent of steam, and the inhabitants had to look about them for some other means of livelihood. At this critical time Sir William Reid, the governor, introduced the cultivation of vegetables for the American market, and

AT THE END OF THE DAY: COTTAGE LIFE IN ANTIGUA

Except when she shows her dread power in volcanic eruptions and terrifying hurricanes, nature is kind to man in the lovely islands that stud the Caribbean Sea. West Indians earn their livelihood with a minimum of labour, and are contented with the simplest forms of housing, food, and clothing



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"FINE FEATHERS MAKE FINE BIRDS" IN DOMINICA AS ELSEWHERE

Confident satisfaction with their physical charms and festival attire is shown in the freedom of pose and the frank regard with which these ladies of Dominica face the camera. Their native island is the largest of the five presidencies in the colony of the Leeward Islands

now early crops of potatoes, onions, tomatoes, and other vegetables are produced in the islands and are readily marketed in the United States. A lily bulb industry has also been successfully developed. One hears of Bermuda arrow-root, but very little of that commodity is now produced in the islands.

The Bermudas might now be fitly described as the pleasance and market garden of the United States; but with the establishment in recent years of steamship communication between the colony and Canada, the next few years may witness the development of a tourist and vegetable trade between the islands and their younger sister to the north, the Dominion of Canada. It is, however, to be regretted that Bermuda refused to ratify the Canada-West Indies Trade Agreement of June, 1920.

Of the total resident population of the Bermudas, about one-third are white (some being descended from the original settlers from Virginia) and two-thirds coloured, the latter being the descendants of the African slaves and immigrants from the neighbouring West Indian Islands.

Except for a few months in the summer, when it is humid and enervating, the climate of Bermuda is generally quite delightful. Plants, flowers, and fruit of temperate climes flourish equally as well as those of the sub-tropical zone, and oleanders, poinsettias, and hibiscus of many shapes and colour grow in profusion. Shakespeare, impressed no doubt by the episode of Sir George Somers' shipwreck, referred to Bermuda in "The Tempest," as "the still vex'd Bermoothes," a description for which there is certainly no justification.

The Falklands, which include upwards of one hundred islands, lie out in the South Atlantic about 250 miles east of the Straits of Magellan. There are, however, only two islands in the group of any consequence, namely, East and West Falkland, separated by Falkland Sound, a narrow strait about forty-five miles in length and from



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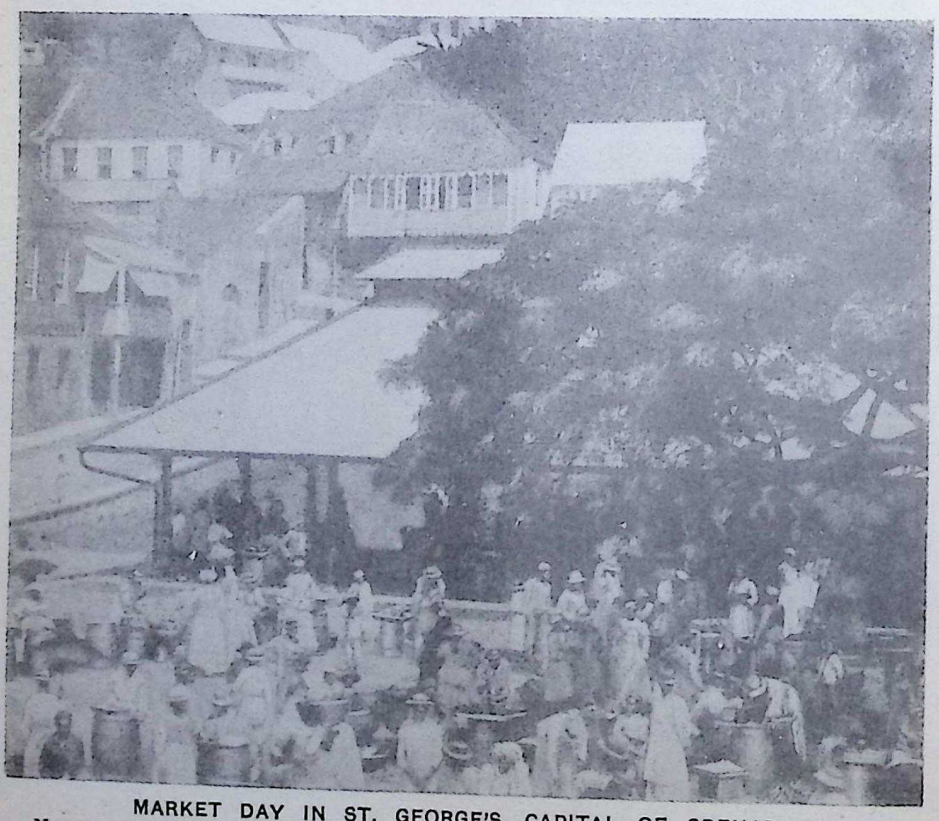
two and a half to eighteen miles broad. These two islands closely resemble each other, both being about the same size, and being much indented with bays.

Both, too, have many islands off their coasts, the principal being the Jason Islands and Selbadines—a name once given to the whole group—off the north-west of West Falkland. On the north-east of East Falkland is Berkeley Sound, where the French first established themselves, while the next bay to the south is Port William, on an inlet to the south-west of which is Stanley, the capital, on the slopes of the hills, known as the Murray Heights, that cross the island from the east to west. From this great natural harbour Admiral Sturdee's ships fell upon the unsuspecting Von Spee's squadron and annihilated it on December 8th, 1914. East Falkland is almost bisected by Choiseul and Graham Sounds, the Isthmus dividing those two fiords being only a mile and a half wide. At the head of Choiseul Sound is Port Darwin, whose name commemorates a visit paid by Charles Darwin, in H.M.S. Beagle, in 1833. The highest point in the island is Mount Usborne, 2,245 feet high, in the Wickham Heights to the west of Port Stanley. The southern part is low and undulating, being partly pasture-land and partly morass. West Falkland is slightly higher than its neighbour, Mount Adam rising on it to 2,315 feet. Its chief indentation is Byron Sound, which leads to Egmont Harbour on Saunders Island, in which the first British settlement was established in the eighteenth century.

The position of these islands in the Southern Hemisphere corresponds more or less with that of England in the



MARKET DAY IN ST. GEORGE'S CAPITAL OF GRENADA

Negroes and mulattoes form the great majority of the population of Grenada, and, like all Africans, find life's fullest flavour in the market-place, where they chatter volubly in English and in a French patois. In St. George's this is a roofed-in quadrangle, shaded by trees and flanked by red-brick houses that straggle up the side of the amphitheatre of hills on which the town is built.



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POMP AND PAGEANTRY OF HOLY CHURCH AT CHOISEUL

While religious toleration is the universal rule under the Pax Britannica, nine-tenths of the schools in St. Lucia are under the control of the Roman Catholics, to whom the Government primary schools have been handed over. It is a great occasion when the Vicar-Apostolic makes his visitation

Northern. The climate of the Falklands is nevertheless more equable than that of the Old Country, the thermometer rarely falling below 30° Fahr. in winter or rising above 65° Fahr. in summer. The islands are subject to wind and fogs, and fine, calm, and sunny days are so rare that they are called "pet days." Darwin compared the climate with "that which is experienced at the height of between one and two thousand feet on the mountains of North Wales, having, however, less sunshine and less frost, but more wind and rain." Stanley is a small town of only 900 inhabitants. Its small white houses are characterised by coloured roofs and glazed porches or conservatories in which geraniums, fuchsias, and other English flowers are grown. The interior of the islands, or the "camp," as it is called, consists of stretches of wild, tree-less, and wind-swept moorland which presents a very desolate appearance, only an occasional ridge of grey rock breaking its smooth surface. The greater part of the country is peaty, the peat being formed of the roots and stems of a variety of the cow-berry of Scotland with red berries known locally as "diddle-dee berries." The islands were once covered with a reed-like tussock grass six to ten feet high, which has now been almost completely consumed by the cattle.

A striking feature of the country is the "Rivers of Stone"—long, narrow tracts covered with huge blocks of quartzite. How they came there nobody knows. Some regard them as the moraines of



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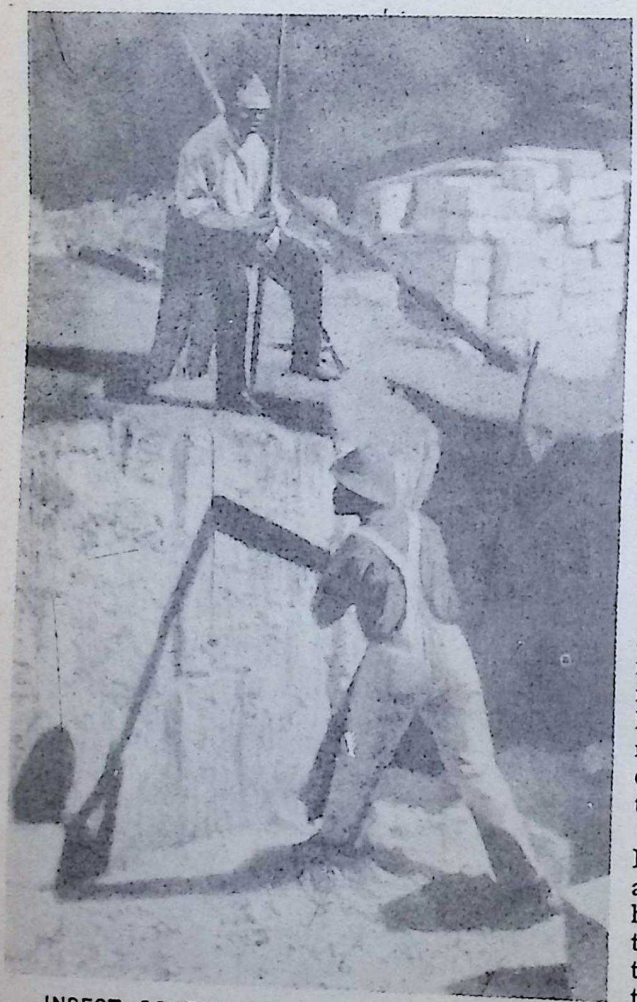
prehistoric glaciers, and others suggest that they were deposited by soft peaty soil as it worked its way down to the sea. Snipe, teal, and wild duck afford good sport in the marshes, and the indigenous fauna includes three varieties of penguin, the kelp-goose, the molly-mawk, and several species of shag. On the coasts the hair-seal, the sea-leopard, the sea-lion, and the sea-elephant are found.

The only industry of the principal islands is sheep-farming, which was started on a large scale with imported stock by the Falkland Islands Company in 1867. All available land has now been taken up by some thirty farmers and companies, and it is estimated that there are now over 200,000 sheep in the islands. The exports include wool, tinned mutton, meat extracts, sheep-skins, tallow, and live sheep. The farmers are mainly Scotsmen, who, with their families, constitute the bulk of the population of 3,255. Owing to the absence of roads, which necessitates their riding from place to place, they live a somewhat lonely existence. For the same reason the requirements of the younger generation in respect of education are mainly met by travelling teachers, who pay periodical visits to the various homesteads. There is, however, a school at Darwin, supported by the Falkland Islands Company.



**INSECT CONTRIBUTION TO HUMAN COMFORT**
Bermuda is almost entirely composed of white coral formation, and this is largely used for building. Labourers saw out blocks of the material, which is obtained easily and hardens with exposure to the air

In the outlying islands the population is mainly composed of Norwegians, who are concerned in the whaling industry, which, though conducted for only two months in the year in the more southerly islands owing to the proximity of the ice pack, is nevertheless profitable. For convenience, the whales are dealt with in floating factories. The natural resources of these islands are likely to be largely developed as a result of the report of a committee of investigation issued in 1920.

Unlike Bermuda, the Falkland Islands do not attract visitors, but they have a certain charm for those who have elected to spend their life among them, and it would be difficult to find a more contented people than the Kelpers, as the local residents are called.



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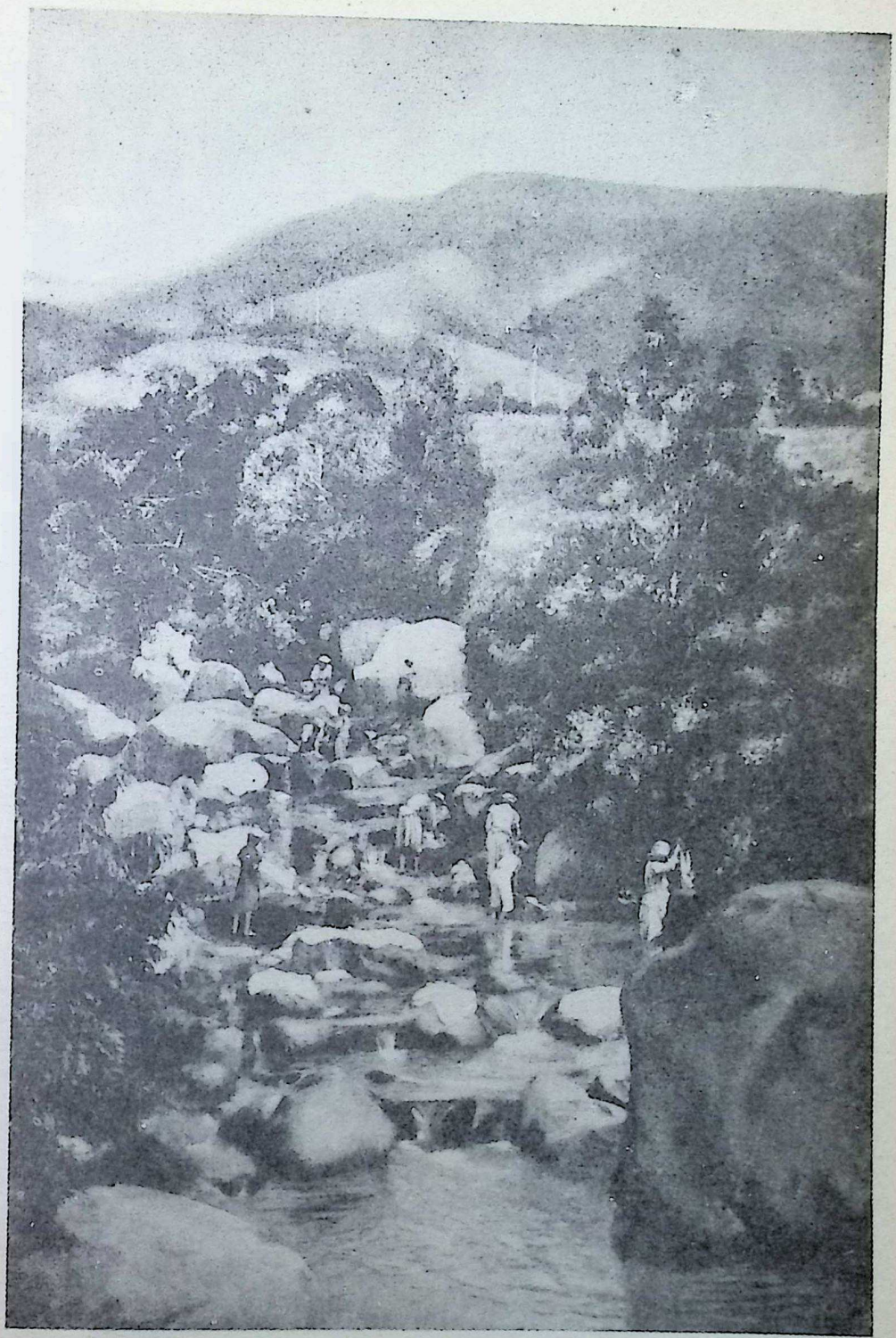

WASHERWOMEN AT WORK IN A LAUNDRY EQUIPPED BY NATURE

Volcanic hills, seen in the background, form the backbone of the island of St. Vincent, and between their richly-wooded spurs lie very fertile valleys. Numbers of peasant proprietors are settled on small holdings in the central highlands. The negro women use the shallow basins of the tumbling waterfalls as washtubs, and spread their linen out to dry on the sun-baked boulders



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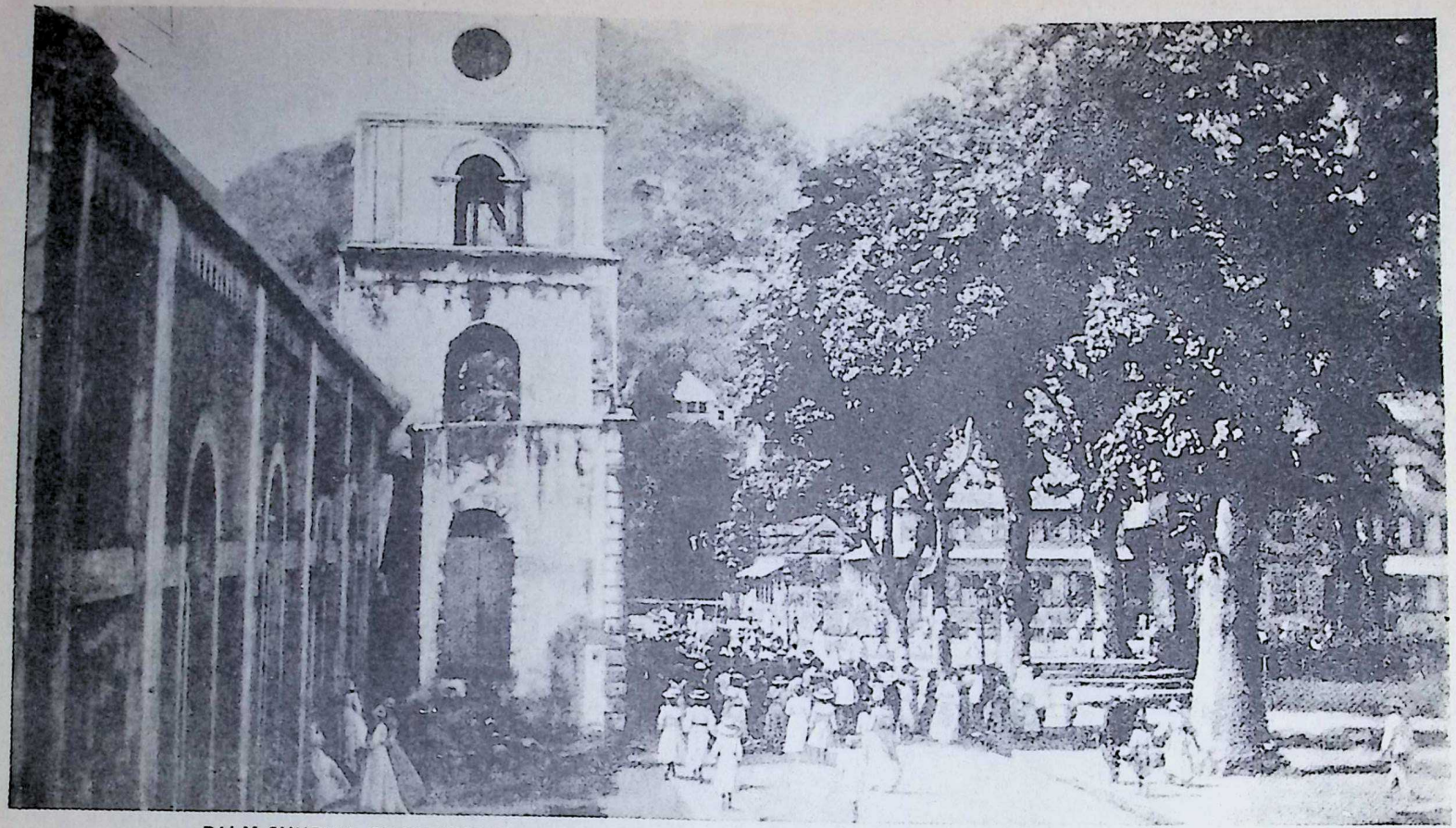

PALM-SUNDAY PROCESSION IN COLOMBUS SQUARE, CASTRIES, THE CAPITAL OF ST. LUCIA

Picturesque mangoes and box trees line the great square in Castries, named after Columbus, who discovered St. Lucia in 1502. The Roman Catholic church in the foreground is a recent addition to the architectural features of this handsome open space. St. Lucia, the largest and loveliest of the British Windward Islands, has, at Castries, a magnificent land-locked harbour, the principal coaling station of the British Navy in the West Indies



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# British Empire in America

## II. How Pirates' Lairs Became Crown Colonies

By A. D. Innes, M.A.

Author of "History of England and the British Empire"

THE inauguration of a British Empire on the far side of the Atlantic Ocean dates from the discovery of Newfoundland in 1497 by an expedition which sailed from Bristol under Royal patronage, and under the captaincy of the Genoese or Venetian, John Cabot. The North American continent was, for the first time, reached by the same expedition, which thereby established a vague British claim to the occupation thereof by right of discovery. Occupation, however, was hardly considered in view of the discouraging reports of explorers, and though an early Spanish map recognizes the British title no attempt at settlement was made for nearly a century, though in the meanwhile the cod-banks of Newfoundland became a nursery for British and French seamanship.

The tropical and semi-tropical regions were claimed as her own by Spain, but the British claim to the north was asserted by the charter granted to Humphrey Gilbert in 1583, following on Martin Frobisher's explorations to the north-west seven years earlier. Gilbert attempted unsuccessfully to plant a settlement in Newfoundland, and disaster also attended the like attempts of Raleigh farther south at Roanoke. The real story of the expansion opens in the reign of James I., which saw the genuine beginnings of colonisation in Virginia, the scene of Raleigh's failure, in 1607, and New England in 1620, Newfoundland continuing without settlement, despite an abortive attempt, 1625-28.

### First Plantations in the Caribbean

French claims on Acadie were challenged, and a British colonisation in Nova Scotia was attempted during the next ten years, while England and France were at war; the attempt, however, virtually ceased with the peace of 1629. After various vicissitudes Newfoundland and Nova Scotia were definitely brought under the British Flag by the treaty of Utrecht in 1713; the Dutch colony of New Amsterdam, rechristened New York, was ceded to Britain in 1667, and Canada in 1763, while the whole British group south of Nova Scotia severed itself from the British Empire by the War of Independence (1775-1783).

The islands to the southward now claim our attention—the Bermudas and the whole group known collectively as the West Indies. The Bermudas had an evil reputation for storms and attracted no one till their merits were discovered through the accident of a wreck, and they were formally annexed by the Virginia Company in 1612, and occupied by British colonists. From Bermuda the British settlement in the hitherto-neglected Bahamas—the outer northern West Indian group—was begun in 1646, and the islands were recognized as a colony in 1670, nearly half a century after the first occupation in the Windward Islands, forming the southern group.

### Golden Age of the Buccaneers

Nominally, all the islands had been claimed by Spain, and the objective of the Elizabethan mariners had been Spanish fleets and ports, not settlement. But the Spaniards had given their attention to the mainland and to the Greater Antilles, leaving the lesser isles unoccupied; and in 1605 formal possession was taken by the British of Barbados, though they did not effectively establish themselves there for another twenty years. Since that time Barbados has always been under the British Flag, though many others of the West Indian Islands have changed hands repeatedly. Through the civil troubles of the seventeenth century temporary slavery in the "plantations," preferably in Barbados, was a favourite penalty for disaffection towards both the Commonwealth and Restoration governments.

The first land actually occupied was not Barbados but St. Kitt's (St. Christopher's), a year or two earlier, where the French settled simultaneously, the rival colonists agreeing on an amicable partition of the island irrespective of international quarrels. St. Kitt's was the nucleus from which French and British proceeded to the appropriation of one after another of the Leeward or of the Windward group. The main product was sugar, and the labour mainly that of imported negro slaves. In 1655 Cromwell, with the Elizabethan tradition in his bones, opened hostilities with Spain by an expedition to the West Indies, which failed before its main objective, Cartagena, but incidentally took possession of the big island of Jamaica, which remained in British possession at the close of the war and from thence onwards.

The second half of the seventeenth century was the golden age of the buccaneers—pirates, British, French, and



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Dutch, who preyed primarily, though by no means exclusively, on the Spaniard—often in concert except when wars between the home governments gave them an incentive to turn on each other. They resorted to the unclaimed islands and the Bahamas, and, in fact, formed a sort of piratical confederacy in the seas, which the European Powers made no attempt to police with their warships, and they were not broken up till the eighteenth century.

### Preparing Nelson's Triumph at Trafalgar

In the eighteenth century Great Britain was at war with France, or Spain, or both, 1702-1713, 1739-1748, 1757-1763, 1778-1783, 1793 till 1815. In the course of those conflicts the West Indies were the constant scene of naval operations, in which Britain frittered away a good deal of her sea-power in the futile business of "capturing sugar-islands" which could not be adequately garrisoned and, consequently, changed owners with some frequency during the fighting, while peace was apt to bring a mutual restitution of conquests. Brilliant actions were occasionally fought, of which the most notable were Hood's at St. Kitt's (a classic battle for naval historians, though its political result was small) and Rodney's great victory of "The Saints" (islets between Dominica and Guadeloupe) which broke up the Franco-Spanish combination that was threatening the destruction of British naval supremacy (1782). In the West Indies also Villeneuve played the game of hide-and-seek (1805) which was meant to clear the seas for the invasion of Britain, but was actually the preliminary to Nelson's triumph at Trafalgar.

### Britain Becomes Mistress of West Atlantic

It was not, then, the captures or recaptures of islands during the wars, but the general situation at the end of each of them, that decided which of them should be British, and which French or Spanish or Dutch, for the Dutch, too, were drawn into the latest wars as allies or dependents of the French. In the final result (1815) the great majority of the lesser islands had passed into British possession, and have so remained ever since.

In the Central American mainland British Honduras became British in 1798, having hitherto been technically Spanish, but partly occupied by British settlers for the sake of its logwood. On the South American continent Raleigh had led two expeditions to Guiana, where, however, more effective settlement was made by French and Dutch. British Guiana was actually taken from the Dutch, at that time unwilling dependents on the French, in 1796.

Passing again to the south, there is still another small group of islands in British possession, the Falklands, which no one troubled to occupy till the second half of the eighteenth century. In 1764 and 1765 the French occupied one island, which they presently handed over to Spain, and the British another. Six years later the high-handed proceedings of the Spaniards would have brought on a war if they had not chosen the prudent course of withdrawing their claims (1771), though no effective British occupation was actually made till 1834. The islands remain chiefly notable as the scene of the destruction of the one German squadron which was at large in December, 1914.

In Barbados, Bermuda, and the other islands acquired in the seventeenth century, representative institutions were very promptly set up. All were of the "plantation" type, usually for the cultivation of sugar as the staple product, the labour being mainly not that of native "Indians," but of African negro slaves, and, in part, of "indentured" white slaves, who became free after a term of years. The settlers, as in Virginia, being largely the younger sons of the British gentry, the plantations displayed a tendency to repudiate the authority of the Commonwealth Government, but were sternly brought to book by the Protector.

### The Empire Emancipates its Slaves

Nothing came of occasional schemes for federation among them for the simple reasons that there was no policy for them to unite upon, while as concerned foreign rivals the smallness of the British populations made them almost wholly dependent, whether for attack or defence, on the fleets and troops of the Mother Country. Ultimately they became Crown colonies, generally joined in administrative groups—the Windwards south of the French Martinique, the Leewards north and west of it till the Greater Antilles are reached, the Bahamas on the north of the Greater Antilles (the Turks and Caicos at the eastern end of the group being attached to Jamaica), besides the separate Barbados, Trinidad with Tobago, and finally Jamaica. The negro slavery, which, as we have seen, was a common feature, was abolished throughout the Empire in 1833.

Jamaica, very much the largest of the British West Indian Islands, demands a somewhat fuller account of its story than the rest. Its acquisition in 1655 was an accident, an afterthought following upon failure elsewhere. There were already on the island a few Spanish and Portuguese planters and a much larger population of negro slaves; of the original population there was only a remnant. On the expulsion of the Spaniards the negroes for the most part fled into the interior, where



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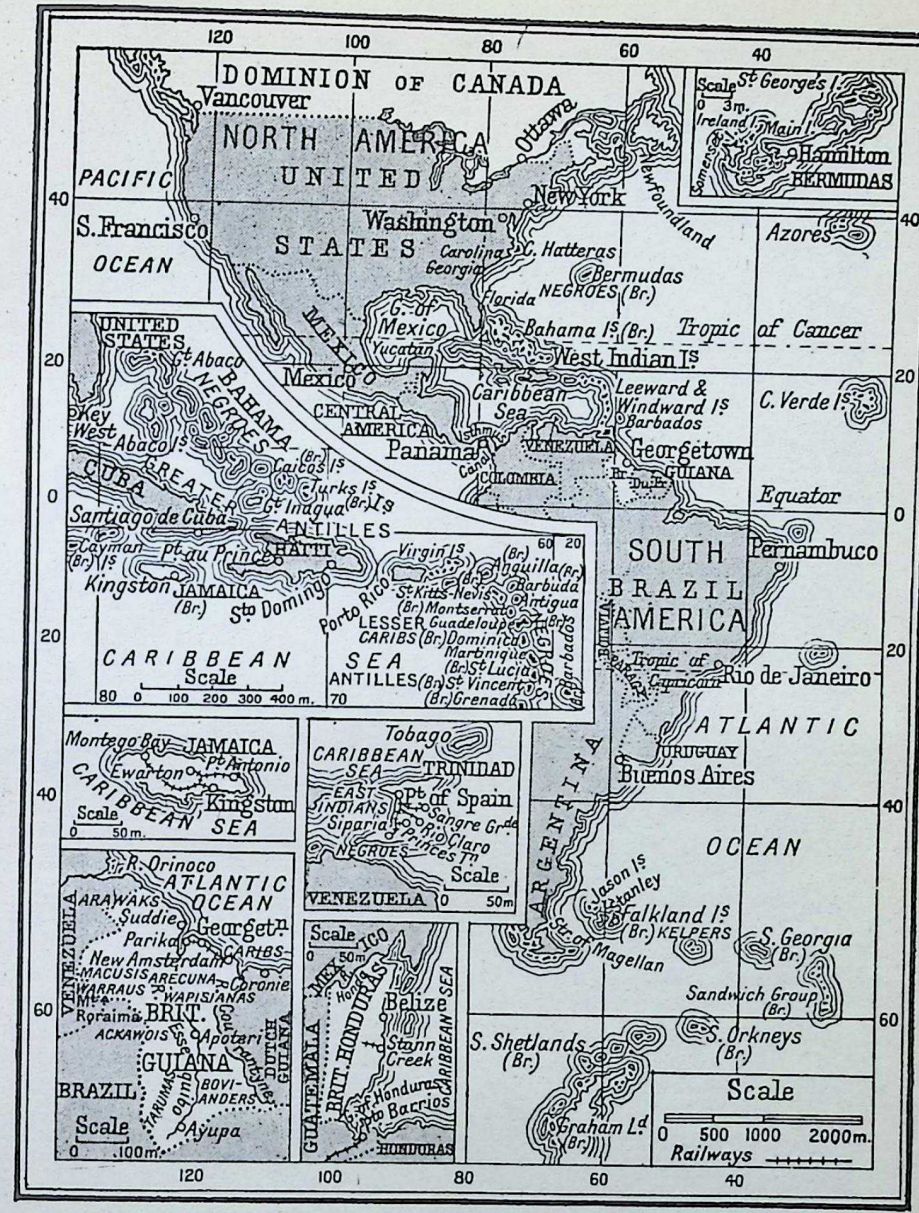


BRITISH EMPIRE IN AMERICA AND ITS PEOPLES

they abode in practical independence; to the new British settlers they were known as the Maroons. The new white population was miscellaneous. Immediately after the Restoration the Crown took over the government and established control; it was in friendly relations with the buccaneers and notably with the famous Captain Morgan, whose semi-official attacks on the Spaniards were rewarded with knighthood by Charles II.

Jamaica enjoyed representative institutions—limited, of course, to the whites. Its history in the eighteenth century was comparatively uneventful, but troubles began there with the emancipation of the slaves in 1833. By way of easing matters, the compulsory service of the slaves was continued for another five years, but they were no longer the property of the planters, who had no interest in their welfare and sought mainly to get the maximum of labour out of them at the minimum of expense during the period of forced service. The result was that the planter parliament and the government of the Crown found themselves very much at cross-purposes, and the Constitution was



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virtually suspended. In actual fact the huge numbers of free negroes provided a singularly difficult problem of control, and, on the other hand, the planters were faced with the economic problem of the increased cost of production through the loss of forced labour. The negro claimed rights as a free man which appeared at least to be incompatible with the white man's ascendancy, which, in turn, was a condition necessary to the preservation of any order or security. Matters came to a head with the negro insurrections of 1865, the stern repression of which, by Governor Eyre, was warmly approved by the whites in Jamaica, and was denounced or applauded with equal vehemence by different sections of the British public at home. Jamaica, after the insurrection, reverted to the position of a normal Crown colony, from which its early emergence is hardly to be anticipated.

## BRITISH EMPIRE IN AMERICA: FACTS AND FIGURES

### The Countries

Consists of archipelago of West Indies, Bermuda, Falkland Islands, and British Guiana and British Honduras. Canada and Newfoundland are described elsewhere. Total area, about 118,650 square miles; population, about 2,040,000.

### Government and Constitution

All the islands and territories are Crown Colonies, and Crown is represented by Governors. Representative government, with partially or wholly elected legislative councils or executives, exists in Bermuda, Bahamas, Barbados, Jamaica, and Leeward Is. (except Antigua and Dominica). In British Guiana there are elected Court of Policy and Combined Court. In Windward Islands each island has its own institutions (without a common legislature) semi-elective in Grenada and by nominated council in St. Lucia and St. Vincent. Falkland Islands, British Honduras, and Trinidad, ruled by Governors with nominated councils.

### Bermudas

About 300 islands (20 inhabited). Area, about 20 square miles; population, about 22,000. For products, etc., see page 769. Exports, 1920, £265,800; imports, £1,414,250. Capital, Hamilton.

### Falkland Islands

East and West Falklands (about 5,300 square miles), and about 100 small islands; total, 6,500 square miles. Also dependencies of South Georgia (estimated 1,000 square miles), South Shetlands, South Orkneys, Sandwich group, and Graham Land (Antarctic). Estimated population, 3,250. Description and products, page 775. Exports, 1918, were £2,054,000 (whale produce, £1,667,000); imports, £940,000. Capital, Stanley.

### British Guiana

Area, 89,480 square miles; population, estimated, 306,000. See pages 755, 759, and 760 for products, etc. Exports, 1920, £889,760; imports, £989,000. Capital, Georgetown (53,400).

### British Honduras

Area, 8,590 square miles; population (1921 census), 45,300. Noted for mahogany and logwood production (about £220,000 annually); also bananas, coffee, cocoa, etc. Exports, 1920-21, £5,045,000; imports, £5,876,000. See pages 757 and 759. Capital, Belize (12,660).

### West Indies

BAHAMAS, 20 inhabited and large number of uninhabited islands and rocks. Principal island, New Providence. Area, about 4,400 square miles; population, about 60,000. Chief industries, sponges (£205,000), and sisal (£85,000); also pearls, ambergris, and fruit. Exports average about £300,000; imports, £500,000. Capital, Nassau.

BARBADOS. Area, 166 square miles; population (1921), 198,000. Of total area about 116 square miles are under cultivation. Staple products, sugar (exports £1,232,000), and cotton. Exports, 1920-21, £4,866,000; imports, £5,145,000. Capital, Bridgetown (16,650).

JAMAICA (4,450 square miles), with TURKS and CAICOS Is. (170 square miles), CAYMAN Is. (225 square miles), MORANT CAYS, and PEDRO CAYS. Population, Jamaica (1921 census), 858,000; Turks Is., 5,600; Cayman Is., 5,250. Products, etc., of Jamaica, see page 759, etc. Exports, 1919-20, £5,627,000 (sugar, £1,318,000; bananas, £1,141,000; rum, £924,000); imports, £5,085,000. Chief towns, Kingston, capital (62,500); Spanish Town, 8,700; Montego Bay, 6,600; Port Antonio, 6,280. Chief industry, Turks Is., is salt raking (exports about £24,000); in Caymans, coconut planting (exports about 2,000,000 nuts per annum).

LEEWARD ISLANDS comprise five Presidencies, as follows:

ANTIGUA (108 square miles), with BARBUDA and REDONDA (62 square miles). Population, about 33,000. Produce sugar, cotton, and pineapples. Capital, St. John.

ST. KITTS (68 square miles), and NEVIS (50 square miles), with ANGUILLA (35 square miles). Population, 38,000. Produce sugar, syrup, and cotton. Capital, Basseterre.

MONTSERRAT. Area, about 33 square miles; population, 12,000. Chief products, cotton, lime juice, sugar. Chief town, Plymouth.

DOMINICA, about 300 square miles; population estimated at 37,000, including 400 Caribs. Produces limes and lime products, cocoa, coconuts. Chief town, Roseau.

BRITISH VIRGIN ISLANDS, about 32 of group, remainder belonging to U.S.A. British area, about 58 square miles; population, about 5,000. Chief islands, Tortola, Virgin Gorda, Anegada, Chief industry, cotton; copper mine on Virgin Gorda. Capital, Road Town (460).

TRINIDAD (1,860 square miles), and TOBAGO (114 square miles); estimated population, 391,000. Products, see page 760. Exports, 1920, were £9,417,000; imports, £9,498,000. Capital, Port of Spain (70,150); also San Fernando (10,170), and Princestown (4,560).

WINDWARD ISLANDS consist of three colonies with dependencies, as follows:

GRENADA. Area, about 133 square miles; population, 66,000. Chief products, sugar, rum, cocoa, nutmegs, and spices. Exports in 1920 were £604,000; imports, £630,000. Chief town, St. George's. Part of Grenadines (largest island Cariacou) are attached to Grenada, part to St. Vincent.

ST. VINCENT. Area, 150 square miles; population, 44,450. Produces fine Sea Island cotton and arrowroot; also sugar, rum, cocoa, and spices. Exports, about £300,000; imports, £257,000. Capital, Kingstown.

ST. LUCIA. Area, 233 square miles; population, 51,500. Exports (sugar, cocoa, lime juice, molasses, logwood, hides, and fuel) £455,400 in 1920; imports, £528,000. Capital, Castries.

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